QUR'AN

THE FINAL BOOK OF GUIDANCE

THE HOLY QUR'AN
WITH
TRANSLATION and COMMENTS

VOLUME TWO

AN-NOOR TO AN-NAAS
(CHAPTER: 24) (CHAPTER: 114)

By

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CHAPTER 24

AN-NOOR

(The Light)

Chapter 24 consists of 9 Sections and 64 verses*.

Name

The name of this Chapter has been taken from the word *Noor* appearing in verse 35 of it.

Revelation

This Chapter is 'Madani', and, 'according to agreed opinion of the scholars, it was revealed after the Battle of 'Bani Mustaliq'. From the subject matter of this Chapter also it is clear that it was revealed in connection with the incident of *Ifk,* which happened during the journey of the Battle of Bani Mustaliq. The difference of opinion, however, among the scholars, is regarding the fact whether the Battle of 'Bani Mustaliq' was fought in the 5th year of Hijrah, before the Battle of the Trench (*Ahzaab*), or it was fought in the 6th year of Hijrah after that Battle. The resolving of this disparity is necessary to understand the subject of 'Privacy' basically dealt with in this Chapter. Actually the Commands for Privacy have come only in two Chapters, i.e. this one and Chapter 33 (*Ahzaab*) which was admittedly revealed at the time of the Battle of the Trench. If the Battle of the Trench was fought earlier, then it would mean that the commands for Privacy started from Chapter 33 (*Ahzaab*) and were completed in Chapter 24 (*Noor*). On the other hand, if the Battle of 'Bani Mustaliq' took place prior to the Battle of the Trench, then the sequence will be just the reverse, in which case it would be difficult to appreciate the real purpose underlying the commands relating to 'Privacy'.

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*Naimuddin, Chapter 24, Note 1; Ziaul Quran, VI. III, p. 279.

According to Ibne Sa'd, the Battle of 'Bani Mustaliq' was fought in *Sha'baan* of the 5th year of Hijrah, and then in the month of *Zeeqa'ad* of the same year, the Battle of the Trench was fought. The strongest evidence in support of this view is the fact that in some reports from Hazrat Aa'isha relating to the incident of *Ifk* there is mentioned the dispute between Hazrat Sa'd bin Ubaadah and Sa'd bin Ma'aaz, and, according to all authentic reports, Hazrat Sa'd bin Ma'aaz died during the Battle of 'Bani Quraizah' which was fought immediately after the Battle of the Trench, and, therefore, there remains no possibility of his living in the 6th year of Hijrah.

On the other hand, according to Muhammad bin Ishaq, the Battle of the Trench was fought in the month of *Shawwal* of the fifth year of Hijrah, and the Battle of 'Bani Mustaliq' was fought in the month of *Sha'baan* of the 6th year of Hijrah. This also has the support of many authentic reports which come from Hazrat Aa'isha and other persons, which shows that the commands for 'Privacy' were already revealed before the incident of *Ifk* and they were available in Chapter 33 (*Ahzaab*). From these very reports it is also clear that at that time Hazrat Zainab, daughter of Jahash was already married to the Holy Prophet, and that was in the month of *Zeeqa'ad* of the 5th year of Hijrah, after the Battle of the Trench, and narration about it is also contained in Chapter 33 (*Ahzaab*). Besides this, from these narrations it is also clear that Hamnah, daughter of Jahash, the sister of Hazrat Zainab, took part in the propaganda against Hazrat Aa'isha on account of jealousy against her because, along with her sister, Hazrat Aa'isha was also a wife of the Holy Prophet.

However, the only thing that comes in the way of accepting this opinion is that the name of Hazrat Sa'd bin Ma'aaz comes in connection with the incident of *Ifk*. This difficulty is, however, finished because of the fact that in some reports of this very incident, by Hazrat Aa'isha, there is the name of Hazrat Sa'd bin Ma'aaz while in some, of Hussain bin Huzair. The latter reports, however, conform with those other details which Hazrat Aa'isha has herself given regarding this incident. Merely because of Hazrat Sa'd bin Ma'aaz, if the battle of 'Bani Mustaliq' and the incident of *Ifk* are taken to have occurred prior to the battles of Quraizah and Ahzaab, then the commands relating to 'Privacy' and the marriage of Hazrat Zainab will be of a date prior to them, although, according to Qur'an, as well as Traditions, both these incidents were after the battles of Ahzaab and Quraizah. For this reason, Ibne Hazam, Ibne Qayyim, and some other scholars, accept the opinion of Mohammad bin Ishaq.

Thus the correct position is that the Battle of the Trench was fought in the month of *Shawwal,* in the 5th year of Hijrah, and the Battle of 'Bani Mustaliq' was fought in the month of *Sha'baan,* in the 6th year of Hijrah, and, accordingly, this Chapter was revealed in the end of 6th year of Hijrah after the Battle

of 'Bani Mustaliq' in connection with the incident of *Ifk* (see Tafheemul Quran, Vol. III, pp. 306-307; Ziaul Quran, Vol. III, p. 279).

According to the generally accepted chronological order of revelation, this Chapter is placed at serial No. 102.*

Historical Background

In order to understand the historical background of the revelation of this Chapter, we should keep in mind that, after the defeat of the non-believers in the battlefield of Badr, Islam got a sort of uplift, and, by the victory in the Battle of the Trench (*Ahzaab*), the Muslims had become strong to this extent that their opponents, including the non-believers, the Jews and the Hypocrites, all had realized that it was not possible for them to suppress Islam by the sword, and actually after the retreat of the non-believers from the battlefield of *Ahzaab* the Holy Prophet had himself told his followers that "after this year it will not be the Quraish who will attack you but that you will attack the Quraish" (Ibne Hishaam, Vol. III, p. 266).

This state of affair was undoubtedly very discouraging for the non-believers and the opponents of Islam, and, although the believers were not strong enough, in number or in aims, yet their strength actually consisted in their Absolute Faith in Allah the Almighty and strict discipline and good moral character which surpassed any material force howsoever strong it appeared on the surface. The wrongdoers, therefore, thought of some mischievous device to create rift between the believers, by spreading baseless rumours challenging their integrity and purity of character. The first manifestation of this was in their propaganda against the Holy Prophet's marriage with Hazrat Zainab in the month of *Zeeqa'ad* in the 5th year of Hijrah. Since Hazrat Zainab was a divorcee of Zaid bin Haarisa, the adopted son of the Holy Prophet, her marriage with the Holy Prophet was made a point of propaganda by the non-believers and the hypocrites against the Holy Prophet, in spite of clear Qur'anic revelation regarding the permissibility of this specific marriage, as also a guidance for such like situations arising in future (vide *Ahzaab,* 3:37). The other event which these enemies of Islam chose as a target for mischief was about Hazrat Aa'isha. This related to the incident of *Ifk* which is said to have taken place after the battle of 'Bani Mustaliq' near about the end of the 6th year of Hijrah. This in fact amounted to slandering the family of the Holy Prophet. In order to vouch and uphold the integrity and honour of the Holy Prophet and his family, Allah the Almighty revealed this Chapter containing the most stringent and deterrent commands relating to the sanctity, chastity, and observance of Privacy and family honour of the believers.

*Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

Another important aspect concerning the background of the revelation of this Chapter is that in the previous Chapter Qur'an declared the qualifications of the believers saying that they are humble in prayer, they shun what is in vain, they act for the sake of purity, they safeguard their modesty, and so on. This was, however, an individual affair of the believers because at that particular moment they were in Mecca, under the domination and persecution of the Quraish, having no social set up of their own. After migration to Medinah they succeeded in establishing their own society and, therefore, the commands which related to the individual life were now going to be enforced for the betterment of the society as a whole possessing and practising the moral and social code of their choice. The need of the time, therefore, was to evolve and enforce the code of ethics and norms of corporate life for the Islamic Society. It was in this situation that this Chapter was revealed, containing injunctions about the observance of Chastity and Privacy as also specific punishment for breach of these Divine Laws. The underlying idea was (and is, even now) to keep the Islamic Society clean from moral laxity, and also to warn and punish the group of moral degenerates who indulge in slanderous rumour-mongering to harm the reputation of pious and honourable class of people, more particular the chaste women. The fabricated incident of *Ifk* is a pointer in this direction.

Yet another aspect of importance is that in the previous chapter there was clear indication of the grant of supremacy to the believers over the land, and, therefore, it was necessary to make the private life of the believers pure so that they could also establish purity in the society as a whole after getting the rule over the land. It generally so happens that, on securing the rule over the land, human life falls victim to social evils, particularly of laxity of moral norms, relating specially to sex.

Further, this Chapter is known as *Noor* or Light because the manifestation of the 'Divine Light' was first to be established in the form of good moral character in the family life of the believers so that it could also be manifested in their social life as rulers of the State.

Subject Matter

Keeping in view the aforesaid background, this Chapter provides social and moral rules of the first order for the Islamic Society to uproot the evil in any form, whatsoever, open as well as secret, including sex-indulgence, rules of evidence and punishment in respect of commission or accusation of sex offences, commands relating to the treatment of slaves, instructions for observance of privacy, chaste and dignified conduct of women-folk in and outside, their homes, and so on.

CHAPTER 24

AN-NOOR
(The Light)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. (This is) a *Surah* which We have sent down and which We have ordained and wherein We have sent down Clear Signs that you may receive admonition.[2]

١- سُوْرَةٌ اَنْزَلْنٰهَا وَفَرَضْنٰهَا وَاَنْزَلْنَا فِيْهَآ اٰيٰتٍۢ بَيِّنٰتٍ لَّعَلَّكُمْ تَذَكَّرُوْنَ ○

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1. In order to appreciate the sequence between the previous Chapter and the present one, we have to keep in mind the two-fold relationship between these two Chapters. Firstly, one of the qualifications of the believers, as given in verses 2 to 9 of the previous Chapter, is that, barring certain permissible exceptions, they must strictly guard their modesty against all the other people. In fact, maintenance of chastity and honour is an inviolable obligation for the purity of human society from the filth of indecency. Accordingly, Qur'an speaks of chastity and purity as one of the basic qualifications of a believer. It is also admitted by the saner elements of the human society that, of all the crimes and offences, those relating to sex are most vulnerable to temptations, and the most heinous in their evil effects on the society as a whole. It is, therefore, necessary that a sinful carnal desire must be checked and uprooted by serious, rather exemplary, punishment. It is for this reason that, in the very beginning of the present Chapter, Qur'an makes mention of, and prescribes most deterrent punishment for this most heinous crime against the human dignity and honour. It also prohibits marriage between the believer and the adulteress and vice versa. Secondly, after migration of the Holy Prophet and his true followers to Medinah, an Islamic Society based purely on the Commands of Allah was established, and, therefore, the matters relating to the family life, which prior to migration were individual in importance, were

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2. The fornicatress and the fornicator – flog each of them with a hundred stripes, and let not pity for them withhold you, in

٢- اَلزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَّلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ

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also to be governed collectively by the Commands of Allah. For this reason also checks and penalties to save the Muslim society from offences relating to sex were to be imposed and this was very effectively done by revelation of this Chapter.

Section 1 consists of 10 verses i.e. verses 1 to 10. Verse 1 speaks of the importance and obligatory character of the Commands given in this Chapter. It is said: (This is) a *Surah* (Chapter) which We have sent down and which We have ordained (i.e. made obligatory) and wherein We have sent down Clear Signs that you may receive admonition.

Verse 2 provides the punishment for fornication. It says: the fornicatress and fornicator – flog each of them with a hundred stripes, and let not pity (or compassion) for them withhold you, in a matter prescribed by Allah, if you believe in Allah and the Last Day, and let a party of the believers witness their punishment.

Verse 3 prohibits marriage between the believers and the adulteresses and vice versa. In this verse it is said: the adulterer shall not marry any but an adulteress or an idolatress; and (as for) the adulteress – none shall marry (her) but an adulterer or an idolater, and it is forbidden to the believers.

Verses 4 and 5 provide punishment for false accusation of adultery against chaste women without producing witnesses. In these verses it is said: and those who accuse honourable chaste women (of adultery) and bring not four witnesses – flog them with eighty stripes, and reject their evidence for ever, and these are the transgressors – except those who afterwards repent and act aright; for indeed Allah is Forgiving, Merciful.

Verses 6 to 9 deal with the "situation arising out of accusation of adultery by the husband against his wife and he has no evidence for it. In order to tackle such a situation which is extraordinarily grave, and complex at the same time, it is provided that those who accuse their wives, and have no witnesses except their own selves, let (each) one of them bear witness four times by (the oath of) Allah, that he is of those who speak the truth; and the fifth (time he should say) that the curse of Allah "be on him, if he is of those who tell lies. And it shall avert the punishment from her (i.e. the wife), if she (in her defence) bears witness four times, by (the oath of) Allah that he (i.e. her husband) is of those who tell lies; and the fifth (time she should say) that the Wrath of Allah be on her, if he (i.e. her husband) be of those who speak the truth.

In verse 10 it is said; and were it not for the Grace of Allah, and His Mercy upon you – and that Allah is Oft-Returning to Mercy, Full of Wisdom, (you would be ruined indeed).

2. There is no doubt that all Chapters of the Holy Qur'an have been revealed by Allah the Almighty, and the Commands given therein are all obligatory and blinding, yet it is only relating to the Commands given in this particular Chapter that Allah the Almighty says: that We have sent down, and made obligatory, and We have sent down Clear Signs, that you may receive admonition.

Thus, in this verse there is not only the information of the revelation of the Chapter, and making it obligatory; but there is also a warning to receive admonition. Further, it is said that the Commands given in this Chapter are clear, or, in other words there is no ambiguity in them, and that they are made obligatory which means that there is no question of any exception to them, and, therefore, they are to be strictly enforced.

a matter prescribed by Allah, if you believe in Allah and the Last Day, and let a party of the believers witness their punishment.[3]

فِيْ دِيْنِ اللّٰهِ اِنْ كُنْتُمْ
تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۚ وَلْيَشْهَدْ
عَذَابَهُمَا طَآئِفَةٌ مِّنَ الْمُؤْمِنِيْنَ ۝

3. The adulterer shall not marry[4] any but an adulteress or an idolatress; and the adulteress – none shall marry (her) but an adulterer or an idolater; and it is forbidden to believers.

٣- اَلزَّانِيْ لَا يَنْكِحُ اِلَّا زَانِيَةً اَوْ مُشْرِكَةً ۖ
وَّالزَّانِيَةُ لَا يَنْكِحُهَآ اِلَّا زَانٍ اَوْ مُشْرِكٌ ۚ
وَحُرِّمَ ذٰلِكَ عَلَى الْمُؤْمِنِيْنَ ۝

4. And those who accuse honourable chaste women,[5] and bring not four witnesses – flog them with eighty stripes, and reject their evidence for ever, and these are the transgressors –[6]

٤- وَالَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ ثُمَّ لَمْ
يَاْتُوْا بِاَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوْهُمْ ثَمٰنِيْنَ
جَلْدَةً وَّلَا تَقْبَلُوْا لَهُمْ شَهَادَةً اَبَدًا ۚ
وَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝

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3. Verse 2 provides that each of the fornicatress and the fornicator should be flogged with a hundred stripes, and there should be no pity or compassion for them, withholding the believers from obedience to Allah, in the enforcement of the said punishment, and that a party of the believers should witness the punishment. For a detailed discussion on *Zina* (Fornication), see the Major Work, *ibid.,* Vol. X, pp. 12 to 32.

4. According to the Arabic-English Lexicon, the word *Laa Yankeho* (shall not marry), used in this verse, sometimes signifies coetous without marriage as also marriage without coetous. Thus, this word covers marriage as well as cohabitation, or sexual intercourse, without marriage.

5. The phrase *Wallazina Yarmuna,* used in verse 4, means "those who make a false charge", but it may be noted that it does not apply in general to all sorts of false charges. In the context of the present verses it particularly applies to a false charge of 'adultery' only. The word *Mohsanaat* further qualifies it with the condition that the charge should be against a 'chaste woman' which means that a charge against a woman who is not chaste, or who is reported to be of loose character, does not come within the scope of verse 4. Further, the woman must be free, major, sane, Muslim.

Further, though the words *Yarmunal Mohsanaat* have been used specifically for the women, but the learned scholars all agree that these words also apply to men, which means that if an allegation of adultery is made falsely against a pious man, then it will also be punishable under this verse.

Similarly, the words *Allazeena Yarmoona,* though specifically apply to men, but the learned scholars are of the view that they also equally apply to the women also, meaning thereby that if a woman makes a false charge of adultery, she is also liable to punishment under this verse.

For more detailed discussion on *Qazaf* see the Major Work, *ibid.,* Vol. X, pp. 35 to 42.

6. From verse 4 it is clear that Qur'an provides a three-fold punishment for *Qazaf* (false

5. Except those who afterwards repent and act aright; for indeed Allah is Forgiving, Merciful.

٥- اِلَّا الَّذِيْنَ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَاَصْلَحُوْا
فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

6. And those who accuse their wives, and have no witnesses except their ownselves, let (each) one of them bear witness four times, by Allah, that he is of those who speak the truth;

٦- وَالَّذِيْنَ يَرْمُوْنَ اَزْوَاجَهُمْ
وَلَمْ يَكُنْ لَّهُمْ شُهَدَآءُ اِلَّآ اَنْفُسُهُمْ
فَشَهَادَةُ اَحَدِهِمْ اَرْبَعُ شَهٰدٰتٍۭ بِاللّٰهِ ۙ
اِنَّهٗ لَمِنَ الصّٰدِقِيْنَ ○

7. And the fifth (time he should say) that the curse of Allah be on him, if he is of those who lie.

٧- وَالْخَامِسَةُ اَنَّ لَعْنَتَ اللّٰهِ عَلَيْهِ
اِنْ كَانَ مِنَ الْكٰذِبِيْنَ ○

8. And it shall avert the punishment from her (i.e. the wife) if she bears witness four times, by Allah, that he (i.e. her husband) is of those who tell lies;

٨- وَيَدْرَؤُا عَنْهَا الْعَذَابَ
اَنْ تَشْهَدَ اَرْبَعَ شَهٰدٰتٍۭ بِاللّٰهِ ۙ
اِنَّهٗ لَمِنَ الْكٰذِبِيْنَ ○

9. And the fifth (time she should say) that the Wrath of Allah be on her, if he be of those who speak the truth.[7]

٩- وَالْخَامِسَةَ اَنَّ غَضَبَ اللّٰهِ عَلَيْهَآ
اِنْ كَانَ مِنَ الصّٰدِقِيْنَ ○

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charge of adultery), viz., (1) flogging by eighty stripes, (2) deprivation from evidence in the court of law, and (3) declaration as transgressor (Ziaul Quran, Vol. III, Chapter 24, Note 9).

As regards the question whether he will be deprived of giving evidence in the court of law even after repentance, there is difference of opinion between the learned scholars. According to Imam Abu Hanifa, Qazi Shareeh, Ibrahim Nakhfi, Saeed bin Jubair, Makhtool, Abdur Rahman bin Zaid bin Jabir are of the view that even after repentance he will not be fit for witness in the court of law. On the other hand, Imam Malik, Imam Ahmad and Imam Shaafa'ee are of the view that after repentance he can be a witness in a court of law. Saeed and Musayyab and some other scholars are also of the latter view. According to Sha'abi after repentance even punishment of 80 stripes cannot be given (Tafseer-e-Mazhari as referred to by Ziaul Quran, *ibid.*, 10).

7. Verses 6 to 9 deal with the case of accusation of adultery by the husband against his own wife, and provide the principles governing it. As Abdullah Yusuf Ali puts it: Suppose a husband catches a wife in adultery. In the nature of things four witnesses – or even one outside

10. And were it not for the Grace of Allah, and His Mercy upon you – and that Allah is Oft-Returning (to Mercy), Full of Wisdom.[8]

١٠- وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ
وَاَنَّ اللّٰهَ تَوَّابٌ حَكِيْمٌ ۝

SECTION 2[1]

11. Indeed those who concocted the lie[2] are a party from among yourselves:[3] think it not (to be) an evil to you. On the contrary it is good for you.[4] For every man of them will be (the punishment for) what he has

١١- اِنَّ الَّذِيْنَ جَآءُوْ بِالْاِفْكِ عُصْبَةٌ
مِّنْكُمْ ؕ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْ ؕ
بَلْ هُوَ خَيْرٌ لَّكُمْ ؕ
لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْاِثْمِ ۚ

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witness – would be impossible. Yet after such an experience it is against human nature that he can live a normal married life. The matter is then left to the honour of the two spouses. If the husband can solemnly swear four times to the fact, and in addition invoke a curse on himself if he lies, that is prima facie evidence of the wife's guilt. But if the wife swears similarly four times and similarly invokes a curse on herself, she is in law acquitted of the guilt. If she does not take this step, the charge is held proved and the punishment follows. In either case the marriage is dissolved, as it is against human nature that the parties can live together happily after such an incident (Vol. II, Note 2960).

Technically, this is known as the Principle of *Le'aan.* For a detailed discussion on *Le'aan,* see the Major Work, *ibid.,* Vol. X, pp. 43 to 48.

8. This verse is by way of warning and reminder which is to lay emphasis on the point that the commands which Allah the Almighty has given in the previous verses is by way of mercy and grace; otherwise the offence referred to in these verses would have created much difficulty for the believers in their individual as well as social affairs. It may be noted that these commands were revealed when, on account of the mischief created by the hypocrites, the Muslim society was involved in great difficulties and, therefore, instead of taking outright action against the hypocrites, Allah the Almighty laid down the principles governing the cases of adultery, false charge of adultery, and accusations between the husband and wife, so that the believers should establish a pure and chaste family, as well as social life, and save themselves from the mischief of the hypocrites.

1. As already stated, this Section was revealed in order to expose the falsehood of the allegation against (Ummul Momineen) Hazrat Aa'isha which was fabricated by some hypocrites but in which some believers were also involved. However, before referring to this unfortunate incident, Qur'an in the previous Section, laid down specific punishments for baseless accusations against chaste and innocent women in order to warn the accusers of the consequences.

Section 2 consists of 10 verses i.e. verses 11 to 20. In verse 11 it is said: Indeed those who

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earned of the sin; and as for him among them who took upon himself the main part thereof, he shall have a grievous punishment.[5]

وَالَّذِي تَوَلَّىٰ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ○

concocted the lie (i.e., the false accusation against Hazrat Aa'isha) are a party from amongst yourselves; think it not (to be) an evil to you. On the contrary it is good for you (as it has exposed the slanderer, hypocrites). For every man of them will be (the punishment for) what he has earned of the sin; and as for him among them who took upon himself the main part thereof, he shall have a grievous punishment.

Verse 12 refers to the believers, and says: "Why did not the believing men and the believing women, when you heard it, put the best construction on it in their own minds and say this is a manifest lie?

Verse 13 refers to the slanderers, and says: "Why did they (i.e. the slanderers} not bring four witnesses of it (i.e. the accusation)? So, as they have not brought the witnesses, they are liars in the Sight of Allah.

In verses 14 to 16 it is said: And were it not for the Grace of Allah upon you and His Mercy, in this world and the Hereafter, a grievous punishment would have seized you on account of the talk you indulged in. When you received it on your tongues, and spoke with your mouths, that of which you had no knowledge; and you thought it to be a light matter, while it was most serious in the Sight of Allah. And why did you not, when you heard it, say it beseems us not to speak of it. Glory be to You (O Allah)! This is a most serious slander!

In verses 17 to 19 it is said Allah does admonish you, that you never repeat (the conduct) like of it, if you are (true) believers. And Allah makes clear to you the Signs; and Allah is Knowing, Wise. Those who love (to see) the scandal published broadcast among the believers, will have a grievous punishment in the world and in the Hereafter. And Allah knows and you know not.

In verse 20 it is said: And were it not for the Grace of Allah on you and His Mercy and that Allah is Compassionate, Merciful, (you would be ruined indeed).

2. Verse 11 to 20 are in respect of a slanderous concoction by the hypocrites of Medinah against the integrity of Ummul Momineen Hazrat Aa'isha. For a detailed account of it, see the Major Work, *ibid.,* Vol. X, pp. 53 and 54.

While declaring the innocence of Hazrat Aa'isha, Qur'an does not refer to the incident in detail but outright declares it to be an *Ifk* (verse 11) which signifies "a wicked lie", "a slander". The word *Ifk* is actually used for presenting falsehood as a truth.

3. The ring leader of the slanderers was Abdullah bin Ubai who was the chief of the hypocrites of Medinah. Next to him was one Zaid bin Rifa'ah who was perhaps the son of the Jew hypocrite Rifa'ah bin Zaid. From amongst the believers who took part in this slander were Mistah bin Usaasah, Hasaan bin Saabit, and Hamnah binte Jahash (Tafheemul Quran, Vol. III, Chapter 24, Note 9). The first two were those who had taken part in the battle of Badr and for whom good tidings of *Maghferah* i.e. Forgiveness or Salvation on the Day of Judgment was already given in the Qur'an.

4. That it proved to be good is clear from the fact itself that Allah the Almighty Himself declared the innocence of Hazrat Aa'isha in about ten verses of the Holy Qur'an, which will be recited by the believers for ever. This was also good for the believers because failure of

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12. Why did not the believing men and the believing women, when you heard it, put the best construction on it in their own minds and say: This is a manifest lie?

١٢-لَوْلَآ إِذْ سَمِعْتُمُوهُ
ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَٰتُ بِأَنفُسِهِمْ
خَيْرًا ۙ وَقَالُوا هَٰذَآ إِفْكٌ مُّبِينٌ ○

13. Why did they not bring four witnesses of it? So, as they have not brought the witnesses, they are liars[6] in the Sight of Allah!

١٣-لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ ۚ
فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَآءِ
فَأُولَٰٓئِكَ عِندَ اللَّهِ هُمُ الْكَٰذِبُونَ ○

14. And were it not for the Grace of Allah upon you and His Mercy, in this world and the Hereafter, a grievous punishment would have seized you on account of the talk you indulged in.[7]

١٤-وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
فِى الدُّنْيَا وَالْءَاخِرَةِ
لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ○

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the hypocrites in their attempt to disrespect the Holy Prophet and his righteous wife Hazrat Aa'isha, and also the family of Hazrat Abubakr, saved the believers from involving misunderstanding and doubt among themselves. This incident also proved beneficial as a guide-line because it was on this account that Allah the Almighty revealed the principles relating to the punishment of adultery and slander, and taught the manners to the believers how to deal among themselves in times of crisis. It also lays down the procedure of dealing with the situation of litigation between the husband and wife on matters relating to their conjugal life which happens to beset unforeseen delicate issues affecting their future relationship.

5. It is said that as regards the believers, namely Hassaan bin Saabit, Mistah bin Usaasa, and Hamnah binte Jahash, they were punished with eighty stripes for *Qazaf,* and were, thus purified of their unfortunate lapse. As regards the ring leader, namely Abdullah bin Ubai, Abdullah Yusuf Ali writes that "he had other sins and enormities to his debit, and he was left to the spiritual punishment of an unrepentant sinner, for he died in that state" (Vol. 11, Note 2962).

6. It may be noted that it would be grievously wrong, amounting to tacit libel to think that, in view of verse 13, the incident referred to in these verses was taken to be false because there was no witness of it. In fact in verse 11 Qur'an has itself very clearly declared it to be false and, therefore, verse 13 has no connection with the falsehood of the incident itself. It only makes the slanderers liable to punishment subject to law already laid down in Section 1.

7. To quote Abdullah Yusuf Ali, "it was God's Mercy that saved them from many evil consequences, both in this life and in the Hereafter, – in this life, because the Apostle's wise measures nipped in the bud any incipient estrangement between those nearest and dearest to him, and from a spiritual aspect in that the minor agents in spreading the scandal repented and were forgiven. No doubts and divisions, no mutual distrust, were allowed to remain in their hearts after the whole matter had been cleared up" (Vol. II, Note 2967).

15. When you received it on your tongues, and spoke with your mouths, that of which you had no knowledge; and you thought it to be a light matter, while it was most serious in the Sight of Allah.

١٥-إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ
وَتَقُولُونَ بِأَفْوَاهِكُمْ مَّا لَيْسَ لَكُم بِهِۦ
عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا ۖ
وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ ۝

16. And why did you not, when you heard it, say: It beseems us not to speak of it. Glory be to You (O Allah)! This is a most serious slander![8]

١٦-وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم
مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا ۖ
سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ ۝

17. Allah does admonish you, that you never repeat (the conduct) like of it, if you are (true) Believers.

١٧-يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا
إِن كُنتُم مُّؤْمِنِينَ ۚ

18. And Allah makes clear to you the Signs; and Allah is Knowing, Wise.[9]

١٨-وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ ۚ
وَٱللَّهُ عَلِيمٌ حَكِيمٌ ۝

19. Those who love (to see) the Scandal published broadcast among the believers, will have a grievous punishment in the world and in the Hereafter. And Allah knows and you know not.

١٩-إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ
فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ ۙ فِى
ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ۝

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8. In verses 15 and 16 again to quote Abdullah Yusuf Ali, "there are three things here reprobated by way of spiritual teaching: (1) if others speak an evil word, that is no reason why you should allow it to defile your tongue; (2) if you get a thought or suspicion which is not based on your certain knowledge, do not give it currency by giving it expression; and (3) others may think it is a small matter to speak lightly of something which blasts a person's character or reputation: in the eyes of God it is a most serious matter in any case, but specially when it involves the honour and reputation of pious women" (Vol. II, Note 2968).

9. The admonition in verses 17 and 18 is actually based on the principle that every believer should be taken to be righteous unless there is proof of his immorality and, therefore, the believers should not pay any heed to, or circulate among themselves, the slanderous news regarding any believer without prior confirmation of it. This is necessary to save the believers from doubt about the righteousness and chastity of others. In the presence of over-all trust and mutual reliance only, believers can live together as brothers.

20. And were it not for the Grace of Allah on you and His Mercy[10] – and that Allah is Compassionate, Merciful, (you would be ruined indeed).

٢٠- وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ
وَاَنَّ اللّٰهَ رَءُوْفٌ رَّحِيْمٌ ۝ ع

SECTION 3[1]

21. O you who believe! follow not the footsteps of Satan. And whoever follows the footsteps of Satan, surely he commands indecency and evil. And were it not for the Grace of Allah on you and His Mercy, not one of you would ever have been pure,

٢١- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّبِعُوْا خُطُوٰتِ
الشَّيْطٰنِ ۭ وَمَنْ يَّتَّبِعْ خُطُوٰتِ الشَّيْطٰنِ
فَاِنَّهٗ يَاْمُرُ بِالْفَحْشَاۗءِ وَالْمُنْكَرِ ۭ وَلَوْلَا
فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ مَا زَكٰى
مِنْكُمْ مِّنْ اَحَدٍ اَبَدًا ۙ وَّلٰكِنَّ اللّٰهَ

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10. It may be noted that the phrase, "were it not for the Grace of Allah on you and His Mercy" has been repeated four times in this Chapter, and, to quote Abdullah Yusuf Ali, "each time it has a different application. (1) In verse 10, it was in connection with the accusation of infidelity by one of the spouses against the other: they were both reminded of God's Mercy and warned against suspicion and untruth. (2) In verse 14, the believers were told to be wary of false rumours lest they should cause pain and division among themselves; it is God's Grace that keeps them united. (3) Here in verse 20 is an admonition for the future; there may be conspiracies and snares laid by Evil against simple people; it is God's Grace that protects them. (4) In verse 21, the general warning is directed to the observance of purity in act and in thought, concerning one's self and concerning others; It is only God's Grace that can keep that purity spotless, for He hears prayers and knows of all the snares that are spread in the path of the good" (Vol. II, Note 2971).

1. After declaring the absolute chastity and purity of Hazrat Aa'isha, and condemnation of the slanderers in the previous Section, in Section 3 Qur'an proceeds to lay down further commands to the believers in respect of the same matter.

Section 3 consists of 6 verses i.e. verses 21 to 26. In verse 21 the believers are commanded not to follow the footsteps of Satan. It is said: O you who believe! follow not the footsteps of Satan. And whoever follows the footsteps of Satan, surely he (i.e. Satan) commands indecency and evil. And were it not for the Grace of Allah on you and His Mercy, not one of you would ever have been pure, but Allah purifies whom He pleases. And Allah is the Hearer, the Knower.

Verse 22 commands the believers not to swear (in protest or anger) against helping the nearer ones and the needy (even when they do something wrong). It is said: and let them not swear, from amongst you, those who are endued with grace and abundance, not to give to the near of kin, and to the needy, and to those who have left their homes for the cause of Allah. Let them forgive and overlook. Do you not wish that Allah should forgive you? And Allah is Forgiving, Merciful.

Verses 23 to 25 prescribe severe punishment for the slanderers, on the Day of Judgment.

but Allah purifies whom He pleases. And Allah is the Hearer, the Knower.[2]

يُزَكِّي مَنْ يَّشَآءُ ۭ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ○

22. And let them not swear, from among you, those who are endued with grace and abundance, not to give to the near of kin, and to the needy and to those who have left their homes for the cause of Allah. Let them forgive and overlook. Do you not wish that Allah should forgive you? And Allah is Forgiving, Merciful.[3]

٢٢- وَلَا يَاْتَلِ اُولُوا الْفَضْلِ مِنْكُمْ
وَالسَّعَةِ اَنْ يُّؤْتُوْٓا
اُولِي الْقُرْبٰى وَالْمَسٰكِيْنَ
وَالْمُهٰجِرِيْنَ فِيْ سَبِيْلِ اللّٰهِ ۡ وَلْيَعْفُوْا
وَلْيَصْفَحُوْا ۭ اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللّٰهُ
لَكُمْ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

In these verses it is said: indeed those who slander chaste believing women, unaware (of the evil), are cursed in this world and in the Hereafter, and for them is a grievous punishment on the Day when their tongues, and their hands, and their feet, will bear witness against them as to what they did. On that Day Allah will pay them back (all) their just dues, and they will realise that Allah is the (very) Truth, that makes all things manifest.

In verse 26 it is said that impure women are (worthy of marriage) for impure men, and impure men (are meant) for impure women; and women of purity (are worthy of marriage) for men of purity, and men of purity (are meant) for women of purity: these (latter) are not affected by what people say. For them is forgiveness and an honourable sustenance.

2. In the context of the present subject matter, there is a warning to the believers not to repeat such thoughtless conduct as shown by some of them in respect of the false accusation against Ummul Momineen Hazrat Aa'isha. Such a conduct was nothing but blindly following the footsteps of Satan. This shows that whatever the hypocrites, and some of the misguided believers, did was on account of following this vile act prompted by Satan. The emphasis is that there should be no slandering of, or false allegation against anyone, particularly the believers, without due confirmation, because circulation of the slanders without confirmation is nothing but following the footsteps of Satan.

3. In this connection it is to be noted that Hazrat Abubakr, the father of Hazrat Aa'isha, was blessed from Allah both with the spiritual Grace as well as with ample means which he always used in the service of Islam and of Muslims. One of the slanderers of Hazrat Aa'isha turned out to be Mistah, a cousin of Hazrat Abubakr, whom he used to provide financial help. Naturally, therefore, Hazrat Abubakr wished to stop that help, but, according to the highest standards of Muslim ethics, he was asked to forgive and forget, which he did, with the happiest results to the peace and unity of the Muslim community. But the general application holds good for all time. A generous patron should not, in personal anger, withdraw his support even for serious faults if the delinquent repents and mends his ways. If God forgives us, who are we to refuse forgiveness to our fellows (Yusuf Ali, Vol. II, Note 2974).

23. Indeed those who slander chaste believing women, unaware (of the evil),[4] are cursed in this world and in the Hereafter, and for them is a grievous punishment –

٢٣- إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنٰتِ
الْغٰفِلٰتِ الْمُؤْمِنٰتِ لُعِنُوا فِي الدُّنْيَا وَ
الْاٰخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ۙ

24. On the Day when their tongues, and their hands, and their feet, will bear witness against them as to what they did.

٢٤- يَوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَاَيْدِيهِمْ
وَاَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ○

25. On that Day Allah will pay them back (all) their just dues, and they will realise that Allah is the (very) Truth, that makes all things manifest.[5]

٢٥- يَوْمَئِذٍ يُوَفِّيهِمُ اللّٰهُ دِينَهُمُ الْحَقَّ
وَيَعْلَمُونَ اَنَّ اللّٰهَ
هُوَ الْحَقُّ الْمُبِينُ ○

It is said that when this verse was revealed, on hearing the words *Ala Tohibbona An Yaghfirallaho Lakum* (i.e. do you not love that Allah should forgive you?), Hazrat Abubakr forthwith said; *Bala Wallaho Ana Nohibbo An Taghfira Lana Yaa Rabbana* (i.e. O Allah! I swear in Your Name! we like that You forgive us). Thereafter he not only re-started the help of Mistah but also increased it. Hazrat Abdullah bin Abbas has said that such an oath of not helping their relatives who had taken part in the slander was taken by some other Companions also, but all of them, after revelation of this verse withdrew their oaths.

4. The word *Mohsanaat,* used in verse 23, signifies the chaste, pure, and good Muslim ladies of respectable families, and the word *Ghaafilaat* (i.e. unknowing or unaware) signifies those not knowing the evil, or those indifferent to slanders and disinterested in conjugal niceties. To malign such women is a dastardly offence devoid of human norm and condemnable within the meaning of verse 23.

According to a Tradition of the Holy Prophet, false accusation against a chaste Muslim woman is one of the seven major sins (*Gunaah-e-Kabeerah*) which are known as *Mubiqaat* i.e. disastrous. Tabrani has noted a Tradition on the authority of Hazrat Huzaifah, according to which false accusation against a chaste woman destroys righteous deeds of 100 years (Tafheemul Quran,Vol. III, Chapter 24, Note 21; and Ziaul Quran, Vol. III, Chapter 24, Note 28).

5. Accordingly to the learned scholars, verses 23 to 25 actually refer to the case of those who, in spite of declaration of the absolute chastity and purity of Hazrat Aa'isha by Allah the Almighty, and proof of falsehood of the slanderers, continued to circulate the slanders, and did not repent for their sin. They were undoubtedly the hypocrites, because, as regards the believers, who were involved in it, they forthwith repented, and some of them were also punished for *Qazaf,* and thereafter Allah the Almighty accepted their repentance. Thus, these verses mainly refer to the hypocrites who did not give up the circulation of the slander, and for them Allah the Almighty declared curse in this world, as well as severe punishment in the Hereafter (Ma'ariful Quran, Vol. VI, p. 350).

26. Impure women are for impure men, and impure men are for impure women; and women of purity are for men of purity, and men of purity are for women of purity: these are not affected by what people say.[6] For them is forgiveness and an honourable sustenance.[7]

٢٦- اَلْخَبِيْثٰتُ لِلْخَبِيْثِيْنَ
وَالْخَبِيْثُوْنَ لِلْخَبِيْثٰتِ ۚ وَالطَّيِّبٰتُ
لِلطَّيِّبِيْنَ وَالطَّيِّبُوْنَ لِلطَّيِّبٰتِ ۚ
اُولٰٓئِكَ مُبَرَّءُوْنَ مِمَّا يَقُوْلُوْنَ ؕ
لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ۝ ع

SECTION 4[1]

27. O you who believe! enter not houses other than your own houses, until you have asked permission and saluted their inmates:[2] This is better for you that you may be heedful.

٢٧- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا
غَيْرَ بُيُوْتِكُمْ
حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا عَلٰٓى اَهْلِهَا ؕ
ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ۝

According to the scholars, whoever circulates the slander against Hazrat Aa'isha, even after declaration of her absolute chastity, by Allah the Almighty in the Holy Qur'an, is a *Kaafir,* and is subject to punishment accordingly (*ibid.*).

6. In view of this fundamental principle inherently governing the human nature, there was no question of involvement of any wife of the Holy Prophet of Allah in any indecency whatsoever. And this also proves the absolute chastity and purity of Hazrat Aa'isha and proves the total falsehood of the slander circulated against her by the hypocrites.

According to Hazrat Abdullah bin Abbas, no wife of any Prophet was ever involved in adultery (Dur-ul-Mansoor) (Ma'ariful Quran, Vol. VI, p. 384).

7. As regards the promise of forgiveness, it means "forgiveness for any indiscretion which they may have innocently committed, and spiritual provision or protection against the assaults of evil. It is also meant that the more the evil ones attempt to defame or slander them, the more triumphantly will they be vindicated and provided with the physical and moral good which will advance their life" (Yusuf Ali, Vol. II, Note 2979).

1. After condemning and providing punishment for slander, Allah the Almighty commanded the believers not to follow the footsteps of Satan because Satan undoubtedly urges and excites to indecency and evil as discussed in the previous Section. Now in Section 4, Qur'an proceeds to lay down some fundamental principles to safeguard the privacy, as well as to eliminate indecency from the Muslim society.

Section 4 consists of 8 verses i.e. verses 27 to 34. Verses 27 to 29 lay down the principles of entry into the houses of others. In these verses it is said: O you who believe! enter not houses other than your own houses, unless you have asked permission and (while entering) saluted their inmates: This is better for you that you may be heedful. But if you find no one

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28. But if you find no one therein, enter them not, until permission is given to you; and if it is said to you; go back, then go back; this is of greater purity for you. And Allah is Knower of all that you do.

٢٨-فَإِنْ لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا
حَتّٰى يُؤْذَنَ لَكُمْ ۚ وَإِنْ قِيلَ لَكُمُ
ارْجِعُوا فَارْجِعُوا هُوَ أَزْكٰى
لَكُمْ ۗ وَاللّٰهُ بِمَا تَعْمَلُونَ عَلِيمٌ ○

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therein, enter them not, until permission is given to you; and if it is said to you: go back, (then) go back (without hesitation or protest): this is of greater purity for you. And Allah is Knower of all that you do. It is no sin for you to enter uninhabited houses, wherein you have your necessities. And Allah knows that you reveal and what you conceal.

Verses 30 and 31 lay down the principles to eliminate indecency from the society. In these verses the Holy Prophet is commanded to say to the believing men that they should lower their gaze and guard their modesty; that is of greater purity for them. Indeed Allah is aware of all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (ordinarily) appears thereof. And that they should draw head-coverings over their bosoms, and they should not display their beauty except to their husbands, their fathers, the fathers of their husbands, their sons, the sons of their husbands; their brothers, or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free from physical needs, or the children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O you believers! turn you all together towards Allah, so that you may be successful.

Verses 32 and 33 command the believers, saying: and marry those among you who are single, and those who are virtuous among your male slaves and your female slaves. If they are in poverty, Allah will make them free from want out of His Grace. And Allah encompasses all, and He is all Knowing. And let those who cannot find the wherewithal for marriage keep themselves chaste, until Allah makes them free from want out of His Grace. And those of your slaves who ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed, if you know any good in them; and give them something yourselves of the means which Allah has given to you. And compel not your slave-girls (maids) to prostitution when they desire to keep chaste, in order to seek the frail goods of the life of this world. And whoever compels them, then surely after their compulsion, Allah is Forgiving, Merciful (to them).

In verse 34, Allah the Almighty says: and certainly We have sent down to you verses making things clear, and a description of those who passed away before you, and an admonition for those who fear (Allah).

2. The principle of asking permission and exchanging salutation, as Abdullah Yusuf Ali puts it, "ensures privacy without exclusiveness, and friendliness without familiarity" (Vol. II, Note 2980), To quote Abdul Maajid Daryabadi, "Islam thus regards sudden and abrupt entry into another's house or apartment an act of incivility and indecorum since the person may be surprised in an indecent action or posture or may have something discovered which he would have liked to conceal" (Maajid, Vol. II, Part XVIII, Note 242).

The word *Tastanesu,* i.e. you have asked permission, used in verse 27, though generally taken by the scholars in the sense of "asking permission", yet in fact it signifies 'to make oneself acquainted' or 'make others to be acquainted with himself'. But actually the idea is that, before

29. It is no sin for you to enter uninhabited houses, wherein you have your necessaries. And Allah knows what you reveal and what you conceal.

٢٩- لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا
غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ ۚ
وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ○

30. Say to the believing men that they should lower their gaze[3] and guard their modesty:[4] that is of greater purity for them. Indeed Allah is Aware of all what they do.

٣٠- قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ
أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ
ذَٰلِكَ أَزْكَىٰ لَهُمْ ۚ
إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ○

31. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what

٣١- وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ
مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ
وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ

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seeking entry into the house of others, one should acquaint himself to them, and when they permit, then enter into their house (Tafheemul Quran, Vol. III, Chapter 24, Note 24). For a more detailed discussion on this subject, see the Major Work, *ibid.,* Vol. X, pp. 74 to 77.

3. To quote Abdul Maajid Daryabadi, "here is a law of inward purity of the strictest kind and a piece of very sound advice to the tempted. This injunction puts a full and complete stop of lusting with the eyes, and the maxim, if acted upon, does and must serve as a most powerful agency for the prevention and control of sexual crimes. Islam is not at all enamoured of free and unrestricted intermingling of the sexes and of the mixed gatherings at bridge tables and supper tables, and in schools, colleges, clubs, cinemas, and public parks. It insists upon segregation of the sexes, and bans altogether lewd literature, lewd pictures and lewd cinemas". According to the Bible also, "but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Mathew, 5:28) (Maajid, *ibid.,* 254).

4. The second command in verse 30 is that of safeguarding the modesty which also includes the uncovering of the private parts before anybody except the husband or the wife. According to a Tradition of the Holy Prophet, the *Satar* (shame part of the body) for the man is the portion between the naval and the knee (Dar Qutni, and Behaqqi). To uncover this part, except before the wife, is *Haraam.* According to Hazrat Jarhad Aslami, one of the companions of the *Suffa,* has said that the Holy Prophet had told him that the thigh is to be covered (Tirmizi, Abu Daud, Muwatta).

According to the learned scholars, the words *Wahfuzu Foroojaham* (they should safeguard their modesty) (verse 30) provide safeguard from all those things which imply unlawful satisfaction of the sex, and includes adultery, unnatural intercourse, whether with male or female, as well as between the females themselves, and also masturbation (Ma'ariful Quran, Vol. VI, p. 399).

(ordinarily) appears thereof. And that they should draw their head-coverings over their bosoms, and they should not display their beauty except to their husbands, their fathers, the fathers of their husbands, their sons, the sons of their husbands, their brothers, or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free from physical needs, or the children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments.[5] And O you believers! turn you all together towards Allah, so that you may be successful.

مِنْهَا وَلْيَضْرِبْنَ
بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ ۪
وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا
لِبُعُوْلَتِهِنَّ اَوْ اٰبَآئِهِنَّ اَوْ اٰبَآءِ بُعُوْلَتِهِنَّ
اَوْ اَبْنَآئِهِنَّ اَوْ اَبْنَآءِ بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ
اَوْ بَنِيْٓ اِخْوَانِهِنَّ
اَوْ بَنِيْٓ اَخَوٰتِهِنَّ اَوْ نِسَآئِهِنَّ اَوْ مَا مَلَكَتْ
اَيْمَانُهُنَّ اَوِ التّٰبِعِيْنَ غَيْرِ اُولِي الْاِرْبَةِ
مِنَ الرِّجَالِ اَوِ الطِّفْلِ الَّذِيْنَ لَمْ يَظْهَرُوْا
عَلٰى عَوْرٰتِ النِّسَآءِ ۪ وَلَا يَضْرِبْنَ
بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ زِيْنَتِهِنَّ ؕ
وَتُوْبُوْٓا اِلَى اللّٰهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ
لَعَلَّكُمْ تُفْلِحُوْنَ ۝

32. And marry those among you who are single,[6] and those who are virtuous[7] among your male slaves and your female

۳۲- وَاَنْكِحُوا الْاَيَامٰى مِنْكُمْ
وَالصّٰلِحِيْنَ مِنْ عِبَادِكُمْ وَاِمَآئِكُمْ ؕ

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5. The commands for the women, as given in verse 31, are: (1) they should lower their gaze, (2) safeguard their modesty, (3) display not their beauty and ornaments except what appears thereof, (4) wear their head-coverings over their bosom, and (5) should not display their beauty except before (a) their husbands, (b) their fathers, (c) the fathers of their husbands, (d) the sons of their husbands (f) their brothers, (g) their brothers' sons, (h) their sisters' sons, (i) their women, (j) slaves whom their right hands possess, (k) male servants free from physical needs, (1) the children who have no sense of shame of sex, and (m) not to strike their feet so that the ornaments that they hide may become known.

For a detailed discussion on "*Purdah* (Privacy)", see the Major Work, *ibid.,* Vol. X, pp. 81-89, and Vol. XI, pp. 342-343, 351-355 and 365-366.

6. The word *Ayaama,* appearing in verse 32, means the one not in the bond of wedlock, whether unmarried or lawfully divorced or widow, and includes men as well as women.

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slaves: If they are in poverty, Allah will make them free from want out of His Grace. And Allah encompasses all, and He is all Knowing.

إِنْ يَكُونُوا فُقَرَآءَ يُغْنِهِمُ اللّٰهُ مِنْ فَضْلِهٖ
وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۝

33. And let those who find not the wherewithal for marriage keep themselves chaste,[8] until Allah makes them free from want out of His Grace. And those of your slaves who ask for a deed in writing[9] (to enable them to earn their freedom for a certain sum), give them such

٣٣- وَلْيَسْتَعْفِفِ الَّذِيْنَ لَا يَجِدُوْنَ نِكَاحًا
حَتّٰى يُغْنِيَهُمُ اللّٰهُ مِنْ فَضْلِهٖ ؕ
وَالَّذِيْنَ يَبْتَغُوْنَ الْكِتٰبَ
مِمَّا مَلَكَتْ اَيْمَانُكُمْ
فَكَاتِبُوْهُمْ اِنْ عَلِمْتُمْ فِيْهِمْ خَيْرًا ۖ

Qur'an looks upon the married life of men and women as the normal life and, therefore, enjoins that all those who remain single, even at the young age, should be married, The Holy Prophet has also laid emphasis on marriage for the Muslim men and women. He has said that he, who is in a position to marry, should marry, for it teaches and encourages to keep the gaze low and guards chastity; and he, who, on account of poverty, is unable to get married, he should take to fasting, for it will have a chastening effect on him (Bukhari). In another Tradition, the Holy Prophet has said, "I keep fast and I break it, and I pray and I sleep, and I am married, so whoever inclines to anyway, other than my Sunnah, he is not of me" (Bukhari). The underlying idea of this Tradition is that, in addition to other duties and obligations, marriage is also an essential necessity of life. One who shuns marriage, in spite of resources, violates the law of nature, and disobeys the Holy Prophet. According to another Tradition, the Holy Prophet has said that the man who marries perfects the half of his religion (Mishkaatul Masaabih).

7. The word *Swaleheen,* used for the slaves, male and female, is generally understood in the sense of 'virtuous', but *Swaleh* also signifies suitable, or fit, or in other words, fit for performing marital duties (Raazi). Accordingly, in terms of verse 32, those of the male and female slaves who are fit to be married, they should also be married so that they may not remain single and create indecency in the society.

8. According to Hazrat Abdullah bin Masood, the Holy Prophet addressed the believers saying, "the young ones! whoever of you is in a position to contract marriage he should do so because marriage makes man keep the gaze low, and guard chastity, and he who is not in a position to do so, he should keep the fast, because keeping of the fast has chastening effect on man" (Bukhari and Muslim).

9. The word *Kitaba,* i.e. deed in writing, used in verse 33, signifies, "a written instrument allowing the slaves to redeem themselves on paying a certain amount. This document obliges the master to set his slave at liberty on receiving a certain sum of money which the latter collects either by his labour or by receiving free gifts from well-to-do Muslims" (Maajid, *ibid.,* 280).

a deed, if you know any good[10] in them, and give them something yourselves of the means which Allah has given to you.[11] And compel not your slave-girls (maids) to prostitution[12] when they desire to keep chaste, in order to seek the frail goods of the life of this world. And whoever compels them, then surely, after their compulsion, Allah is Forgiving, Merciful (to them).

وَّاٰتُوْهُمْ مِّنْ مَّالِ اللّٰهِ الَّذِيْٓ اٰتٰىكُمْ ؕ
وَلَا تُكْرِهُوْا فَتَيٰتِكُمْ عَلَى الْبِغَآءِ
اِنْ اَرَدْنَ تَحَصُّنًا
لِّتَبْتَغُوْا عَرَضَ الْحَيٰوةِ الدُّنْيَا ؕ
وَمَنْ يُّكْرِهْهُّنَّ
فَاِنَّ اللّٰهَ مِنْۢ بَعْدِ اِكْرَاهِهِنَّ
غَفُوْرٌ رَّحِيْمٌ ۝

34. And certainly We have sent down to you verses making things clear, and a description of those who passed away before you, and an admonition for those who fear (Allah).

٣٤- وَلَقَدْ اَنْزَلْنَآ اِلَيْكُمْ اٰيٰتٍ مُّبَيِّنٰتٍ
وَّمَثَلًا مِّنَ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ
وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ۝ ع

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10. The word *Khair* (i.e. good), appearing in verse 33, in the context of the freedom of slave, according to Hazrat Abdullah bin Umar and majority of the scholars, means "the ability of the slave to earn the money agreed to be paid to the master for freedom." Another view is that it means "that the freedom of the slave should not be harmful to the believers in general in any respect whatsoever" (Hidayah). (Tafseer-e-Mazhari, as referred to by Ma'ariful Quran, Vol. VI, p. 414).

According to the learned scholars, not only money, but even a service of any sort, as agreed between the master and the slave, can be the ransom for freedom within the meaning of this verse (Tafheemul Quran, *ibid.,* 55).

11. According to the learned scholars, the address is to the masters, the believers in general, as well as the Islamic State, to provide monetary help, from *Zakaat* or otherwise, to the slaves to get freedom from slavery.

12. It may be noted that, before the advent of Islam, prostitution was common among the Arabs, and there were private as well as public centres for it.

After revelation of this verse, the Holy Prophet declared that in Islam there is no room for prostitution (Abu Daud, on the authority of Hazrat Abdullah ibne Abbas). Further, the other directive given by the Holy Prophet was that the income through prostitution is *Haraam,* impure, and totally forbidden. According to a Tradition, reported by Raafe bin Khadeej, it is said that the Holy Prophet declared the income of prostitution as *Khabees* (i.e. impure) and *Sharrul Makaasib* (i.e. the worst income) (Abu Daud, Tirmizi, Nisai). According to Abu Hujaifah also,

SECTION 5[1]

35. Allah is the Light of the heavens and the earth.[2] **The similitude of His light is as if there is a Niche wherein is a Lamp: the lamp is in a Glass, the Glass is as it were a brightly shining Star-lit**[3] **from a blessed Tree – the Olive**[4] **– neither of the East nor of the West,**[5] **whose oil is well-nigh Luminous, though fire touched it not: Light upon Light! Allah guides to His Light whom He pleases. And Allah sets forth parables for men, and Allah is Knower of all things –**

٣٥- اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ ؕ
مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ ؕ
اَلْمِصْبَاحُ فِيْ زُجَاجَةٍ ؕ
اَلزُّجَاجَةُ كَاَنَّهَا كَوْكَبٌ دُرِّيٌّ
يُّوْقَدُ مِنْ شَجَرَةٍ مُّبٰرَكَةٍ زَيْتُوْنَةٍ لَّا
شَرْقِيَّةٍ وَّلَا غَرْبِيَّةٍ ۙ يَّكَادُ زَيْتُهَا يُضِيْٓءُ
وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ؕ
نُوْرٌ عَلٰى نُوْرٍ ؕ يَهْدِى اللّٰهُ لِنُوْرِهٖ مَنْ يَّشَآءُ ؕ
وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ ؕ
وَاللّٰهُ بِكُلِّ شَىْءٍ عَلِيْمٌ ۝

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the Holy Prophet declared income of prostitution as totally *Haraam* (Bukhari, Muslim, Ahmad). According to Abu Masood Uqbah bin Amr, the Holy Prophet prohibited the transactions relating to the income from prostitution known as *Mehnil Baghi* (Sahah Sittah, and Ahmad). The third command which the Holy Prophet gave was that the slave girl was only to perform the manual labour, and no master could impose on her or receive from her any money which he did not know from where she was getting it. As reported by Raafe' bin Khadeej, the Holy Prophet prohibited the receipt of money from a slave girl unless its source was known (Abu Daud). The Holy Prophet prohibited the income through slave girls except that which they could earn through manual labour, as for instance through cooking of the bread, etc. (Ahmad, and Abu Daud, on the authority of Raafe' bin Riffa'ah Ansari). Similar Tradition has also been noted by Abu Daud and Ahmad on the authority of Hazrat Abu Hurairah (Tafheemul Quran, *ibid.,* 59).

1. After laying down some fundamental principles to safeguard the privacy and chastity of men and women, specially, the believing ones, and to eliminate indecency from the society, the previous Section concluded with a declaration by Allah that "We have sent to you, O Mohammad (ﷺ) verses making things clear". In continuation of it, Section 5 starts with an explanation of 'Belief and 'Unbelief' through the similitude of 'Light' and 'Darkness' in a unique manner.

Section 5 consists of 6 verses i.e. verses 35 to 40. Verses 35 to 38 mention the similitude of 'Light'. In these verses it is said that Allah is the Light of the heavens and the earth. The similitude of His Light is as if there is a Niche wherein is a Lamp: the Lamp is in a Glass, the Glass is as if it were a Brightly Shining Star-lit from a Blessed Tree, the Olive, neither of the East nor of the West, whose oil is well-nigh Luminous, though fire touched it not: Light upon Light! Allah guides through His Light whom He pleases. And Allah sets forth parables for men, and Allah is Knower of all things – (The Lamp is) in houses which Allah has permitted to be exalted, and His Name to be remembered therein. Therein do glorify Him, in the mornings and the evenings, men whom neither merchandise nor sale (business transactions) divert from the

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36. (This Lamp is) in houses[6] which Allah has permitted to be exalted, and His Name to be remembered therein.[7] Therein do glory Him, in the mornings and the evenings,

٣٦- فِيْ بُيُوْتٍ أَذِنَ اللّٰهُ
أَنْ تُرْفَعَ وَيُذْكَرَ
فِيْهَا اسْمُهٗ يُسَبِّحُ لَهٗ فِيْهَا
بِالْغُدُوِّ وَالْآصَالِ ۙ

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remembrance of Allah nor from keeping up of regular prayer and the paying of the poor-rate: they (only) fear the Day in which the hearts and the eyes (of the people) will be overturned, that Allah may give them the best reward for their (righteous) deeds, and give them more out of His Grace. And Allah provides (sustenance) without measure for whom He pleases.

Verses 39 and 40 speak of the similitude of infidelity. In these verses it is said that those who disbelieve, their deeds are like a mirage in a sandy desert, which the thirsty man deems to be water, until when he comes to it, he finds it to be nothing, and he finds Allah (ever) with him, so He (i.e. Allah) will pay him his due. And Allah is swift in taking account. Or (the state of the unbelievers is) like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness, one above another – If one stretches out his hand, he is almost unable to see it; and to whom Allah gives not Light for him there is no light!

2. In verse 35 it is said: "Allah is the Light of the Heavens and the Earth", which means that the Light of Allah permeates all that exists in the Heavens and the Earth and in between them. In other words, the entire universe owes its creation, existence and sustenance to the Light of Allah.

3. According to Hazrat Abdullah bin Abbas, the pronoun of the *Noorehi* in this verse, refers to Allah the Almighty Himself, and accordingly the word *Misbah* signifies Allah the Almighty Himself, the word *Mishkaat* signifies the entire universe, and the word *Zujaj* signifies the Veil of Light on account of which Allah is Hidden as well as Manifest from the eyes of the people, and his being hidden is not on account of any defect or difficulty in manifestation but it is on account of the Active Manifestation of itself (see Ziaul Quran, Vol. III, Chapter 24, Note 52; Ma'arirul Quran, Vol. VI, pp. 422-424).

4. It may be noted that "pure olive oil is beautiful in colour, consistency, and illuminating power. The world has tried all kinds of illuminants, and for economic reasons or convenience, one replaces another. But for coolness, comfort to the eyes, and steadiness, vegetable oils are superior to electricity, mineral oils, and animal oils. And among vegetable oils, olive oil takes a high place and deserves its sacred associations. Its purity is almost like-light itself: you may suppose it to be almost light before it is lit. So with spiritual Truth: it illuminates the mind and understanding imperceptibly, almost before the human mind and heart have been consciously touched by it" (Yusuf Ali, Vol. II, Note 3002). The simile of the olive oil lamp has its own referential significance. In those days an olive oil lamp was the best lamp because the light of olive oil is pure, extremely brilliant, and without smoke (Ziaul Quran, *ibid.,* 62).

5. The Olive Tree is further clarified by the words "neither of the East nor of the West". Again to quote Abdullah Yusuf Ali, "This Mystic Olive, is not localised. It is universal. As applied to the olive, there is also a more literal meaning, which can be allegorised in a different way. An olive tree with an eastern aspect gets only the rays of the morning sun; one with a

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37. Men whom neither merchandise nor sale (business transactions) divert from the remembrance of Allah nor from keeping up of regular prayer and paying of the poor-rate: They (only) fear the Day in which the hearts and the eyes will be overturned,

٣٧- رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَّلَا بَيْعٌ
عَن ذِكْرِ اللّٰهِ وَإِقَامِ الصَّلٰوةِ
وَإِيتَآءِ الزَّكٰوةِ ۙ
يَخَافُونَ يَوْمًا تَتَقَلَّبُ
فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ۝

38. That Allah may give them the best reward for their (righteous) deeds, and give them more out of His Grace. And Allah provides (sustenance) without measure for whom He pleases.

٣٨- لِيَجْزِيَهُمُ اللّٰهُ أَحْسَنَ مَا عَمِلُوا
وَيَزِيدَهُم مِّن فَضْلِهِ ۗ
وَاللّٰهُ يَرْزُقُ مَن يَشَآءُ
بِغَيْرِ حِسَابٍ ۝

39. And those who disbelieve, their deeds are like a mirage in a sandy desert, which the thirsty man deems to be water, until when he comes to it, he finds it to be nothing, and he finds Allah (ever) with him, so He (i.e. Allah) will pay him his due. And Allah is swift in taking account.

٣٩- وَالَّذِينَ كَفَرُوٓا أَعْمَالُهُمْ كَسَرَابٍ
بِقِيعَةٍ يَحْسَبُهُ الظَّمْـَٔانُ مَآءً ۗ
حَتّٰٓى إِذَا جَآءَهُ لَمْ يَجِدْهُ شَيْـًٔا
وَوَجَدَ اللّٰهَ عِندَهُ
فَوَفّٰىهُ حِسَابَهُ ۗ
وَاللّٰهُ سَرِيعُ الْحِسَابِ ۝

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western aspect, only the rays of the western sun: In the northern hemisphere the south aspect will give the sun's rays a great part of the day, while a north aspect will shut them out altogether, and vice versa in the southern hemisphere. But a tree in the open plain or on a hill will get perpetual sunshine by day: it will be more mature, and the fruit and oil will be of superior quality. So God's Light is not localised or immature: it is perfect and universal" (Vol. II, Note 3001).

6. The word *Buyoot,* used in verse 36, according to the majority of the commentators, means the mosques wherein there is worship and remembrance of Allah day and night. According to Hasan Basri, the word *Turfa'a* has been used in the sense of *Ta'zeem,* i.e. respect, which signifies that the mosques are to be respected, obviously because therein is the worship of Allah, and they are free from the filth of unbelief and idolatry. This verse actually implies the construction, respect, and maintenance of physical as well as spiritual purity of the mosque (Ikramah and Mujahid) (Ma'ariful Quran, Vol. VI, pp. 425-426).

7. It may be noted that the phrase *Yuzkara Feeha Ismohu* (His Name to be remembered therein) used in verse 36, "is wider than prayer: it includes silent contemplation,

40. Or (the state of the unbelievers is) like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: Depths of darkness, one above another – If one stretches out his hand, he is almost unable to see it; and to whom Allah gives not light for him there is no light![8]

٤٠-أَوْ كَظُلُمَٰتٍ فِي بَحْرٍ
لُّجِّيٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ
مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ۚ
ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ ۚ
إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا ۗ
وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا
فَمَا لَهُۥ مِن نُّورٍ ۝٤٠

SECTION 6[1]

41. See you not that it is Allah Whose praises all beings in the heavens and on earth, do celebrate,[2] and the birds with wings outstretched?[3] Each one knows its prayer and its praise. And Allah is Aware of what they do.[4]

٤١-أَلَمْ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ
لَهُۥ مَن فِي ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلطَّيْرُ
صَٰٓفَّٰتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ ۗ
وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ ۝

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and active service of God and His Creatures. The regular prayer and regular charity are the social acts performed through the organised community" (Yusuf Ali, Vol. II, Note 3007).

8. In the concluding part of verse 40, viz., "And to whom Allah gives not light, for him there is no light", emphasis is again laid on the fact that the real and the only source of Light is Allah, and anyone who cuts himself off from that Light is in utter darkness indeed, for "it is the negation of the only True light, and not merely relative darkness, like that which we see, say in the shadows of moonlight" (Yusuf Ali, Vol. II, Note 3015).

1. After drawing distinction between 'Belief' and 'Unbelief', by the similitudes of Light and Darkness, in the previous section, Qur'an, in Section 6, first speaks of the glorification of Allah by all the creatures in the heavens and the earth, and His absolute Authority over the universe, and then refers to the manifestation of Divine Power in the rainfall, alteration of day and night, and creation all round. Finally, this Section also speaks of the hypocrites and their turning away from the Messages of Allah and their avoiding decision of their disputes by the Holy Prophet.

Section 6 consists of 10 verses i.e. verses 41 to 50. Verses 41 and 42 speak of the celebration of Praise of Allah by all the creatures in the heavens and the earth and His Absolute Authority over the universe. In these verses it is said: see you not that it is Allah Whose praises all beings in the heavens and on earth, do celebrate, and the birds with wings outstretched? Each

Contd.....

42. And to Allah belongs the kingdom of the heavens and the earth; and to Allah is the eventual return (of all).

٤٢-وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَاِلَى اللّٰهِ الْمَصِيْرُ ۝

one knows its (own mode of) prayer and its praise. And Allah is Aware of what they do. And to Allah belongs the kingdom of the heavens and the earth; and to Allah is the eventual return (of all).

Verses 43 to 45 speak of the manifestations of the Divine Power in the rainfall, alternations in night and day, and creation of everything throughout the universe. In these verses it is said: see you not that Allah makes the clouds move gently, then joins them (i.e. clouds) together, then piles them up? so that you see the rain coming forth from their midst. And He sends down from the heaven mountain masses (of clouds) wherein is hail; and He smites therewith whom He pleases and turns it away from whom He pleases. The flash of His lightning well-nigh takes away the sign. Allah causes alternation of the night and the day. Indeed there is a lesson in this for those who have vision! And Allah has created every animal from water. So of them is that which crawls upon its belly, and of them is that which walks on two legs, and of them is that which walks on four. Allah creates what He wills. Indeed Allah has power over all things.

In verse 46 it is said: We have indeed sent down clear Signs that make things manifest. And Allah guides whom He pleases to the Straight Path.

Verses 47 to 50 refer to the hypocrites who turn away from the Messages of Allah, and avoid the decision of their disputes by the Holy Prophet Muhammad (ﷺ). In these verses it is said: and they (i.e. the hypocrites) say: we believe in Allah and in the Messenger, and we obey; then a group of them turns away after this, and they are not believers (in truth). And when they are invited to Allah and His Messenger, in order that he may judge between them, behold! a group of them turns aside. And if the right is on their side, they hasten to him with all submission! Is there in their hearts a disease, or are they in doubt, or are they in fear, that Allah and His Messenger will deal with them unjustly? Nay! it is they themselves who are the wrong-doers.

2. It may be noted that a similar statement has also been made by the Holy Qur'an in verse 18 of Chapter 22 (*Hajj*) according to which everything of this universe submits to Allah the Almighty, although, as it is stated at another place, people do not understand the mode and substance of its glorification (*Bani Israil,* 17:44) (Tadabbure Quran, Vol. IV, pp. 551-552). According to Abu Sufyan, the celebration of the Praise of Allah the Almighty by the heavens and the earth, the sun and the moon, the stars and every other object of this universe, means that they perform all their assigned functions and responsibilities in the most precise manner without the slightest deviation (Ma'ariful Quran, Vol. VI, p. 433).

The idea is that when everything of this universe (even inanimate ones) recognises the Creator, and submits to His Commands, it is all the more necessary for the man, who has been endowed with understanding and will, to appreciate the existence of his Creator, and submit to His Commands.

3. The words *Wattairo Saaffaatin* (the birds with wings outstretched), appearing in verse 41, indicate that not only those who are in the heavens, and those who are on earth, but even those which are in between the heavens and the earth, i.e. flying in the air, are also submissive to Allah the Almighty. They also glorify their Creator and thus fulfil the purpose of their creation.

Contd....

43. See you not that Allah makes the clouds move gently, then joins them together, then piles them up? – so that you see the rain coming forth from their midst. And He sends down from the heaven mountain masses (of clouds) wherein is hail: And smites therewith whom He pleases and turns it away from whom He pleases. The flash of His lightning well-nigh takes away the sight.

٤٣- اَلَمْ تَرَ اَنَّ اللّٰهَ يُزْجِيْ سَحَابًا
ثُمَّ يُؤَلِّفُ بَيْنَهٗ ثُمَّ يَجْعَلُهٗ رُكَامًا
فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلٰلِهٖ ۚ وَيُنَزِّلُ
مِنَ السَّمَآءِ مِنْ جِبَالٍ فِيْهَا مِنْۢ بَرَدٍ
فَيُصِيْبُ بِهٖ مَنْ يَّشَآءُ
وَيَصْرِفُهٗ عَنْ مَّنْ يَّشَآءُ ۭ
يَكَادُ سَنَا بَرْقِهٖ يَذْهَبُ بِالْاَبْصَارِ ۭ

44. Allah causes alternation of the night and the day. Indeed there is a lesson[5] in this for those who have vision!

٤٤- يُقَلِّبُ اللّٰهُ الَّيْلَ وَالنَّهَارَ ۭ
اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِي الْاَبْصَارِ ۝

45. And Allah has created every animal from water.[6] So of them is that which crawls upon its belly, and of them is that

٤٥- وَاللّٰهُ خَلَقَ كُلَّ دَاۗبَّةٍ مِّنْ مَّاۗءٍ ۚ
فَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰي بَطْنِهٖ ۚ

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4. In a way it is also a warning to the people in general that if they do not submit to the Commands of Allah, then they should be mindful of the fact that Allah knows everything, and they will be taken to task for their misdeeds.

5. The word *Ibrat* (moral lesson), in verse 44, indicates that those who have insight understand the reality underlying the outward phenomenon, and for them there remains no difficulty at all in visualising the scheme and purpose of the Creator, by observation of the creation. The only result that they must, and do, draw from observation of the natural phenomena all round is that it is the manifestation of creation by one Supreme All Powerful Being, i.e. Allah the Almighty, Who alone deserves total submission and exclusive worship by the mankind.

6. In verse 45, Qur'an speaks of the creation of the animal life from water. It may, however, be noted that, while in this verse there is mention of the animal life only, in a verse of Chapter 21 (*Ambia*) it is said, "And We made from water everything living", which means that all organic life, animal as well as plant, has been created from water. According to the scientific view also, "protoplasm is the basis of all living matter", and "the vital power of protoplasm seems to depend on the constant presence of water" ('Lowson's Text Book of Botany', Indian Edition, London 1922, p. 23). 'Text Books on Zoology' are also clear on the point. For example, see T.J. Parker and W.A. Haswell, 'Text-Book of Zoology', London 1910, Vol. I, p. 15: "Living protoplasm always contains a large amount of water" (Yusuf Ali, Vol. II, Note 3021).

which walks on two legs, and of them is that which walks on four. Allah creates what He wills. Indeed Allah has Power over all things.

وَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰى رِجْلَيْنِ وَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰٓى اَرْبَعٍ يَخْلُقُ اللّٰهُ مَا يَشَآءُ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

46. We have indeed sent down clear Signs that make things manifest.[7] And Allah guides whom He pleases to the Straight Path.

٤٦- لَقَدْ اَنْزَلْنَآ اٰيٰتٍ مُّبَيِّنٰتٍ ۭ وَاللّٰهُ يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝

47. And they say: We believe in Allah and in the Messenger, and we obey; then a group of them turns away after this, and they are not believers (in truth).

٤٧- وَيَقُوْلُوْنَ اٰمَنَّا بِاللّٰهِ وَبِالرَّسُوْلِ وَاَطَعْنَا ثُمَّ يَتَوَلّٰى فَرِيْقٌ مِّنْهُمْ مِّنْۢ بَعْدِ ذٰلِكَ ۭ وَمَآ اُولٰۗىِٕكَ بِالْمُؤْمِنِيْنَ ۝

48. And when they are invited to Allah and His Messenger, in order that he may judge between them, behold! a group of them turns aside.

٤٨- وَاِذَا دُعُوْٓا اِلَى اللّٰهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ اِذَا فَرِيْقٌ مِّنْهُمْ مُّعْرِضُوْنَ ۝

49. And if the right is on their side, they hasten to him with all submission!

٤٩- وَاِنْ يَّكُنْ لَّهُمُ الْحَقُّ يَاْتُوْٓا اِلَيْهِ مُذْعِنِيْنَ ۝

50. Is there in their hearts a disease, or are they in doubt, or

٥٠- اَفِيْ قُلُوْبِهِمْ مَّرَضٌ

7. The emphasis is on the point that Allah has revealed the Messages which guide the mankind to the Straight Path, but, if the people themselves shut their eyes, and turn away from the Messages of Allah, then naturally, they cannot get on the Straight Path. They aimlessly and ungainfully wander here and there, and ultimately suffer the punishment of their waywardness i.e. unbelief. This in fact is as a warning to the non-believers. It may be noted that similar warning is also contained in verse 34 of this very Chapter. Unfortunate are those who pay no heed to this warning, and refuse to submit to the Commands of Allah, and not only lose the blessings of the Hereafter but also make themselves liable to the punishment of Hell.

are they in fear, that Allah and His Messenger will deal with them unjustly? Nay, it is they themselves who are the wrong-doers.[8]

أَمِ ارْتَابُوا أَمْ يَخَافُونَ
أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ۚ
بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ۝

SECTION 7[1]

51. The answer of the believers, when they are summoned to Allah and His Messenger, in order that he may judge between them, is only that they say: "we hear and we obey". And these are (the ones) that are successful.

٥١- إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا
إِلَى اللَّهِ
وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ
أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ
وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝

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8. The principle laid down in verses 48 to 50 is that a true believer is one who submits to the decision of the Holy Prophet Muhammad (ﷺ) irrespective of the fact whether the decision goes in his favour or against him.

It may also be noted that the principle laid down in these verses is also applicable even today, and, therefore, the believers must submit to the decision which the Islamic Courts of Law give in their disputes according to Qur'an and *Sunnah,* irrespective of the fact whether the decision goes in their favour or against them. According to a Tradition, reported by Hasan Basri, the Holy Prophet has said, "whoever is summoned by the court of a Muslim Judge, and he does not appear before that court, he is *Zaalim* (i.e. wrongdoer) and he has no right at all" (Ahkamul Quran, by Jassas, Vol. III, p. 405). In other words, such a man is liable to punishment, and the court can also give a decision exparte against him (Tafheemul Quran, Vol. III, Chapter 24, Note 78).

Further, from these verses it is also clear that to decide the disputes exactly according to the Qur'an and *Sunnah* is the foundation of Faith itself. Anybody who submits to the Command of *Shariah* only for the sake of benefit or favourable decision; and in case of a decision going against him resorts to the laws other than the laws of *Shariah,* he in fact is hypocrite, and not a believer, and his claim of Faith is totally false, because his so called Faith merely depends upon ulterior motives (Tafheemul Quran, *ibid.,* 79).

1. As opposed to the behaviour of the hypocrites towards Allah and the Holy Prophet as referred to in the concluding verses of the previous Section, Qur'an, in Section 7, refers to the behaviour of the true believers and says that they are totally submissive to Allah and the Holy Prophet. This Section also refers to the mischief of the hypocrites and asks them to obey Allah and the Holy Prophet. There is also promise to the believers that they shall be made to inherit the land as were made to inherit the believers previous to them, and that the disbelievers will ultimately fail in their endeavour to oppose the Truth, i.e. Islam, and suffer the punishment of burning in the Fire of Hell.

52. And he who obeys Allah and His Messenger, and fears Allah, and keeps duty unto him,[2] such indeed will achieve their aim.[3]

٥٢-وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ
وَيَخْشَ اللّٰهَ وَيَتَّقْهِ
فَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ○

Section 7 consists of 7 verses i.e. verses 51 to 57. Verses 51 and 52 speak of the responsibility of the believers when they are invited to Allah and His Messenger. In these verses it is said that the answer of the believers, when they are summoned to Allah and His Messenger, in order that he may judge between them, is only that they say: "We hear and we obey." And these are (the ones) that are successful. And he who obeys Allah and His Messenger, and fears Allah, and keeps duty unto Him, such indeed will achieve their aim (in the end).

Verses 53 and 54 refer to the mischief of the hypocrites, and commands them to obey Allah and the Holy Prophet. In these verses it is said: and they (i.e. the hypocrites) swear their strongest oaths by Allah that, if you (O Prophet) would command them, they would certainly go forth (to fight in the Way of Allah). Say (to them): swear not; obedience is (more) reasonable (than mere verbal assertion). Surely Allah is Aware of what you do. Say: obey Allah and obey the Messenger. But if you turn away (then the consequence thereof, will be with you), he (i.e. the Holy Prophet) is responsible (only) for the duty placed on him, and you are responsible for the duty placed on you. And if you obey him (i.e. the Holy Prophet), you shall be on right guidance. And the Messenger's duty is only to deliver the (Message) clearly.

In verse 55 it is said that Allah has promised to those of you who believe and do good (deeds) that He will surely grant them inheritance in the land (as rulers), as He granted to those before them, and that He will establish in authority their religion – the one which He has chosen for them; and that He will change (their state), after the fear in which they were, to one of security and peace. They will worship Me, and not associate aught with Me. And whoever is ungrateful after this, they are the transgressors (i.e. rebellious and wicked).

In verse 56 it is said (to the believers); keep up regular prayer, and pay the poor-rate, and obey the Messenger so that you may receive mercy.

In verse 57, there is re-affirmation of the promise, saying, "never think that those who disbelieve will frustrate (Allah's Plan) on earth. And (know that) their abode is the Fire, and it is indeed an evil refuge!"

2. The word *Yakhsha,* derived from *Khashyah,* and the word *Yat-taqhe,* derived from *Taqwa,* both refer to the state of the believers, but while the former signifies total submission of their heart and soul to the Commands of Allah and the Holy Prophet with absolute sincerity, the latter relates to the physical act of obedience to their Commands. Thus, mere lip profession of the Faith is not enough; there should also be sincere and unconditional following of the Commands of Allah and the Holy Prophet in all affairs of the life.

3. In verses 51 and 52 Qur'an speaks of the behaviour of the true believers towards Allah and the Holy Prophet Muhammad (ﷺ); According to these verses, when the believers are invited to Allah and the Holy Prophet so that he may judge between them, they forthwith submit to the command and accept the decision of the Holy Prophet irrespective of the fact whether there is profit or loss in it, in the mundane sense. According to Qur'an, it is really these persons who will be successful in this world as well as in the Hereafter.

53. And they swear their strongest oath by Allah that, if you (O Prophet) would command them, they would certainly go forth. Say: Swear not; obedience is (more) reasonable. Surely Allah is Aware of what you do.

٥٣-وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ
اَمَرْتَهُمْ لَيَخْرُجُنَّ ؕ
قُلْ لَّا تُقْسِمُوْا ۚ طَاعَةٌ مَّعْرُوْفَةٌ ؕ
اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝

54. Say: obey Allah and obey the Messenger, but if you turn away, he is responsible (only) for the duty placed on him, and you are responsible for the duty placed on you. And if you obey him, you shall be on right guidance. And the Messengers duty is only to deliver (the Message) clearly.[4]

٥٤-قُلْ اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ ۚ
فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْهِ مَا حُمِّلَ
وَعَلَيْكُمْ مَّا حُمِّلْتُمْ ؕ
وَاِنْ تُطِيْعُوْهُ تَهْتَدُوْا ؕ وَمَا عَلَى الرَّسُوْلِ
اِلَّا الْبَلٰغُ الْمُبِيْنُ ۝

55. Allah has promised to those of you who believe and do good that He will surely grant them inheritance in the land,[5] as He granted to those before them, and that He will establish in authority their religion – the one which He has chosen for them; and that

٥٥-وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ
وَعَمِلُوا الصّٰلِحٰتِ
لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ
كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۪
وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِى ارْتَضٰى لَهُمْ

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4. Verses 53 and 54 speak of the behaviour of the hypocrites. In spite of their promise on the strongest oaths to obey the commands of the Holy Prophet, the hypocrites used to avoid obedience, not only in the affairs of daily life, but also at the time of fighting against the non-believers.

5. Verse 55 is known as *Aayate Istikhlaaf* (verse of Inheritance of Authority) in the Qur'anic literature. According to this verse, only those believers who totally submit to the Commands of Allah and the Holy Prophet are to inherit the land. This shows that the hypocrites (*Munafiqeen*) and the transgressors (*Faasiqeen*) are excluded from the promise given in this verse. In view of this, even if the hypocrites or transgressors happen to get the rule at any time, this would amount to usurpation of power in total disregard to Divine Injunctions, and the conditions imposed by Allah the Almighty. In any way, it will not be in fulfilment of the promise within the meaning of this verse, and the power so assumed will not survive long and will definitely collapse.

He will change (their state), after the fear in which they were, to one of Security and peace. They will worship Me, and not associating aught with Me. And whoever is ungrateful after this they are the transgressors.

وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ
أَمْنًا ۚ يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا ۚ
وَمَن كَفَرَ بَعْدَ ذَٰلِكَ
فَأُولَٰٓئِكَ هُمُ الْفَٰسِقُونَ ○

56. And keep up regular prayer, and pay the poor-rate, and obey the Messenger, so that you may receive Mercy.

٥٦- وَأَقِيمُوا الصَّلَوٰةَ وَءَاتُوا الزَّكَوٰةَ
وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ○

57. Never think that those who disbelieve are going to frustrate (Allah's Plan) on earth. And their abode is the Fire, and it is indeed an evil refuge![6]

٥٧- لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا
مُعْجِزِينَ فِى الْأَرْضِ ۚ وَمَأْوَىٰهُمُ النَّارُ ۖ
وَلَبِئْسَ الْمَصِيرُ ○ ع

SECTION 8[1]

58. O you who believe! let those whom your right hands possess,[2] and those of you who have not attained puberty, ask your permission (before they

٥٨- يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَـْٔذِنكُمُ
الَّذِينَ مَلَكَتْ أَيْمَٰنُكُمْ وَالَّذِينَ

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6. Qurtabi has noted, with reference to Abi Aalia, that when, after suffering for 10 long years at the hands of the non-believing Quraish of Mecca, the Holy Prophet and his true followers migrated to Medinah, and there also the non-believers did not allow them to live in peace and comfort. One day a companion of the Holy Prophet enquired from him as to whether there would be a time when they would live in peace and comfort. In answer to it the Holy Prophet consoled him saying, "soon such a time is to come". It was on this occasion that verses 55 to 57 were revealed (Qurtabi and Behrul Moheet). Hazrat Abdullah bin Abbas has said that the promise which Allah the Almighty gave to the believers in these verses had already been given in the Torah and the Gospel (Behrul Moheet) (see Ma'ariful Quran, Vol. VI, p. 439; Naimuddin, Chaper 24, Note 125; and Ziaul Quran, Vol. III, Chapter 24, Note 83).

1. In verses 27 to 31 (Section 4) of this very Chapter, Qur'an laid down some fundamental principles for the safeguard of privacy in the individual as well as social life of the believers. After the revelation of these verses there arose some more questions which have been answered in verses 58 to 61 (Section 8). Since these verses were revealed at a later stage, therefore, they have been placed nearing the end of this Chapter. In the end of these verses it

Contd.....

come to your presence) on three occasions: before the morning prayer, and when you lay aside your clothes for the heat of noon, and after the night prayer: these are the three times of privacy for you. Besides these, it is no sin for you, nor for them, when some of you move about attending to each other. Thus does Allah make clear to you the Messages. And Allah is Knower, Wise.

لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلٰثَ مَرّٰتٍ ؕ
مِنْ قَبْلِ صَلٰوةِ الْفَجْرِ وَحِيْنَ تَضَعُوْنَ
ثِيَابَكُمْ مِّنَ الظَّهِيْرَةِ وَمِنْۢ بَعْدِ صَلٰوةِ
الْعِشَآءِ ؕ ثَلٰثُ عَوْرٰتٍ لَّكُمْ ؕ
لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ ؕ
طَوّٰفُوْنَ عَلَيْكُمْ بَعْضُكُمْ عَلٰى بَعْضٍ ؕ
كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ ؕ
وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

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is said that 'Allah makes clear to you His Messages', which also shows that these verses are by way of explanation and removal of the doubts relating to the commands already given in verses 27 to 31.

Section 8 consists of 4 verses i.e. verses 58 to 61, which lay down the principles for the safeguard of privacy.

In verses 58 and 59 it is said: O you who believe! let those whom your right hands possess, and those of you who have not attained puberty, ask your permission (before they come to your presence) on three occasions (viz.), before the morning prayer, and when you lay aside your clothes for the heat of noon, and after the night prayer: these are the three times of privacy for you. Besides these, it is no sin for you, nor for them, when some of you move about attending to each other. Thus Allah does make clear to you the Messages. And Allah is Knower, Wise. And when the children among you attain puberty, let them seek permission as those (who attained puberty) before them sought permission. Thus does Allah make clear to you His Messages. And Allah is Knower, Wise.

Verse 60 deals with the case of an old woman, who can neither bear children nor menstruate. In this verse it is said: and such elderly women as are past the prospect of marriage – it is no sin for them if they lay aside their (outer) garments without wantonly displaying their beauty. And if they are modest it is better for them. And Allah is Hearer, Knower.

Verse 61 lays down exceptions for entry into the houses. In this verse it is said that there is no blame on the blind, nor any blame on the lame, nor any blame on the sick, nor on yourselves, that you eat in your own houses, or your father's houses, or your mother's houses, or your brother's houses, or your sister's houses, or your paternal uncle's houses, or your paternal aunt's houses, or your maternal uncle's houses, or your maternal aunt's houses, or (houses) whereof you possess the keys, or your friend's (houses). It is also no blame on you that you eat together or separately. So when you enter houses, salute each other – a greeting of blessing and purity as from Allah. Thus does Allah make clear to you the Messages (so) that you may understand.

2. Within the meaning of verse 58 the phrase *Malakat Aimanakum* (whom your right hands possess) means, the slaves, male as well as female, major as well as minor (Tafheemul Quran, *ibid.,* 86). Further, the principle applies to all servants who have to render personal services to their masters or mistresses by day and night (Yusuf Ali, Vol. II, Note 3034).

59. And when the children among you[3] attain puberty[4] let them seek permission as those (who attained puberty) before them sought permission.[5] Thus does Allah make clear to you His Messages. And Allah is Knower, Wise.

٥٩- وَإِذَا بَلَغَ الْأَطْفَالُ مِنكُمُ الْحُلُمَ
فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ
مِن قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝

60. And such elderly women as are past the prospect of marriage – it is no sin for them if they lay aside their (outer) garments[6] without want only

٦٠- وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ
نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ
ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ۖ

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3. According to verse 59, when the children attain puberty, they should also seek permission like others. The clause "the children among you attaining puberty", used in verse 59, includes one's own children, as well as the children of outsiders who come in the house" (Yusuf Ali, Vol. II, Note 3037).

4. As regards the age of puberty, generally the start of menstruation for a girl, and nocturnal pollution to a boy, is taken to be the age of puberty. According to Imam Shaafa'ee, Imam Yusuf, Imam Muhammad, and Imam Ahmad, in case of deviation in the time of menstruation or nocturnal pollution, the boys and girls will be taken to be pubert at the age of 15. Imam Abu Hanifah is also said to have supported this view, but his more prominent view is that in such a condition the boy will be taken to be pubert at the age of 18 and the girl at the age of 17.

5. It may be noted that while verses 27 to 29 deal with permission for entry into the houses by outsiders, verses 58 and 59 deal with permission for entry into the private rooms by the inmates within the house itself. This is the utmost regard which Islam, as a code of life, attaches to personal privacy.

Thus, as Abdullah Yusuf Ali puts it, "we now come to rules of decorum within the family circle in a refined society. Servants and children have rather more freedom of access, as they come and go at all hours, and there is less ceremony with them. But even in their case there are limitations. During the night, before morning prayer, i.e. before dawn, they must discreetly ask for permission before they enter, partly because they must not unnecessarily disturb people asleep, and partly, because the people are then undressed. The same applies to the time for the mid-day siesta, and again to the time after night prayers, when people usually undress and turn in to sleep. For grown ups the rule is stricter: they must ask permission to come in at all times" (Vol. II, Note 3033).

6. The phrase "putting off the clothes" in fact does not mean nakedness. It signifies "laying aside outer clothes" only if worn over and above the main garments. All the scholars, therefore, are of the view that the said phrase means the "putting off the over garments" or head-coverings known as *Burqa, Chadar,* or *Dupatta,* worn in Eastern countries, for the wearing of which command is given in verse 59 of Chapter 33 (*Ahzaab*).

displaying[7] their beauty. And if they are modest, it is better for them.[8] And Allah is Hearer, Knower.

وَاَنْ يَّسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ؕ
وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۝

61. There is no blame on the blind, nor any blame on the lame, nor any blame on the sick, nor on yourselves,[9] that you eat in your own houses, or your father's houses, or your mother's houses, or your brother's houses, or your sister's houses, or your paternal uncle's houses, or your paternal aunt's houses, or your maternal uncle's houses, or your maternal

٦١- لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّلَا عَلَى
الْاَعْرَجِ حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ وَّلَا
عَلٰٓى اَنْفُسِكُمْ اَنْ تَاْكُلُوْا مِنْۢ بُيُوْتِكُمْ اَوْ
بُيُوْتِ اٰبَآئِكُمْ اَوْ بُيُوْتِ اُمَّهٰتِكُمْ اَوْ بُيُوْتِ
اِخْوَانِكُمْ اَوْ بُيُوْتِ اَخَوٰتِكُمْ اَوْ بُيُوْتِ اَعْمَامِكُمْ
اَوْ بُيُوْتِ عَمّٰتِكُمْ اَوْ بُيُوْتِ اَخْوَالِكُمْ اَوْ بُيُوْتِ

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7. As regards the condition "without wantonly displaying their beauty", it is to be noted that the word *Tabarraj* signifies show or display. It is derived from *Baarij,* which is used for a boat or ship having no roof. Accordingly, this word is used for a woman who displays her beauty or ornaments before men. Thus the permission to uncover their heads is for those women who are not fond of make up, and show of their beauty or ornaments, to the people, and who actually have no desire of sex (Tafheemul Quran, Vol. III, Chapter 24, Note 94).

8. This verse also is by way of explanation of the command given in verse 31 of this very Chapter in which the women are commanded "and let them wear their head-coverings over their bosoms". According to verse 60 those women who are old and have passed the stage of menstruation and giving birth to children are exempted from covering their heads and bosoms from outer clothes provided they do not intently display their beauty. Further, it is also said that if they are modest, or, in other words, cover their heads and bosoms it is better for them.

9. According to Baghwi, as he has noted from Hazrat Saeed bin Jubair and Zuhak, the lame or those afflicted with serious diseases were supposed to be objects of Divine displeasure and as such they were not thought fit to be associated to meals (Ma'ariful Quran, Vol. VI, p. 450). To be blind, lame, diseased, or disabled, though very unfortunate, is otherwise a sheer physical ailment, and in no way manifestation of Allah's Wrath or Divine Curse. To attach, therefore, any social taboos against such persons, or ostracise them from main social life, is nothing but an act itself inviting Allah's Wrath and Curse. Qur'an never approves such ideas and acts. On the contrary, it says that there is no blame on the blind, nor on the lame, nor on the sick or the disabled if they are associated in the meal (vide verse 61). Actually it is a responsibility of the Muslim society to look after the disabled persons and to feed them and, therefore, disabled persons can take their meals from any house of the believers. They can also be associated in meals along with the healthy and well-off persons. Islam rejects all distinctions on account of poverty or disability of anybody.

aunt's houses, or (houses) whereof you possess the keys, or your friend's (houses). It is also no blame on you that you eat together or separately.[10] So when you enter houses, salute each other – a greeting of blessing and purity as from Allah. Thus does Allah make clear to you the Messages (so) that you may understand.

خٰلٰتِكُمْ اَوْ مَا مَلَكْتُمْ مَّفَاتِحَهٗۤ اَوْ صَدِيْقِكُمْ ؕ
لَيْسَ عَلَيْكُمْ جُنَاحٌ
اَنْ تَاْكُلُوْا جَمِيْعًا اَوْ اَشْتَاتًا ؕ
فَاِذَا دَخَلْتُمْ بُيُوْتًا فَسَلِّمُوْا عَلٰۤى اَنْفُسِكُمْ
تَحِيَّةً مِّنْ عِنْدِ اللّٰهِ مُبٰرَكَةً طَيِّبَةً ؕ
كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ
الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ۝ ع

SECTION 9[1]

62. Only those are believers who believe in Allah and His Messenger, and when they are with him on a matter requiring collective actions, they go not away until they have asked for

٦٢- اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ
وَرَسُوْلِهٖ وَاِذَا كَانُوْا مَعَهٗ عَلٰۤى اَمْرٍ جَامِعٍ
لَّمْ يَذْهَبُوْا حَتّٰى يَسْتَاْذِنُوْهُ ؕ
اِنَّ الَّذِيْنَ يَسْتَاْذِنُوْنَكَ

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10. Further, it is also said that "it is no sin on you that you eat together or separately", which in fact is to finish the practice of those who on account of superstitions do not take meals with others. As Abdul Maajid Daryabadi puts it, "this strikes at the root of the Hindu caste system which insists that each one shall eat separately or at most in the company of his fellow caste-men. A similar custom prevailed in Egypt. The great lords would not eat with foreigners, nor with their own country men who were of lower rank than themselves" (Encyclopaedia of Modern Knowledge, Vol. XI, p. 855) (Maajid, Vol. II, Part XVIII, Note 371).

1. Verses 62 to 64 appear to be in the sequence of verses 47 to 57 of this Chapter which condemn the going away of the hypocrites to the Jews for decision in certain matters, and declare that the believers are really those who, when they are invited to Allah and His Messenger that he might judge between them, they only say: we hear and obey. And these it is that are successful.

In continuation of those verses, in verses 62 to 64 Qur'an prohibited the departing from the company of the Holy Prophet, without taking his leave, when there is consideration of some momentous affair. There was also option to the Holy Prophet to give or not to give the permission to leave as he deemed proper. These verses also condemned the slipping away of the persons from his presence, taking shelter of some excuse. Finally, there is emphasis on the Absolute Authority and Knowledge of Allah, and returning of all to Him on the Day of Judgment.

Section 9 consists of 3 verses i.e. verses 62 to 64. Verse 62 prohibits departing from the

his leave.[2] Indeed those who ask for your leave (O Prophet) are those who believe in Allah and His Messenger; so when they ask for your leave for some business of theirs,[3] give leave to those of them whom you will, and ask forgiveness for them from Allah. Indeed Allah is Forgiving, Merciful.

أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ
فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ
فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ
اللَّهَ ۚ
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ○

company of the Holy Prophet without his permission when there is consideration of some matter of national importance. It also gives the option to the Holy Prophet to give or not to give the permission. In this verse it is said: Only those are believers who believe in Allah and His Messenger, and when they are with him on a matter requiring collective action, they go not away until they have asked for his leave. Indeed those who ask for your leave for some business of theirs, give leave to those of them whom you will, and ask forgiveness for them from Allah. Indeed Allah is Forgiving, Merciful.

Verse 63 condemns slipping away from the presence of the Holy Prophet in a clandestine manner taking shelter of some excuse. In this verse it is said: Deem not the calling of the Messenger among yourselves like the calling of one of you to another. Allah does know those of you who slip away hiding themselves, so let those who go against his order beware, lest some trial befall them, or some grievous punishment be inflicted on them.

Verse 64 speaks of the Absolute Authority and Knowledge of Allah. In this verse it is said: Be quite sure that to Allah does belong whatever is in the heavens and on the earth. Well does He know what you are intent upon; and on the Day when they will be returned to Him, He will inform them of what they did. And Allah is Knower of all things.

2. It is said that verse 62 was revealed during the battle of Trench in the 5th year of Hijra (Qurtabi). As reported by Behaqqi and Ibne Ishaq, the Holy Prophet personally took part in the digging of the Trench along with his Companions. But while the true followers of the Holy Prophet were whole-heartedly busy in digging the trench, the hypocrites slipped away, one by one, taking shelter of each other (Tafseer-e-Mazhari). In this verse, therefore, it was declared that "only those are believers (in truth) who believe in Allah and His Messenger, and when they are with him on a matter requiring collective action, they go not away until they have asked for his leave". According to this verse, therefore, going away from the presence of the Holy Prophet, without seeking his leave, is hypocrisy and ultimately unsafe (see Ma'ariful Quran, Vol. VI, p. 454, and Ziaul Quran, Vol. III, Chapter 24, Note 90).

The learned scholars are of the view that the command given in this verse is general in its application and, therefore, it applies to all those who succeed the rule in the Islamic State after the Holy Prophet, and accordingly, whenever the believers are summoned by the *Ameer* or Head of their State, for consideration of any important matter, they are bound to obey and go only after taking leave of the *Ameer* (Qurtabi, Tafseer-e-Mazhari, as referred to by Ma'ariful Quran, *ibid.,* p. 455; also see Tafheemul Quran, Vol. III, Chapter 24, Note 98).

3. In this part of the verse, the word *Shaa'nehim,* i.e. some business of theirs, is important, which shows that the believers, while they are with the Holy Prophet, and after him with their *Ameer,* they should not seek leave unless they have "some business of theirs" to be attended to. This shows that if there is no business to be attended to, then seeking of permission is itself not permitted.

63. Deem not the calling of the Messenger among yourselves like the calling of one of you to another. Allah does know those of you who slip away, hiding themselves. So let those who go against his order beware, lest some trial[4] befall them, or a grievous punishment be inflicted on them.

٦٣-لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ
كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ
قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ
لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِينَ
يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ
أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ○

64. Be quite sure that to Allah does belong whatever is in the heavens and on the earth. Well does He know what you are intent upon; and on the Day when they will be returned to Him, He will inform them of what they did. And Allah is Knower of all things.

٦٤-أَلَا إِنَّ لِلَّهِ
مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ
قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ ۖ
وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ۗ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ○ ع

Further, in face of a business also, the Holy Prophet has the option to give or not to give leave to anybody. This shows that if the Holy Prophet (or after him the *Ameer*), on account of some urgency or national requirement, does not think a person seeking leave to be permitted to leave, then he can refuse the leave even though there may be a personal business to be attended by him, and in such a case the believer must submit to the command of the Holy Prophet (and after him the *Ameer*) and should have no grudge against it (Tafheemul Quran, *ibid.,* 99 and 100).

The permission which the Holy Prophet (or after him the *Ameer*) gives to anybody, on account of his personal business, in spite of urgent national matter, is further qualified by the words "ask forgiveness for him from Allah". This shows that to seek leave, in spite of requirement for national matter, is in any case an act which, though not a sin, yet not approved by Allah. On the other hand, if a person gives preference to his personal matters over national matters, then it is undoubtedly a sin and, therefore, while permission is granted, forgiveness is also sought from Allah the Almighty for it, and as it is said in the concluding words of verse 62 *Innallaha Ghafoorur Raheem*, surely Allah is Forgiving, Merciful (Tafheemul Quran, *ibid.,* 101; and Tadabbure Quran, Vol. IV, p. 566).

4. The word *Fitnatun,* i.e. "trial, used in verse 63", is understood to be some misfortune in this life, and the words *Azaabun 'Aleem,* i.e. grievous punishment, refer to the punishment in the Hereafter" (Yusuf Ali, Vol, II, Note 3049).

.Imam Jaafar-al-Sadiq, however, spells out from this that if the believers will violate the commands of the Holy Prophet, and disobey him, tyrant and unjust rulers will be imposed upon them (see Tafheemul Quran, *ibid.,* 104). However, division of the Ummah in divergent groups, fighting each other, destroying each other's life and property, moral degradation, subjugation to others, etc., may also be the different forms of *Fitna* within the meaning of this verse (*ibid.*).

CHAPTER 25

AL-FURQAAN

(The Criterion)

Chapter 25 consists of 6 Sections, 77 verses, 892 words, and 3703 letters.[1]

Name

The name of this Chapter, viz., *Furqaan,* meaning Criterion, has been taken from the first verse of it. However, it may be noted that the name has no literal reference to the subject matter of this Chapter. It denotes a criterion or a discrimination between *Eimaan* and *Kufr* (Faith and Unbelief).

Revelation

According to the learned scholars this Chapter is Mecci, and it was revealed near about the *Suratul Mo'menoon* (Chapter 23), during the middle part of the Holy Prophet's stay at Mecca, after the grant of Prophethood to him. Ibne Jareer and Imam Raazi have noted from Zahaak bin Mazaahim, and Muqaatil bin Sulaiman that this Chapter was revealed 8 years before Chapter 4 (*Nisa*) (Ibne Jareer, Vol. XIX pp. 28-30, and Tafseer-e-Kabeer, Vol. VI, p. 658, as referred to by Tafheemul Quran, Vol. III, p. 430).

According to Hazrat Abdullah bin Abbas and Qatadah, three of its verses are Madani, and the rest of the Chapter is Mecci. According to another view, this entire Chapter, with the exception of few verses is Madani (Qurtabi, as referred to by Ma'ariful Quran, Vol. VI, p. 457).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 42.[2]

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1. Naimuddin, Chapter 25, Note 1; Ziaul Quran. Vol. III, p. 347.
2. Index-cum-Concordance for the Holy Qur'an, by Kheire, *ibid.*

Subject Matter

This Chapter deals with the objections raised by the non-believers against the Holy Qur'an and the Holy Prophet Muhammad (ﷺ), on the basis of rational understanding, which, according to them, was confined only to materialistic interpretation of Divine Scheme of things. As Abdullah Yusuf Ali has summarised it, "God's highest gift to man is that He has furnished a Criterion for judgment between right and wrong, – in His revelation, which teaches us the true significance of our eternal Future (verses 1 to 20). Those who do not use that Criterion will be full of woe when the Judgment comes, for God gave full warning at all times (verses 21 to 44). In the contrasts of shade and sun, night and day, death and life, and the whole order deserving of God's Creation, men may learn of God Most Gracious; and the virtues of the righteous respond to God's care for them (verses 45 to 77)" (Vol. II, p. 925).

To go into details, verses 1 to 9 speak of the revelation of the Holy Qur'an by Allah the Almighty, and the objections raised by the non-believers in respect of the Unity of Allah and the Day of Judgment. Verses 10 to 34 give the answer to the objections of the non-believers, and also console the Holy Prophet against the opposition by the non-believers. Verses 35 to 44 present a passing reference to the behaviour of those who rejected the Prophets of Allah in the past, with a view to console the Holy Prophet and his Companions that the opponents, in all round opposition of Allah's Message, have always tried to extinguish the Light of Allah before it rose to dazzling heights, but never succeeded in their nefarious designs. Verses 45 to 60 speak of the Absolute Unity of Allah, and the Day of Judgment on which the non-believers will have to suffer the punishment for their life-long misdeeds. Verses 61 to 77 speak of the Signs of the Absolute Unity of Allah throughout the universe, as a reminder for those who are endued with distinctive qualities of true believers, who are also the grateful servants of Allah the Almighty.

CHAPTER 25

AL-FURQAAN
(The Criterion)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Blessed[2] is He Who sent down the Criterion[3] to His Servant, that he may be a warner[4] to the peoples.[5]

١- تَبٰرَكَ الَّذِيْ نَزَّلَ الْفُرْقَانَ
عَلٰى عَبْدِهٖ لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرًا ۙ

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1. The previous chapter spoke of the Holy Qur'an as the Divine Light which illuminates the entire universe. In continuation of it, Chapter 25 starts with a declaration in Section 1, that Qur'an is a Criterion for the entire mankind – which has been revealed by Allah to the Holy Prophet. There is condemnation of polytheistic ideas and answer to the objections raised against the Holy Qur'an and the Holy Prophet.

Section 1 consists of 9 verses i.e. verses 1 to 9. Verses 1 to 3 speak of the revelation of the Holy Qur'an by Allah the Almighty, and refute the polytheistic ideologies. In these verses it is said: Blessed is He (i.e. Allah) Who sent down the Criterion (i.e. Qur'an) upon His Servant (i.e. the Holy Prophet), that he may be a Warner to (all) the peoples. He to Whom belongs the Dominion of the heavens and the earth, and Who has not taken to Himself a son, and Who has no associate in His Dominion, and Who created all things, then ordained for it a due measure. And (yet) they have taken, besides Him, gods that can create nothing, but are themselves created, and they control not for themselves any harm or profit, and they control not death, nor life, nor Resurrection, i.e. raising the dead to life (on the Day of Judgment).

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2. He to Whom belongs the Dominion of the heavens and the earth, and Who has not taken to Himself a son, and Who has no associate in the Dominion, and Who created all things, then ordained for it a due measure.[6]

٢-الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ
وَالْاَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ
لَّهٗ شَرِيْكٌ فِي الْمُلْكِ وَخَلَقَ
كُلَّ شَيْءٍ فَقَدَّرَهٗ تَقْدِيْرًا ○

Verses 4 to 6 refer to, and answer, the objections of the non-believers to the Holy Qur'an. In these verses it is said: and those who disbelieve say (that) this (i.e. Qur'an) is nothing but a lie which he (i.e. the Holy Prophet) has forged, and others have helped him at it. In truth it is they (i.e. the unbelievers) who have put forward an iniquity and a falsehood. And they say (that these are nothing but) the tales of the ancients (which) he (i.e. the Holy Prophet) has caused to be written, and they are dictated before him morning and evening. Say (O Prophet) (that) He (i.e. Allah) has sent it down, Who knows the mysteries of the heavens and the earth, surely He is ever Forgiving, Merciful.

Verses 7 to 9 speak of the objections of the non-believers to the Holy Prophet Muhammad (ﷺ) himself, and the answer to these objections. In these verses it is said: and they (the non-believers) say: what sort of a Messenger is this, who eats food, and walks about in the markets (like other human beings)? Why has not an angel been sent down to him so that he should have been a warner with him? Or (why) has not a treasure been bestowed on him, or a garden from which he could eat? And the wicked say: You follow none but a man bewitched! See what kinds of comparisons they make for you! But they have gone astray, so they shall not be able to find a way.

2. In fact, the word *Tubuuruku* cannot be translated in one word in any other language. Its root is either *Burukuh* or *Burook*. The former implies 'abundance' and the latter 'eternity' and 'inevitability'. When from these roots the word *Tubuaruku,* is derived, then it implies the sense of extremity, loftiness, and perfection, signifying 'extreme abundance' and 'extreme solidarity'. Thus for instance, the phrase *Tubuurukutun Nukhlutu* means 'the palm-tree rose to a great height'. Sometimes it is used for expressing dignity and glory; and sometimes it signifies the endowment of blessing and goodness. Its different shades of meaning and symbolism are suggested by its use in the context of the subject matter. However, the word *Tubuuruku,* whenever used in the Holy Qur'an, expresses and signifies more than one attributes of Allah the Almighty, particularly in the sense of the 'Highest Benefactor and Knower of everything', the "Most High having full control and authority over the dominion of the earth and the heavens", the Most Sacred and free from all associations, the "One having total control of the Universe in all respects" (also see Tafheemul Quran, Vol. III Chapter 25, Note 1).

3. The word *Furqaan* (The Criterion) signifies that which distinguishes between two things, or different parts of one and the same thing, and determines their relative attributes. Its use in the present context highlights the differentiating quality of the Holy Qur'an as between Light and Darkness, Belief and Unbelief, or between Righteousness on one hand and Wickedness on the other.

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3. And (yet) they have taken, besides Him, gods that can create nothing but are themselves created, and they control not for themselves any harm or profit, and they control not death, nor life, nor Resurrection.

٣- وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً
لَّا يَخْلُقُونَ شَيْئًا وَّهُمْ يُخْلَقُونَ وَلَا
يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَّلَا نَفْعًا وَّلَا
يَمْلِكُونَ مَوْتًا وَّلَا حَيٰوةً وَّلَا نُشُورًا ○

4. And those who disbelieve say: This is nothing but a lie which he has forged, and other people have helped him at it. In truth it is they who have put forward an iniquity and a falsehood.

٤- وَقَالَ الَّذِينَ كَفَرُوٓا إِنْ هٰذَآ إِلَّآ
إِفْكٌ
افْتَرٰىهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ اٰخَرُونَ ۚ
فَقَدْ جَآءُو ظُلْمًا وَّزُورًا ۚ ○

4. The word *Nazeer* signifies "the one who gives warning" against unmindfulness and wrong-doing. In the context of the present verse, "the pronoun in *Yukunu,* may refer either to *Furqaan* (The Criterion) or to *Abd* (the Holy Prophet). In either case the ultimate meaning is the same. The Qur'an is the standing Criterion for judgment between right and wrong" (Yusuf Ali, Vol. II, Note 3054).

5. The word *Aalameen* (i.e. nations or peoples) shows that the Message of the Holy Qur'an and the Holy Prophet Muhammad (ﷺ) is universal, i.e. for all peoples, and for all times to come. Similar statement has also been made by the Holy Qur'an in other verses, as for instance, in verse 19 of Chapter 6 (*An'aam*) it is said, 'and this Qur'an has been revealed to me that with it I may warn you and whomsoever it reaches'; and in verse 158 of Chapter 7 (*Aa'raaf*) it is said, "O people! surely I am the Messenger of Allah to you all"; and in verse 28 of Chapter 34 (*Saba*) it is said, "and We have not sent you but to all men as a Bearer of Good News and a Warner". In his Tradition the Holy Prophet has also said, "I have been sent to the black and the white alike"; and "previously a Prophet was sent particularly to his own people, but I have come for all peoples" (Bukhari and Muslim); and "I have been sent forth to the entire mankind: Prophethood has ended on me" (Muslim) (vide Tafheemul Quran, *ibid.,* 4).

6. As Abdul Maajid Daryabadi puts it, "Several pagan philosophers, such as Epicurus, denied the Divine superintendence of human affairs, and this human self-sufficiency was echoed by the later day Jews. The Sadducees among them held that there was no such thing as 'fate', and that 'human actions are not directed according to it, but all actions are in our own power, so that we are ourselves the causes of what is good' ('Dictionary of the Bible', by Hastings, Vol. IV, p. 53). The Holy Qur'an corrects all such misconceptions and makes it clear that every event, big or small, that comes to pass in the universe, is the direct outcome of the All-Wise, All-Righteous, All-Powerful God, and not subject either to chance or to necessity, and that the governing hand of God is visible through every process of nature, through the march of history, and through the fortunes of every individual life, steadily working out His preconceived plan" (Maajid, Vol. II, Part XVIII, Note 390).

5. And they say: The Tales of the ancients, he has caused to be written – and they are dictated before him morning and evening.

٥-وَقَالُوْٓا اَسَاطِيْرُ الْاَوَّلِيْنَ اكْتَتَبَهَا
فَهِيَ تُمْلٰى عَلَيْهِ
بُكْرَةً وَّاَصِيْلًا ○

6. Say: He has sent it down, Who knows the mysteries of the heavens and the earth;[7] surely He is ever Forgiving, Merciful.[8]

٦-قُلْ اَنْزَلَهُ الَّذِيْ يَعْلَمُ
السِّرَّ فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ
اِنَّهٗ كَانَ غَفُوْرًا رَّحِيْمًا ○

7. And they say: What sort of a Messenger is this, who eats food and walks about in the markets? Why has not an angel been sent down to him, so that he should have been a warner with him?

٧-وَقَالُوْا مَالِ هٰذَا الرَّسُوْلِ
يَاْكُلُ الطَّعَامَ وَيَمْشِيْ فِي الْاَسْوَاقِ ؕ
لَوْلَآ اُنْزِلَ اِلَيْهِ مَلَكٌ
فَيَكُوْنَ مَعَهٗ نَذِيْرًا ۙ

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7. Here it may be pointed out that some Orientalists of the modern age have also ventured to make similar allegations against the Holy Qur'an, and they go a step further and allege that the Holy Prophet had heard these stories from Bohaira, the Christian Monk whom the Holy Prophet had met in his early youth, and kept them in memory to include later in his middle age in the Holy Qur'an, along with the stories which he learnt subsequently during his merchandise journeys to Syria in his youth from the Christian Monks and the Jew Rabbies. This part of the allegation by some of the so-called modern Orientalists, to give credence to their art of fabrication, is the figment of their distorted vision. It is worth noting that this never struck even to the non-believers, including the Jews and Christians, of the time of the Holy Prophet himself, and they never made allegation of learning of the Holy Qur'an by the Holy Prophet from Bohaira and other Christian Monks and Jew Rabbies. They only alleged that some freed slaves helped the Holy Prophet in this respect. Both these sets of allegations have obviously no footing and are totally baseless.

The Truth is that the knowledge which Qur'an provides relating particularly to the Unseen, the Birth, the Resurrection, the Paradise, the Hell, the earth and the heavens, and the Divine Plan interlacing them all are beyond the imagination of mankind. It could only come from Allah the Almighty "Who knows the mysteries of the heavens and the earth" (verse 6), This fact itself was enough to silence the non-believers, and make them submit to the Holy Prophet, and accept the Holy Qur'an as the Divine Word which was inimitable and yet appealing to the human mind.

8. In this there was a promise for the opponents of the Holy Prophet that if they could repent, give up opposition, and submit to the Word of Allah, Allah would forgive them.

8. Or (why) has not a treasure been bestowed on him, or why has he (not) a garden from which he could eat? And the wicked say: you follow none but a man bewitched!

٨- أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ جَنَّةٌ
يَأْكُلُ مِنْهَا ۚ وَقَالَ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ
إِلَّا رَجُلًا مَّسْحُورًا ۝

9. See what kinds of comparisons they make for you! But they have gone astray, so they shall not be able to find a way.[9]

٩- ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَالَ
فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ۝ ع ١٢

SECTION 2[1]

10. Blessed is He Who, if He please, could give you (O Prophet) what is better than all that – Gardens beneath which rivers flows; and He could give you palaces.[2]

١٠- تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ
جَعَلَ لَكَ خَيْرًا
مِّن ذَٰلِكَ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا
ٱلْأَنْهَٰرُ وَيَجْعَل لَّكَ قُصُورًا ۝

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9. Finding that their allegations against the Holy Qur'an could not succeed, the non-believers came out with the objection to the Holy Prophet himself (verses 7 to 9).

Qur'an has referred to these allegations in other verses also and answered them saying that Prophethood was always given to the human beings, obviously because the Prophets were to serve as examples for the human beings. As teachers of mankind, the Prophets partook of their necessities, mingled in their life, acquainted themselves with their problems, and shared their joys and sorrows. Had there been angels living on earth, the Prophets would have also been sent down from amongst the angels.

As regards the allegation of poverty, in verse 31 of Chapter 43 (*Zukhruf*) also Qur'an refers to it, and says that it is for Allah the Almighty to choose anybody for the office of Prophethood, and as such poverty, or absence of paraphernalia, is not a material consideration in this Divine Mission.

The answer given in verse 9 is obviously same as given in verse 48 of Chapter 17 (*Bani Israil*) which was stated in respect of the evil plans of the non-believers of Mecca. In fact, the Holy Prophet, and the Truth brought by him, ultimately prevailed and those who opposed him, as it is said in verse 9, went astray and could not find the way. They suffered heavily both in men, wealth, and prestige and were destroyed in this very world, after suffering shameful defeats in the battle-fields, and their fate was finally sealed on the Day when Mecca was conquerred by the Holy Prophet. They are further to be punished on the Day of Judgment and suffer lasting punishment of Hell.

1. In continuation of the previous Section, Qur'an, in Section 2, also answers the objections raised by the non-believers against the Holy Prophet. Incidentally reference is also made to the ultimate unfortunate state of affairs which the non-believers will have to face on

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11. But,[3] they deny the Hour (of Judgment to come), and We have prepared a Burning Fire for him who denies the Hour.

١١- بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ
وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ۝

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the Day of Judgment so that per chance they could realise their fault and adopt the right course and save themselves from the punishment in the Hereafter.

Section 2 consists of 11 verses i.e. verses 10 to 20. Verse 10 addresses the Holy Prophet Muhammad (ﷺ), and says: Blessed is He (i.e. Allah), Who, if He please, could give you what is better than all that – Gardens beneath which rivers flow; And He could give you palaces.

Verses 11 to 14 speak of the punishment of the non-believers on the Day of Judgment. In these verses it is said: but they (i.e. the non-believers) deny the Hour (i.e. the Day of Judgment), and We have prepared a Burning Fire for him who denies the Hour (i.e. the Day of Judgment). When it (i.e. the Burning Fire) sees them (i.e. the non-believers) from a distant place, (it will burst into fury and) they will hear its fury and its raging sign and when they are flung into a narrow place, bound together, they will pray for destruction there and then. (It will be said to them) pray not this Day for one destruction, but call for many destructions!

Verses 15 and 16 speak of the reward of Paradise to the believers. The Holy Prophet is commanded by Allah to say (to the people): Is that (i.e. the Burning Fire of Hell) better, or the eternal Garden which the righteous ones are promised? That shall be a reward and a resort (of eternal peace) for them : they shall have therein what they desire, abiding (in it): it is a promise to be prayed for from your Lord.

Verses 17 to 19 speak of the confrontation between the false deities and their worshippers, and disowning by the former of the latter, on the Day of Judgment. It is said that on the Day (of Judgment) when He (i.e. Allah) will gather them (i.e. the idolaters) together as well as those whom they worship, besides Allah, (i.e. the false deities), He will ask (the false deities) was it you who led astray these My servants, or did they themselves go astray from the Path? They (i.e. the false deities) will say: Glory be to you! it was not beseeming for us that we should take for protectors any, besides You, but You did make them (i.e. the idolaters) and their fathers to enjoy (in the world) until they forgot the Message (warning); and they were a people lost. So they (i.e. the false deities) will indeed give you (O idolaters) the lie in what you say, then you will not be able to avert (the punishment) nor (obtain) help. And whoever among you does wrong, We will make him taste a grievous punishment.

Verse 20 is actually in continuation of the answer given to the non-believers, in connection with their objection to the Holy Prophet, in the previous Section. It is said: and We have not sent before you (O Prophet) any Messengers but they ate food and went about in the markets; and We have made some of you a trial for others: Will you (then) have patience? And your Lord is ever-Seeing.

2. In verse 8 Qur'an made a reference to an objection of the non-believers to the Holy Prophet that, "why has not a treasure been bestowed on him, or a garden from which he could eat?" However, in answer to it, in verse 9, it was simply said, "see what kinds of comparisons they make for you". Now, in verse 10, addressing to the Holy Prophet, it is further said, "Blessed is He (i.e. Allah the Almighty) Who, if He please, could give you what is better than all that – i.e. Gardens beneath which rivers flow; and He could (also) give you palaces".

3. The word *Bal,* meaning 'Rather' or 'Nay', with which verse 11 starts, indicates that the reason of opposition by the non-believers was simply this that they did not believe in the

12. When it sees them from a distant place, they then will hear its fury and its raging sigh.

١٢-إِذَا رَأَتْهُمْ مِّن مَّكَانٍ بَعِيدٍ
سَمِعُوا لَهَا تَغَيُّظًا وَّزَفِيرًا ○

13. And when they are flung into a narrow place, bound together, they will pray for destruction there and then!

١٣-وَإِذَآ أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا
مُّقَرَّنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ○

14. Pray not this Day for one destruction, but call for many destructions![4]

١٤-لَّا تَدْعُوا الْيَوْمَ ثُبُورًا وَّاحِدًا
وَادْعُوا ثُبُورًا كَثِيرًا ○

15. Say: is that better, or the eternal Garden which the righteous ones are promised? That shall be a reward and a resort for them.

١٥-قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ
الَّتِي وُعِدَ الْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَاءً
وَمَصِيرًا ○

16. They shall have therein what they desire, abiding (in it): it is a promise to be prayed for from your Lord.[5]

١٦-لَّهُمْ فِيهَا مَا يَشَآءُونَ خَٰلِدِينَ ۚ
كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْئُولًا ○

Day of Judgment. It was on account of their heedless indifference towards the accountability on the Day of Judgment that they came out with the denial of the Hereafter, and burning into the fire of Hell, as something remote!

4. In verses 12 and 14 Qur'an depicts the situations confronting the non-believers on the Day of Judgment. The former verse speaks of the situation when the non-believers will be driven to the Hell, and the Burning Fire, on seeing them, will burst into fury and they will hear its fury and its raging sigh.

The word *Taghayyozan* signifies the 'fury of the fire', and the word *Zafeer* signifies 'a deep emission of breath' or 'a sigh'. Both these words (appearing in verse 12) indicate that the Fire will be raging with 'hunger' and 'fury' and, as soon as it will see the non-believers being driven towards it, it will emit a sigh of wrath.

Then there is the situation when the non-believers will be flung into the Fire. According to verse 13, they will be all bound up together and cast into a narrow place of the Hell, and they will pray for destruction there and then.

The word *Subura,* appearing in verse 13 shows that they will desire for total annihilation so that they may get relief from the anguish. But, as it is said in verse 14, no annihilation will be granted to them.

5. Verses 15 and 16 speak of the blessings of Paradise which the believers will get by way of reward in the Hereafter.

17. And on the Day when He will gather them together as well as those whom they worship, besides Allah, He will ask: Was it you who led astray these My servants, or did they themselves go astray from the Path?

١٧-وَيَوْمَ يَحْشُرُهُمْ
وَمَا يَعْبُدُونَ مِنْ دُونِ اللّٰهِ فَيَقُولُ
ءَأَنتُمْ أَضْلَلْتُمْ عِبَادِي هٰؤُلَآءِ
أَمْ هُمْ ضَلُّوا السَّبِيلَ ۝

18. They will say: Glory be to You, it was not beseeming for us that we should take for protectors any, besides You, but You did make them and their fathers to enjoy until they forgot the Message (warning); and they were a people lost.

١٨-قَالُوا سُبْحٰنَكَ مَا كَانَ يَنۢبَغِي لَنَآ
أَن نَّتَّخِذَ مِن دُونِكَ مِنْ أَوْلِيَآءَ
وَلٰكِن مَّتَّعْتَهُمْ وَءَابَآءَهُمْ
حَتّٰى نَسُوا الذِّكْرَ ۚ
وَكَانُوا قَوْمًۢا بُورًا ۝

19. So they will indeed give you the lie in what you say, then you will not be able to avert (the punishment) nor (obtain) help. And whoever among you does wrong, We will make him taste a grievous punishment.[6]

١٩-فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ ۙ
فَمَا تَسْتَطِيعُونَ صَرْفًا وَّلَا نَصْرًا ۚ
وَمَن يَّظْلِم مِّنكُمْ
نُذِقْهُ عَذَابًا كَبِيرًا ۝

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6. Verses 17 to 19 speak of the confrontation between the false deities and their worshippers, and falsifying the latter by the former, on the Day of Judgment.

As regards the false deities referred to in these verses according to Zohaak and Ikramah, they will be the idols which were worshipped by the idolaters in this world. On the Day of Judgment, they will be given the power of speech and answer the questions which will be put to them by Allah the Almighty in terms of verse 17. According to Mujahid and Ibne Jareer, however, all those who have been worshipped in this world, besides Allah, including the angels, the Jinns, the human beings, Jesus Christ, Ezra, and others, will all be questioned as stated in verse 17, and they will all give the answer as in verse 18. According to the majority of the commentators, the second view is more appropriate, because it covers the case of all those idol-worshipping and polytheistic communities which declare the human beings to be the sons or daughters of Allah, and raise sharers to Him, and worship the false deities. It is further said that even Pharaoh and Nimrod, who declared themselves to be the gods of the people, and made the people to worship them, will also be questioned and they will also deny that they were ever being worshipped on their asking (see Ziaul Quran, Vol. III, Chapter 25, Note 17; Tafheemul Quran, Vol. III, Chapter 25, Note 24; and Tadabbure Quran, Vol. IV, pp. 588-589).

20. And We have not sent before you any Messengers but they ate food and went about in the markets;[7] and We have made some of you a trial for others:[8] will you have patience? And your Lord is ever-Seeing.

٢٠-وَمَآ اَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِيْنَ
اِلَّآ اِنَّهُمْ لَيَاْكُلُوْنَ الطَّعَامَ وَيَمْشُوْنَ
فِى الْاَسْوَاقِ ۭ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ
فِتْنَةً ۭ اَتَصْبِرُوْنَ ۚ وَكَانَ رَبُّكَ بَصِيْرًا ۝ ع

PART XIX – (*WA QAALALAZEENA*)

SECTION 3[1]

21. And those who fear not the meeting with Us say: Why are not the angels sent down to us, or (why) do we not see our

٢١-وَقَالَ الَّذِيْنَ لَا يَرْجُوْنَ لِقَاۗءَنَا
لَوْلَآ اُنْزِلَ عَلَيْنَا الْمَلٰۗىِٕكَةُ
اَوْ نَرٰى رَبَّنَا ۭ

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7. This shows that taking food, or going about in the markets, is no disqualification or contradistinction for a Prophet. In fact the non-believers of Mecca themselves knew it fully well that Prophets Abraham and Ishmael, to whom they claimed their ancestry, and whose religion they professed to follow, were human beings. They used to take meals and maintained family life and moved about in the markets. In view of this fact, the objection of the non-believers was totally baseless.

8. It may be noted that a similar statement has also been made by the Holy Qur'an in verse 53 of Chapter 6 (*An'aam*) in which it is said, "and thus do We try some of them by others so that they say: are these they upon whom Allah has conferred benefits from amongst us"?

As Abdullah Yusuf Ali puts it, "In God's Universal Plan, each unit or thing serves a purpose. If some are rich, the poor should not envy them: it may be that the rich man's proximity is itself a trial of their virtue. If some are poor, the righteous rich should not despise or neglect them: it may be that their coming within their sight is a trial for the real feeling of charity or brotherly love in the rich. If 'A' is bad-tempered or persecutes or ill-uses 'B', it may be an opportunity for 'B' to show his patience or humility or his faith in the ultimate prevalence of justice and truth. Whatever our experiences with other human beings may be, we must make them subserve the ends of our spiritual improvement and perhaps theirs also' (Vol. II, Note 3076).

Here it may also be noted that, by way of cure of *Fitna,* or trial, the Holy Prophet has said, "if anybody sees the other as better in wealth, beauty, and health, than himself, then he should forthwith look at the one who is lesser than him in wealth, beauty, and health" (Bukhari, and Muslim) (Ziaul Quran, *ibid.,* 19).

1. In continuation of the previous Section, Section 3 also refers to some more objections of the non-believers and answers them by mentioning the state of affairs which the non-believers will have to face on the Day of Judgment.

Section 3 consists of 14 verses i.e. verses 21 to 34. Verse 21 refers to the indifferent attitude of the non-believers towards the accountability on the Day of Judgment. In this verse

Lord?[2] Now indeed they are too proud of themselves, and mighty is the insolence of their impiety!

لَقَدِ اسْتَكْبَرُوْا فِيْٓ اَنْفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيْرًا ○

22. The Day when they will see the angels, there will be no good news that Day for the

٢٢- يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرٰى يَوْمَئِذٍ لِّلْمُجْرِمِيْنَ

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it is said: and those who fear not the meeting with Us (on the Day of Judgment) say: Why are not the angels sent down to us, or (why) do we not see our Lord? (The Divine answer is): indeed they are too proud of themselves, and mighty is the insolence of their impiety!

Verses 22 to 29 speak of the state of affairs which the non-believers will face on the Day of Judgment, and the reward which the believers will get on that Day. In these verses it is said: The Day (of Judgment) when they (i.e. the non-believers) will see the angels, there will be no good news that Day for the guilty and they (i.e. the angels) will say: there is a barrier forbidden (to you) altogether! And We shall turn to whatever deeds they did (in this life), and We shall make them (i.e. the deeds) as scattered motes.

The Dwellers of the Garden (of Paradise) shall, on that Day be in a better abode and a better resting-place.

And the Day when the heaven shall be rent asunder with clouds, and the angels shall be sent down, descending (in ranks), the kingdom, on that Day, as of right and truth, shall be (wholly) for (Allah) the Beneficent, and it will be a hard Day for the disbelievers. And the Day when the wrongdoer will bite at his hands, saying: would that I had taken a way with the Messenger (of Allah)! Ah! woe is me! would that I had not taken such a one for a friend! He did lead me astray from the Message (of Allah) after it had come to me! And the Satan is but a traitor to man!

In verses 30 and 31 it is said that the Messenger will say: O my Lord! truly my people took this Qur'an for just foolish nonsense, in answer to which Allah says: and thus have We made for every Prophet an enemy from amongst the guilty, and enough is your Lord as a Guide and a Helper.

Verse 32 refers to another objection of the non-believers in respect of the Holy Qur'an, viz., those who disbelieve say: Why has not the Qur'an been revealed to him (i.e. the Holy Prophet) all at once? (The answer is) thus (is it revealed) that We may strengthen your heart by it, and We have rehearsed it to you in slow, well-arranged stages, gradually.

In verse 33 it is said: and no question do they bring to you but We reveal to you the truth and the best explanation (thereof).

In verse 34 it is said: those who will be gathered upon their faces, to Hell, they will be there in an evil plight, and straying far away from the Path.

2. Verse 21 refers to some more objections of the non-believers saying, "those who fear not meeting with Us (on the Day of Judgment) say why are not angels sent down to us, or (why) do we not see our Lord?"

The word *Yarjuna,* used in verse 21, is derived from *Rija* which generally means 'hope', but sometimes this word also signifies 'fear' and here it is used in this very sense ('Kitaabul Azdaad', by Ibnul Ambaavi) (Ma'ariful Quran, Vol. VI, p. 467).

guilty, and they (the angels) will say: there is a barrier forbidden[3] (to you) altogether!

وَيَقُولُونَ حِجْرًا مَّحْجُورًا ○

23. And We shall turn to whatever deeds they did (in this life), and We shall make them as scattered motes.[4]

٢٣- وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ
فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ○

24. The Dwellers of the Garden shall, on that Day, be in a better abode and a better resting-place.[5]

٢٤- أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا
وَأَحْسَنُ مَقِيلًا ○

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3. According to verse 22, although in this world, out of arrogance, the non-believers are desiring the coming down to them of the angels, yet "when, on the Day (of Judgment) they will see the angels, there will be no good news for the guilty". In fact when they will see the angels, rushing to them to inflict punishment for their misdeeds, they will cry *Hijran Mahjoora,* i.e. let there be a strong barrier between us and the angels. In other words they will desire to be kept away from the angels and the punishment (Ibn Jareer, also discussed by Aalusi in "Roohul Ma'ani; Ziaul Quran, Vol. III, Chapter 25, Note 22; Naimuddin, Chapter 25, Note 43). (Also see Maajid, Vol. II, Part XIX, Note 6).

In verse 8 of Chapter 6 (*An'aam*) also, Qur'an refers to a similar objection of the non-believers, viz., "and they say: Why has not an angel been sent down to him?" In answer to it, it was said, "had We sent down an angel, the matter would have been decided and then they would not be respited." Similarly, in verses 7 and 8 of Chapter 15 (*Hijr*) it is said, "Why do you not bring to us the angels, if you are of the truthful? and the answer was: We send not the angels but with Truth, and then they would not be respited". In verses 89 to 93 of Chapter 17 (*Bani Israil*) also Qur'an refers to the uncalled for objections or demands of the non-believers, including the desire "to bring Allah and the angels face to face", and the simple answer given was: say: Glory be to my Lord! am I aught but a human Messenger?" According to verse 55 of Chapter 2 (*Baqarah*) the Bani Israil had also made similar demand to Prophet Moses and were overtaken by thunder and lightening.

4. The word *Haba* actually signifies the particles which are visible in the light coming from ventilators when the rooms are closed, meaning thereby that the so called good deeds done by the non-believers, in this world, will prove nothing more than the dust particles flying in the air.

As regards the so called good deeds of the non-believers, in verse 18 of Chapter 14 (*Ibrahim*), Qur'an says, "the similitude of those who disbelieve in their Lord; their deeds are like ashes on which the wind blows hard on a stormy day; they shall have no power over anything they have earned. That is straying far away".

5. In a Tradition, the Holy Prophet has said, "by the One in Whose Hands is my soul, the Day of Judgment, which is otherwise very hard and dreadful, will be made easy for the believers, so easy and short as the time of performing a compulsory prayer in this world" (Ahmad, on the authority of Hazrat Abu Saeed Khudri) (Tafheemul Quran, Vol. III, Chapter 25, Note 38).

25. And the Day when the heaven shall be rent asunder with the clouds, and the angels shall be sent down descending (in ranks).

٢٥- وَيَوْمَ تَشَقَّقُ السَّمَآءُ بِالْغَمَامِ
وَنُزِّلَ الْمَلٰٓئِكَةُ تَنْزِيلًا ○

26. The kingdom, on that Day, as of right, and truth, shall be (wholly) for (Allah) the Benificent,[6] and it will be a hard Day for the disbelievers.

٢٦- اَلْمُلْكُ يَوْمَئِذِ ِالْحَقُّ لِلرَّحْمٰنِ ؕ
وَكَانَ يَوْمًا عَلَى الْكٰفِرِيْنَ عَسِيْرًا ○

27. And the Day when the wrongdoer shall bite at his hands, saying: would that I had taken a way with the Messenger (of Allah)!

٢٧- وَيَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ
يَقُوْلُ يٰلَيْتَنِي اتَّخَذْتُ
مَعَ الرَّسُوْلِ سَبِيْلًا ○

28. Ah! woe is me! would that I had not taken such a one for a friend![7]

٢٨- يٰوَيْلَتٰى لَيْتَنِيْ
لَمْ اَتَّخِذْ فُلَانًا خَلِيْلًا ○

29. He did lead me astray from the Message (of Allah) after it had come to me! And the Satan is but a traitor to man!

٢٩- لَقَدْ اَضَلَّنِيْ عَنِ الذِّكْرِ بَعْدَ اِذْ
جَآءَنِيْ ؕ وَكَانَ الشَّيْطٰنُ لِلْاِنْسَانِ
خَذُوْلًا ○

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6. In a Tradition, the Holy Prophet has explained this by a parable, saying: in one Hand of Allah there will be the heavens and in the other one, the earth; and He will say: I am the King, I am the Ruler! Where are the rulers of the earth?, where are the powerful boasting mortals of the earth? , where are the proud and arrogant ones? (Ahmad, Bukhari, Muslim, and also Abu Dawood) (Tafheemul Quran, *ibid.,* 39).

7. According to a Tradition, noted by Ahmad, Tirmizi, and Abu Dawood, on the authority of Abu Saeed Khudri, the Holy Prophet has said: do not make friends from amongst the non-believers and be careful that your property is used for the righteous ones only, which shows that there should be no friendship with the one who is not righteous. According to Abu Hurairah, the Holy Prophet has said that by nature a man follows the way or religion of his friend; therefore, make friendship after thorough understanding (Bukhari). According to Hazrat Abdullah bin Abbas, when it was enquired from the Holy Prophet as to who are the best for company, he said, "the one whose saying reminds you of Allah and whose conversation increases your knowledge and whose deed refreshes your faith in the Day of Judgment (Qurtabi) (Ma'ariful Quran, Vol. VI, p. 471).

30. And the Messenger will say: O my Lord! truly my people took this Qur'an for just foolish nonsense.[8]

٣٠- وَقَالَ الرَّسُوْلُ يٰرَبِّ اِنَّ
قَوْمِي اتَّخَذُوْا هٰذَا الْقُرْاٰنَ مَهْجُوْرًا ○

31. And thus have We made for every Prophet an enemy from amongst the guilty, and enough is your Lord as a Guide and as a Helper.

٣١- وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا
مِّنَ الْمُجْرِمِيْنَ ؕ وَكَفٰى
بِرَبِّكَ هَادِيًا وَّنَصِيْرًا ○

32. And those who disbelieve say: Why is not the Qur'an revealed to him all at once? Thus (is it revealed) that We may strengthen your heart by it, and We have rehearsed it to you in slow, well-arranged stages, gradually.

٣٢- وَقَالَ الَّذِيْنَ كَفَرُوْا
لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْاٰنُ جُمْلَةً وَّاحِدَةً ۚ
كَذٰلِكَ ۚ لِنُثَبِّتَ بِهٖ فُؤَادَكَ ع
وَرَتَّلْنٰهُ تَرْتِيْلًا ○

33. And no question do they bring to you but We reveal to you the truth and the best explanation (thereof).

٣٣- وَلَا يَاْتُوْنَكَ بِمَثَلٍ
اِلَّا جِئْنٰكَ بِالْحَقِّ وَاَحْسَنَ تَفْسِيْرًا ۝

34. Those who will be gathered, on their faces, to Hell, they will be in an evil plight, and straying far away from the Path.

٣٤- اَلَّذِيْنَ يُحْشَرُوْنَ عَلٰى وُجُوْهِهِمْ اِلٰى
جَهَنَّمَ ۙ اُولٰٓئِكَ شَرٌّ مَّكَانًا
وَّاَضَلُّ سَبِيْلًا ۝ ع

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8. According to some Traditions, those of the believers in any age, who, in spite of having Faith in the Holy Qur'an, neither recite it, nor act upon it, also fall within the category of those who treat Qur'an as a 'forsaken thing'. According to Hazrat Anas, the Holy Prophet has said that a believer who learns Qur'an, but then ignores it, and neither recites it regularly, nor tries to understand its commands, and in this shameful state passes away, on the Day of Judgment Qur'an will come hanging round his neck, and make a complaint to Allah saying, "this servant of Yours, O Allah! had forsaken me: now You decide between me and him" (Qurtabi) (Ma'ariful Quran, *ibid.*).

SECTION 4[1]

35. And indeed We gave Moses the Book, and We appointed with him his brother Aaron as Minister.

٣٥-وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَجَعَلْنَا
مَعَهٗٓ اَخَاهُ هٰرُوْنَ وَزِيْرًا ۚ

36. Then We said: Go you both to the people who have rejected Our Signs, so We destroyed them with utter destruction.[2]

٣٦-فَقُلْنَا اذْهَبَآ اِلَى الْقَوْمِ
الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۭ
فَدَمَّرْنٰهُمْ تَدْمِيْرًا ۝

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1. The previous Section made reference to the objections raised by the non-believers against the Holy Prophet and the Holy Qur'an. In continuation of it, Section 4 makes reference to the utter destruction of the previous non-believing nations who opposed the Prophets of Allah, as a warning for the non-believers of Mecca, that if they persisted in disbelief, and continued to reject the Divine Message of Guidance, they too would be destroyed and annihilated.

Section 4 consists of 10 verses i.e. verses 35 to 44. Verses 35 and 36 refer to the prophetic mission of Prophet Moses, and destruction of his opponents. In these verses it is said: and indeed We gave Moses the Book, and We appointed with him his brother Aaron as Minister. Then We said (to them): go you both to the people who have rejected Our Signs (Messages), (but since they rejected Our Signs) so We destroyed them with utter destruction.

Verse 37 speaks of the prophetic mission of Prophet Noah, and destruction of his opponents. It is said: and the people of Noah – when they rejected the Messengers, We drowned them, and We made them a Sign for mankind, and We have prepared a painful punishment for the wrongdoers.

Verses 38 and 39 refer to the destruction of the 'Aad, the Samood, and the Dwellers of the Rass, for rejecting the Messengers of Allah. In these verses it is said: and the 'Aad, and the Samood, and the Dwellers of the Rass, and many (other) generations between them; and to each one (of them) We set forth examples (parables); and each one We broke (or destroyed) to utter ruin (for rejecting Our Messengers).

Verse 40 refers to the destruction of the people of Sodom and Gomorah for rejecting Prophet Lot. In this verse it is said: and certainly they (i.e. the non-believers of Mecca) must have passed by the town on which was rained an evil rain (of brimstones); did they not then see it? But they fear not the Resurrection.

Verses 41 and 42 speak of the opposition of the Holy Prophet by the non-believers. In these verses it is said: and when they see you, they take you not but in mockery (and say): is this the one whom Allah has sent as a Messenger? He indeed would have well-nigh led us astray from our gods, had we not adhered to them with constancy! (In answer to it, Allah the Almighty says) and soon will they know, when they see the punishment, who it is who is straying far away from the Path.

Verses 43 and 44 address the Holy Prophet, by way of consolation, saying: have you not seen him who takes his low desires for his god? Will you then be a guardian over him? Or do you think that most of them hear or understand? They are nothing but as cattle; nay, they are straying far away from the Path (of Truth).

2. Verses 35 and 36 make a short reference to the prophetic mission of Prophet Moses,

37. And the people of Noah, – when they rejected the Messengers, We drowned them, and We made them a Sign for mankind, and We have prepared a painful punishment for the wrong-doers;[3]

٣٧- وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ
أَغْرَقْنٰهُمْ وَجَعَلْنٰهُمْ لِلنَّاسِ اٰيَةً ۖ
وَأَعْتَدْنَا لِلظّٰلِمِينَ
عَذَابًا أَلِيمًا ۝

38. And 'Aad and Samood,[4] and the Dwellers of the Rass,[5] and many generations between them.

٣٨- وَّعَادًا وَّثَمُودَا۟ وَأَصْحٰبَ
الرَّسِّ وَقُرُونًۢا بَيْنَ ذٰلِكَ كَثِيرًا ۝

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his rejection by the people, and destruction of his opponents, led by Pharaoh the arch-enemy of Allah and Prophets Moses and Aaron.

We have already dealt in detail with the life and prophetic mission of Prophet Moses, his rejection by Pharaoh and his chiefs and their destruction, reference may be made to our comments on Sections 1 to 5 of Chapter 20 (*Taa Haa*).

3. Verse 37 makes a short reference to Prophet Noah, his mission, his rejection by the people and their destruction.

We have already dealt in detail with the life and mission of Prophet Noah in our comments on Section 8 of Chapter 7 (*A'araaf*), Sections 3 and 4 of Chapter 11 (*Hud*).

4. Verse 38 merely refers to the destruction of the 'Aad and the Samood and the Dwellers of the Rass. The details of the first two have already been given in Sections 9 and 10 of Chapter 7 (*A'araaf*), and Sections 5 and 6 of Chapter 11 (*Hud*). We have also dealt with this subject in Part VIII of Volume I of this Compilation.

5. As regards the Dwellers of the Rass, they have been referred to in this verse, as well as in verse 12 of Chapter 50 (*Qaaf*).

Commentators differ as regards their exact identity. According to Zujaj, 'Rass' was a country in which a part of the tribe of Samood resided, while others are of the view that 'Rass' is the name of a town in Yamamah (Tajul Uroos). Since 'Rass' also means a well, according to 'Ja'am'e-ul-Bayan Fee Tafseerul Quran', the 'Dwellers of the Rass' were the people who had thrown their Prophet into a well.

To quote Abdullah Yusuf Ali, "the root meaning of 'Rass' is an old well or shallow water-pit. Another root connects it with the burial of the dead. But it is probably the name of a town or place. The Companions of the Rass may well have been the people of Shu'aib as they are here mentioned with the 'Aad, the Samood, and Lot's people, and the people of Shu'aib are mentioned in a similar connection in Chapter 26 (verses 176-190) and in Chapter 11 (verses 84-95). Shu'aib was the Prophet of the Madyan people in the north-west of Arabia, where many old wells are found. There is, however, an oasis town al-Rass in the district of Qasim in Middle Najd, about thirty-five miles south-west of the town of Unaiza, reputed to be the central point of the Arabian Peninsula, and situated midway between Mecca and Basra" (Vol. II, Note 3094).

According to the 'Encyclopaedia Britannica', it was probably a town in Yamama, where a remnant of the Thamudites had settled. In the modern maps of Arabia, Ras or Rass placed in Wadi Rumma, in the district of Kasim, Lat. 26°N, and Long. 43°E (Vol. XXIV, p. 62). Doughty, referring to another place, says it is "nigh to 'eer-Russ' at the Wady er-Rummah: where are seen wide ruins and foundations" ('Travels in Arabia Deserta', Vol. II, p. 388) (Maajid, Vol. II, Part XIX, Note 31).

39. And to each one We set forth examples (parables); and each one We broke to utter ruin.

٣٩- وَكُلًّا ضَرَبْنَا لَهُ الْأَمْثَالَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ○

40. And certainly they (i.e. the non-believers) must have passed by the town on which was rained an evil rain:[6] did they not then see it? But they fear not the Resurrection.

٤٠- وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أُمْطِرَتْ مَطَرَ السَّوْءِ ۚ أَفَلَمْ يَكُونُوا يَرَوْنَهَا ۚ بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ○

41. And when they see you, (O Prophet!) they take you not but in mockery (and say): Is this the one whom Allah has sent as a Messenger?

٤١- وَإِذَا رَأَوْكَ إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا ○

42. He indeed would have well-nigh led us stray from our gods, had we not adhered to them with constancy![7] – And soon will they know, when they see the punishment, who it is that is straying far away from the Path.

٤٢- إِنْ كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا ۚ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ○

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6. Verse 40 actually refers to the people of Prophet Lot, who were destroyed on account of rejecting their Prophet by a rain-like hurl of brimstones, a detailed account of which has been given in our comments on Section 10 of Chapter 7 (*A'araaf*) and Section 7 of Chapter 11 (*Hud*).

By verse 40, Qur'an invited the non-believers of Mecca to take lesson from the destruction of the people of Sodom and Gomorah, who were destroyed for rejecting their Prophet Lot. These particular cities were situated not far from Mecca, and were on their caravan routes between Arabia and Syria. The people of Mecca often passed by those cities and they must have learnt some thing about those unfortunate people who lay buried under their feet while travelling to and fro with their caravans.

7. Verses 41 and 42 refer to the mischief of the non-believers against the Holy Prophet. Referring to the distressing state of affairs which the Holy Prophet had to face at the hands of the non-believers, it is said in the 'Historian's History of the World', that the Prophet had to lead "a melancholy existence, under scorn and ignominy, sometimes in Mecca, sometimes in the society of a few friends in Taif, a place lying in a fruitful region on the borders of the hill country, hiding himself with difficulty from the snares and persecutions of his enemies"; and "far from winning a hearing he reaped mockery and acorn" (Vol. VIII, p. 117 and 118) (Maajid, *ibid.*, 39).

43. Have you (O Prophet) seen him who takes his low desires for his god?[8] Will you then be a guardian over him?

٤٣- أَرَءَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ ۖ
أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا ۝

44. Or do you think that most of them do hear or understand? They are nothing but as cattle; Nay, they are straying far away from the Path.

٤٤- أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ
أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَٱلْأَنْعَٰمِ
بَلْ هُمْ أَضَلُّ سَبِيلًا ۝ ع

SECTION 5[1]

45. Have you not observed (the manifestations of) your Lord – how He extends the shadow? And if He had pleased, He could make it stationary! then do We make the sun its guide;[2]

٤٥- أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ ۖ
وَلَوْ شَآءَ لَجَعَلَهُۥ سَاكِنًا ۚ
ثُمَّ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا ۝

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8. Verse 43 provides a very wide spectrum of *Shirk,* according to which not only worship of idols and false deities is *Shirk,* but blind following of the evil desires of the self is also *Shirk,* and is condemned. The one who blindly submits to the evil desires of his self is also condemned by the Holy Prophet. In a Tradition, as reported by Hazrat Abu Umamah, it is said that "under the sky all those false deities which are being worshipped, besides Allah, among them, in the eyes of Allah, the worst is the evil desire which is adored and worshipped" (Tabrani) (Tafheemul Quran, Vol. III, Chapter 25, Note 56).

1. After making short references to the fate of the people who were destroyed on account of their rejection of, and opposition to, the teachings of Prophets Moses, Noah, Hud, Swalih, and Lot, in the previous Section, Qur'an, in a logical and systematic manner, warned the non-believers of Mecca that rejection of Divine Truth leads to idolatry and worship of the low desires of the self, and in either case a man is ultimately a loser. In continuation of it, Section 5 starts indicating the prevalence of Faith and diminishing of unbelief, refers to the Mission of the Holy Prophet as giver of good news and as a warner, and also speaks of the arrogance of the non-believers, and their aversion from the Path of Allah.

Section 5 consists of 16 verses i.e. verses 45 to 60. Verses 45 to 50 indicate the prevailing of the Faith and diminishing of Unbelief through the similitudes of light and shadow. In these verses it is said: have you not observed (the manifestations of) your Lord – how He extends the shadow? And if He had pleased, He could make it stationary! then do We make the sun its guide; then We draw it in towards Ourselves – a contraction by easy stages. And He it is Who makes the Night a covering for you, and the Sleep a repose, and makes the Day to rise up again

Contd.....

46. Then We draw it in towards Ourselves – a contraction by easy stages.[3]

٤٦-ثُمَّ قَبَضْنٰهُ اِلَيْنَا قَبْضًا يَّسِيْرًا ○

(as on Resurrection). And He it is Who sends the winds as heralds of good news (going) before His Mercy; and We send down purifying water from the sky, – that We may give life thereby to a dead land, and give it for drink, among what We have created, – to cattle and men in great numbers. And We have distributed it (i.e. the water) among them, so that they may be mindful, but most men do not give aught but ingratitude.

Verses 51 and 52 speak of the Prophethood of the Holy Prophet for the entire mankind. In these verses it is said: and if We had pleased, We would have raised a warner in every town. So do not listen to the unbelievers, and strive against them, a mighty striving, with it (i.e. the Qur'an).

Verses 53 and 54 speak of the natural phenomena round the world as proof of the Absolute Unity, Authority and Mercy of Allah. In these verses it is said: and He it is Who has made the two seas to flow freely: the one palatable and sweet, and the other saltish and bitter; and between the two He has made a barrier – a partition forbidden to be passed. 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 Powerful.

Verse 55 speaks of the idolaters and says that they worship, besides Allah, that which neither profits them nor causes them harm; and the unbeliever is helper (of evil) against his own Lord!

In verses 56 and 57 Allah the Almighty addresses the Holy Prophet, saying that: We have not sent you but as bearer of good news and as a warner. Say: I do not ask of you any reward for this, except that each one who will, may take a (Straight) Path to his Lord.

In verses 58 and 59 it is said: and put your trust in Him Who lives and dies not; and celebrate His praise; and enough is He to be aware of the faults of His servants, – He Who created the heavens and the earth and all that is in between them, in Six Days, and is firmly established on the Throne (of Authority): the Most Gracious: So ask anyone informed concerning Him!

Verse 60 speaks of the arrogances of the non-believers, saying that when it is said to them: prostrate yourselves to *Rahman* (i.e. the Most Gracious), they say: and what is *Rahman?* Are we to prostrate ourselves to that which you command us? And it increases aversion in them.

2. Spiritually reflecting on these natural phenomena, there is an indication of prevalence of *Islam* and subduing of *Kufr* or infidelity. According to the learned scholars, the word *Shams* (the sun) symbolises the Holy Prophet through whom Allah the Almighty revealed the Holy Qur'an for guidance of the mankind, while the word *Zilla* (the shadow) signifies the darkness of unbelief and idolatry which was prevailing throughout the world, particularly Arabia, before the coming of the Holy Prophet. The learned scholars are also of the view that the word *Zilla* refers to the period between Prophet Jesus Christ and the Holy Prophet Muhammad (ﷺ), which is technically known as *Fatrah,* and which was admittedly the period of darkness of *Kufr* (unbelief) and *Shirk* (idolatry). With the coming of the Holy Prophet, and revelation of the Holy Qur'an, gradually the shadow (darkness) of unbelief started decreasing and the light of Faith began to cast its resplendent rays over the surface of the earth until *Islam* was firmly established and

Contd....

47. And He it is Who makes the Night a covering for you, and the Sleep a repose, and He makes the Day to rise up again[4] (as on Resurrection).

٤٧- وَهُوَ الَّذِيْ جَعَلَ لَكُمُ الَّيْلَ لِبَاسًا
وَّالنَّوْمَ سُبَاتًا
وَّجَعَلَ النَّهَارَ نُشُوْرًا ○

48. And He it is Who sends the winds as heralds of good news, (going) before His Mercy; and We send down purifying water[5] from the sky, –

٤٨- وَهُوَ الَّذِيْٓ اَرْسَلَ الرِّيٰحَ
بُشْرًۢا بَيْنَ يَدَيْ رَحْمَتِهٖ ۚ وَاَنْزَلْنَا
مِنَ السَّمَآءِ مَآءً طَهُوْرًا ○

49. That We may give life thereby to a dead land,[6] and give it for drink, among of what We have created, to cattle and men in great numbers.

٤٩- لِّنُحْيِۦَ بِهٖ بَلْدَةً مَّيْتًا
وَّنُسْقِيَهٗ مِمَّا خَلَقْنَآ اَنْعَامًا
وَّاَنَاسِيَّ كَثِيْرًا ○

Kufr was uprooted from the whole of Arabia; this process is still continuing, sometimes in full glare and sometimes imperceptibly, and by the Grace of Allah, one day the darkness of infidelity and idolatry shall totally vanish from the world, and the light of Faith (i.e. Islam) will prevail all over.

3. It may also be noted that, as it is indicated by the words *Qabdan Yaseera* (contraction by easy stages), in verse 46, the gradual increase and decrease process is also maintained in the change of seasons. It is obvious that sudden and unexpected changes in season always prove harmful to the human life. Therefore, the slow, gradual, and regular changes, in the coming and going of the day and night, as well as the change in seasons, is admittedly a great mercy and boon of Allah the Almighty for sustenance of the life in this world. This also bears a consolation for the Holy Prophet, and the believers, that they may not feel distressed about the unbelief and idolatry, still casting their ugly shadows here and there, because ultimately by a sustained and gradual process Allah the Almighty shall remove this scourge and fill the globe with the glory and blessing of Islam.

4. The word *Nushooran,* used in verse 47, signifies the raising of the dead on the Day of Judgment, and the emphasis is on the fact that just as, after the night sleep, man rises up, on the Day of Judgment also he will rise up from the sleep of death (see Tafheemul Quran, Vol. III, Chapter 25, Notes 59-60; Ziaul Quran, Vol. III, Chapter 25, Notes 43 and 44; Tadabbure Quran, Vol. IV, pp. 606-607).

5. The word *Tahoora* (pure as well as purifying.), used in verse 48, as the attribute of the water, signifies the extreme state of purity of water, and, as Abdullah Yusuf Ali puts it, "rain water (in pure air) is not only pure water distilled in air and sky, but it is the best purifying and sanitating agent on the largest scale known to us" (Vol. 11, Note 3105). According to the Islamic *Shariah* also, pure water is not only pure in itself but it also purifies other things or, in other words, removes every dirt and filth contaminating any object which needs purification and cleaning.

6. According to the learned scholars, there is also a spiritual significance of these verses, according to which the pointation is actually towards the fact that, after the barrenness

50. And We have distributed it (i.e. water) among them, so that they may be mindful, but most men do not give aught but ingratitude.

٥٠-وَلَقَدْ صَرَّفْنٰهُ بَيْنَهُمْ
لِيَذَّكَّرُوْا ۖ
فَاَبٰٓى اَكْثَرُ النَّاسِ اِلَّا كُفُوْرًا ۝

51. And if We had pleased, We would have raised a warner in every town.[7]

٥١-وَلَوْ شِئْنَا
لَبَعَثْنَا فِىْ كُلِّ قَرْيَةٍ نَّذِيْرًا ۝

52. So do not listen to the unbelievers, and strive against them, a mighty striving, with it (i.e. the Qur'an).

٥٢-فَلَا تُطِعِ الْكٰفِرِيْنَ وَجَاهِدْهُمْ
بِهٖ جِهَادًا كَبِيْرًا ۝

53. And He it is Who has made the two seas to flow freely;[8] the one palatable and sweet and the

٥٣-وَهُوَ الَّذِىْ مَرَجَ الْبَحْرَيْنِ
هٰذَا عَذْبٌ فُرَاتٌ وَّهٰذَا مِلْحٌ اُجَاجٌ ۚ

---

of dry seasons of ignorance, infidelity, and idolatry, Allah the Almighty, in the form of a Messenger and a Book, sends down the rainfall of knowledge and guidance in order to guide the mankind to come to the Straight Path of Absolute Unity of Allah, and give up idolatry and infidelity and thus removes the draught of ignorance and transgression (vide Tafheemul Quran, *ibid.,* 63; Ziaul Quran, *ibid.,* 44). In other words, just as the pure water from the cloud gives life to a dead land, the pure water of Revelation from Allah raises the spiritually dead to life.

7. It may be noted that verse 51, in which Allah the Almighty says: "if We had pleased We would have raised a warner in every town", does not conflict with verse 24 of Chapter 35 (*Faatir*), in which Qur'an says "there is not a people but a warner has gone among them". The reason is that while the Prophets, previous to the Holy Prophet, were sent to particular nations, the Holy Prophet Muhammad (ﷺ) was sent by Allah the Almighty towards the entire mankind. The Prophethood of the Holy Prophet celebrated the unique distinction of representing the entire mankind as his followers, and undertook the exacting responsibility of caring and unifying the divergent elements of mankind, all into one universal community. In fact Islam embodies the comprehensive guidelines for the entire mankind, for all generations – past, present and future. Now the entire mankind, according to the Divine Plan, is one compact Unity, having at its centre the last and final Book of guidance (i.e. the Holy Qur'an) and the last and final Prophet Hazrat Muhammad (ﷺ). Now only the Holy Qur'an deals with and caters for the spiritual as well as material needs of the entire mankind as one body, and gives the Message which applies to it as one community. In view of this there remained no need at all for sending Prophets in different sectors, which would have otherwise meant perpetuating the vivisection and division of human brotherhood.

8. Though the streams of sweet and salt waters, flowing side by side, are usually seen at the spots where the rivers fall into the sea, yet in the sea itself there are spots where beneath the saltish water there are springs of sweet water. A Turkish Naval Chief Admiral Seedi Ali Raees has written in his book *Mira'tul Mumaalik,* in the 16th Century A.D., that in the Persian Gulf,

other saltish and bitter;[9] and between the two He has made a barrier a partition forbidden to be passed.[10]

وَجَعَلَ بَيْنَهُمَا بَرْزَخًا
وَّحِجْرًا مَّحْجُوْرًا ○

54. And He it is Who has created man from water,[11] then He has made for him blood-relationship and marriage relationship; and your Lord is Powerful.

٥٤-وَهُوَ الَّذِيْ خَلَقَ مِنَ الْمَآءِ بَشَرًا
فَجَعَلَهٗ نَسَبًا
وَّصِهْرًا ؕ وَكَانَ رَبُّكَ قَدِيْرًا ○

55. And they worship, besides Allah, that which neither profits them nor causes them harm; and the unbeliever is helper (of evil) against his own Lord!

٥٥-وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ
مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ؕ
وَكَانَ الْكَافِرُ عَلٰى رَبِّهٖ ظَهِيْرًا ○

56. And We have not sent you (O Prophet) but as bearer of good news and as a warner.

٥٦-وَمَآ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّنَذِيْرًا ○

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from a like spot he used to take sweet water, from beneath and saltish one, for his Navy. Even in the modem times the Americans, while digging the well for taking out the oil, they also used to take sweet water from the same springs of sweet water of the Persian Gulf (Tafheemul Quran, *ibid.,* 68).

9. Muftie Mohammad Shafie, a learned Commentator and Scholar writes, "here it is worth noting that in the creation of salt water in the sea there is great Mercy of Allah for the mankind. Since sweet water, unless continuing to flow, starts giving bad smell, and becomes useless within a few days, had the sea water also been sweet, it too would have started giving bad smell, and life of sea-animals in it would have become impossible. Moreover, the filth which flows into the seas through the rivers, and dead bodies of the animals dying in the sea itself, would have rendered the sea water all the more poisonous, besides emitting unbearable bad smell. It is only on account of the extreme salt of water that all the filth, and dead bodies of the sea animals, are consumed and do not affect the purity of the water, nor create the bad smell in it (Ma'ariful Quran, Vol. VI, p. 486).

10. It may also be noted that, while the outward significance of verse 53 points to the Absolute Unity and Authority of Allah as Creator and Cherisher of all, in worldly affairs, it also points to the fact that whatever may be the extremity of saltishness of the ocean of humanity, or, in other words, the wrong-doing of exceeding limits in the form of infidelity and idolatry, whenever Allah the Almighty would please He would gush forth from beneath it a spring of sweet water in the form of righteous servant of Allah, and whatever may be the strength of the huge wave of the salt water, it would not be able to swallow up the sweet one (see Tafheemul Quran, *ibid.,* 68).

11. This has also been said by the Holy Qur'an in verse 30 of Chapter 21 (*Ambia*), and in verse 45 of Chapter 24 (*Noor*).

57. Say: I do not ask of you any reward for this, except that each one, who will, may take a (Straight) Path to his Lord.

٥٧-قُلْ مَآ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِلَّا
مَنْ شَآءَ اَنْ يَّتَّخِذَ اِلٰى رَبِّهٖ سَبِيْلًا ○

58. And put your trust in Him Who lives and dies not; and celebrate His Praise; and enough is He to be aware of the faults of His servants,[12] –

٥٨-وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِيْ
لَا يَمُوْتُ وَسَبِّحْ بِحَمْدِهٖ ؕ
وَكَفٰى بِهٖ بِذُنُوْبِ عِبَادِهٖ خَبِيْرَا ۨ ○ ع

59. He Who created the heavens and the earth and all that is in between, in Six Days,[13] and is firmly established on the Throne (of Authority): the Most Gracious: So ask anyone informed[14] concerning Him!

٥٩-اَلَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا
بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ
ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۛ اَلرَّحْمٰنُ
فَسْـَٔلْ بِهٖ خَبِيْرًا ○

60. And when it is said, to them: prostrate yourselves to

٦٠-وَاِذَا قِيْلَ لَهُمُ اسْجُدُوْا لِلرَّحْمٰنِ

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12. Side by side to the consolation, in verse 58 there is also a promise of help to the Holy Prophet against his enemies and, therefore, he is commanded also not to worry at all on account of the all-round opposition by the non-believers. He is asked to have total reliance on the Authority and Might of Allah and celebrate His Glory. There is also an indication of punishment to the non-believers which is implied in the words "sufficient is He as being Aware of the sins of His servants". This indicates that Allah the Almighty knows fully well the sinful activities of the opponents of Islam and they are going to be punished for their misdeeds.

13. As regards the "Creation of the heavens and the earth in Six Days and establishing Allah the Almighty Himself on the Throne of Power", we have already dealt with this subject in some detail in our comments on verse 64 of Chapter 7 (*A'araaf*) which may be read alongwith the present verses.

14. As to the question: who is the 'One' referred to as *Khabeera,* in verse 59, one view is that he is the Holy Prophet Muhammad (ﷺ) who was given the knowledge of all by Allah the Almighty (vide Explanatory Notes of Allama Shabbeer Ahmad Usmani, as referred to by Ziaul Quran, *ibid.,* 56). According to the author of Tafseere Mazhari, by the word *Khabeera* is meant either Allah the Almighty Himself, or the angel Gabriel, or the scholars of the previous heavenly books, who were given the knowledge through the Prophets of Allah (Tafseere Mazhari, as referred to by Ma'ariful Quran, Vol. VI, p. 487).

Ameen Ahsan Islahi is of the view that the word *Khabeera,* in verse 59, actually means Allah the Almighty Himself. In this respect he also relies on verse 14 of Chapter 35 (*Faatir*) in which it is said, "and on the Day of Judgment they Will reject your associating them with Allah and none can inform you like the All-Aware One" (Tadabbure Quran, Vol. IV, p. 613).

Rahman **(i.e. the Most Gracious), they say: and what is *Rahman*? Are we to prostrate ourselves to that which you command us? And it increases aversion in them.[15]**

قَالُوْا وَمَا الرَّحْمٰنُ ۗ
أَنَسْجُدُ لِمَا تَأْمُرُنَا
وَزَادَهُمْ نُفُوْرًا ۝ السجدة

SECTION 6[1]

61. Blessed is He Who made constellations in the skies, and placed therein a Lamp and a Moon giving light;

٦١- تَبٰرَكَ الَّذِيْ جَعَلَ فِي السَّمَآءِ بُرُوْجًا
وَّجَعَلَ فِيْهَا سِرٰجًا وَّقَمَرًا مُّنِيْرًا ۝

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15. According to all scholars, on recitation of the concluding word of verse 60, all (i.e. the reciter as well as the listners of this verse) should prostrate before Allah the Almighty. According to a Tradition of the Holy Prophet, it is also necessary that whenever one listens to this verse, in answer to it he should say: *Zaada-na-Allaho Khudu'am Maa Zaada Lil Aa'daa'e Nufura* i.e. "may Allah increase our submission as much as the increase in aversion of the enemies (Tafheemul Quran, *ibid.,* 74).

1. In the concluding verse of the previous Section, Qur'an spoke of the rejectors of Faith indicating that they did not even recognize *Rahman* (the Beneficent) in spite of clear manifestation of His Attributes in the creation all around as well as in their own selves. They were averse to admit *Rahman* as being none other than Allah Himself, not only by way of disrespect to Allah but also to cause distress to the believers. In continuation of it, and by way of a contrast, Section 6 starts with mentioning the Attributes of Allah in creating the stars, the sun, the moon, the day, and the night, and then gives the qualifications of the righteous servants of Allah. This Section also speaks of the punishment of the rejecters of Faith, and also gives good news for those who repent, and adopt righteousness, and the reward which the righteous servants of Allah will be getting in the Hereafter.

Section 6 consists of 17 verses i.e. verses 61 to 77. Verses 61 and 62 constitute a concise hymn of the Attributes of Allah, and celebrate His Praise, saying: Blessed is He Who made the constellations in the skies, and placed therein a Lamp (i.e. the sun) and the moon giving light. And He it is Who made the Night and the Day to follow each other: for him who desires to remember (Allah and His Bounties) or desires to be thankful.

Verses 63 to 68 speak of the tributary qualifications of the righteous servants of Allah. In these verses it is said: and the servants of the *Rahman* (the Beneficent) are those who walk on the earth in humility, and when the ignorant address them, they simply say (in reply): Peace! And those who pass the night in adoration of their Lord prostrate and standing: and those who say: our Lord! avert from us the punishment of Hell; for indeed, its punishment is a grievous affliction. Indeed it is an evil abode and (an evil) place to stay; and those who, when they spend, are neither extravagant nor niggardly, but hold a just (balance) between those (extremes); and those who do not invoke another god with Allah, and do not slay the life which Allah has made sacred, except in the course of justice, and (who) do not commit fornication; – and he who does this shall meet a requital of sin.

62. And He it is Who made the Night and the Day to follow each other: for him who desires to remember (Allah and His Bounties) or desires to be thankful.

٦٢- وَهُوَ الَّذِي جَعَلَ الَّيْلَ وَالنَّهَارَ خِلْفَةً
لِّمَنْ أَرَادَ أَنْ يَذَّكَّرَ
أَوْ أَرَادَ شُكُورًا ○

63. And the servants of the *Rahman* (the Beneficent) are those who walk on the earth in humility, and when the ignorant address them, they say: Peace![2]

٦٣- وَعِبَادُ الرَّحْمَٰنِ الَّذِينَ
يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا
وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ
قَالُوا سَلَامًا ○

64. And those who pass the night in adoration of their Lord prostrate and standing;[3]

٦٤- وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ○

Verse 69 speaks of the punishment of the last mentioned persons, and says that the punishment will be doubled to him on the Day of Judgment, and he shall abide therein in ignominy.

Verses 70 and 71 speak of those who repent and turn to Allah for forgiveness of their sins, In these verses it is said: except him who repents, and believes, and does righteous deeds; so these are the persons for whom Allah will change the evil deeds into good ones! And Allah is Forgiving, Merciful. And whoever repents, and does good, he surely turns to Allah with true repentance.

Verses 72 to 76 again speak of the righteous servants of Allah, and say (that they are) those who do not bear witness to what is false, and when they pass by what is vain, they pass by it nobly (or with dignity); and those who, when they are reminded of the Signs (Messages) of their Lord, do not fall down at them as deaf and blind; and those who say: Our Lord (grant us in our wives and our offspring the coolness (comfort) of our eyes, and give us (the grace) to lead the righteous. Those are the ones who will be rewarded with the highest places (in heavens) because they were patient: therein they shall meet with salutations and peace, dwelling therein for ever! happy the abode and the resting-place!

Verse 77 contains a warning of punishment to the non-believers. In this verse it is said: say (to the non-believers); my Lord would not care for you (at all) if you do not call on Him; but you have indeed rejected (the Truth), so soon the inevitable (punishment) will befall you.

2. In this connection we may also refer to verse 5 of Chapter 28 (*Qasas*) which says, "And when they hear vain talk, they turn away therefrom and say: To us our deeds, and to you yours; Peace to be to you: we desire not the ignorant".

This indeed is the safest course to avoid unnecessary altercations which often lead to violent reactions.

3. Regarding "standing in prayers during the night" (known as *Qayam-ul-Lail*), it may be noted that, according to the Traditions of the Holy Prophet, as reported by Hazrat Abdullah bin Abbas, whoever offers two *Rak'ats* of optional prayer (*Nafil*) after the *Isha* Prayer, he is admitted to the selected band of those who "stand in prayer during the night". According to

65. And those who say: Our Lord! avert from us the punishment of Hell; for indeed its punishment is a grievous affliction.

٦٥- وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا
اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ
إِنَّ عَذَابَهَا كَانَ غَرَامًا ۝

66. Indeed it is an evil abode, and (evil) place to stay;

٦٦- إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَّمُقَامًا ۝

67. And those who, when they spend, are neither extravagant nor niggardly,[4] but hold a just (balance) between those (extremes);

٦٧- وَالَّذِيْنَ إِذَآ أَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ
يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ۝

68. And those who do not invoke another god with Allah, and do not slay the life which Allah has made sacred, except in the course of justice, and (who) do not commit fornication[5] – and he who does this – shall meet a requital of sin;

٦٨- وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ إِلٰهًا اٰخَرَ
وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ إِلَّا
بِالْحَقِّ وَلَا يَزْنُوْنَ ۚ
وَمَنْ يَّفْعَلْ ذٰلِكَ يَلْقَ أَثَامًا ۝

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another Tradition, noted by Muslim, on the authority of Hazrat Usman, whoever offers the *Isha* i.e. the night prayer in company with other believers, under the leadership of Imam, he gets the blessings of prayer for half of the night; and whoever also offers the *Fajr* i.e. the morning prayer in company with other believers, he gets the blessings of prayer of the whole night (Naimuddin, Chapter 25, Note 118).

4. As Abul A'ala Maududi puts it, "Extravagance is of three types, viz., spending in prohibited things – may it be to the extent of a single pie; spending beyond the need in permissible things – may it be on account of spending beyond the capacity of a man or an account of the fact that he has more wealth; and spending in good things but not for the Pleasure of Allah. On the contrary, niggardliness consists in not spending according to exact need of himself as well as his dependents or withholding spending in good and righteous deeds. According to a Tradition of the Holy Prophet, maintenance of balance in spending is a sign of being *Sakhi* (generous) in the true sense (Ahmad and Tabrani, on the authority of Abi Dardah) (Tafheemul Quran, Vol. III, Chapter 25, Note 83).

5. To quote Abdullah Yusuf Ali, "here three things are expressly condemned: (1) false worship, which is a crime against God; (2) the taking of life, which is a crime against our fellow-creatures; and (3) fornication, which is a crime against our self-respect, against ourselves. Every

69. The punishment will be doubled to him on the Day of Judgment, and he shall abide therein in ignominy, –

٦٩-يُضٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيٰمَةِ
وَيَخْلُدْ فِيهٖ مُهَانًا ۝

70. Except him who repents, and believes, and does righteous deeds: so these are the persons for whom Allah will change the evil deeds into good ones![6] and Allah is Forgiving, Merciful.

٧٠-اِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ عَمَلًا
صَالِحًا فَاُولٰٓئِكَ يُبَدِّلُ اللّٰهُ سَيِّاٰتِهِمْ
حَسَنٰتٍ ۭ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝

71. And whoever repents, and does good, he surely turns to Allah with true repentance;

٧١-وَمَنْ تَابَ وَعَمِلَ صَالِحًا
فَاِنَّهٗ يَتُوْبُ اِلَى اللّٰهِ مَتَابًا ۝

72. And those who do not bear witness to what is false, and when they pass by what is vain, they pass by it nobly (or with dignity);[7]

٧٢-وَالَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ ۙ
وَاِذَا مَرُّوْا بِاللَّغْوِ مَرُّوْا كِرَامًا ۝

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crime is against God, His Creatures, and ourselves; but some may be viewed more in relation to one than to another. The prohibition against taking life is qualified; "except for just cause", e.g., in judicial punishment for murder, or in self-preservation, which may include not only self-defence in the legal sense, but also the clearing out of pests, and the provision of meat under conditions of *Halaal"* (Vol. II, Note 3128).

6. As regards the interpretation of the words 'Allah will change the evil deeds into good ones', one view is that when man repents, and gives up the life of infidelity and wrong doing, and adopts the life of Faith and righteousness, then in place of his wrongs done previously the righteous deeds of the future life are written in his Book of Deeds (Abdullah Ibne Abbas, Hassan Basari, Saeed bin Jubair, Mujahid, and other scholars, as referred to by Tafseere Mazhari). The other view is that after repentance, not only the wrong deeds of the man committed before repentance, are erased from his Book of Deeds, but in their place the good deeds of repentance and adopting life of Faith and righteousness is recorded; and thereafter each time when he remembers his previous bad deeds and repents for them, blessings are written down for him because of his repeatedly feeling ashamed and repenting over them, and seeking forgiveness for them from Allah the Almighty (Ibne Kaseer) (Ma'ariful Quran, Vol. VI, p. 506; Tafheemul Quran, *ibid.,* 87; and Ziaul Quran, Vol. III, Chapter 25, Notes 67 and 68).

7. The word *Zoor,* in this verse, stands for falsehood as well as vanity, while the word *Laghw* means anything 'futile' or a 'senseless play' (Pickthall). Both these words in this verse carry almost identical or interchangeable meaning, viz., superfluous, unreal, or false. In this sense,

73. And those who, when they are reminded of the Signs (Messages) of their Lord, do not fall down at them as deaf and blind;[8]

٧٣-وَالَّذِيْنَ إِذَا ذُكِّرُوْا بِاٰيٰتِ رَبِّهِمْ لَمْ يَخِرُّوْا عَلَيْهَا صُمًّا وَّعُمْيَانًا ○

74. And those who say: our Lord! grant us in our wives and our offspring the coolness (or comfort) of our eyes, and give us (the grace) to lead the righteous.[9]

٧٤-وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا ○

75. Those are the ones who will be rewarded with the

٧٥-اُولٰٓئِكَ يُجْزَوْنَ

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therefore, the righteous servants of Allah are those who avoid witnessing falsehood, and, if at all, they happen to pass what is futile or a senseless play, they pass by it with honourable avoidance. The phrase "witness no falsehood", according to Abdullah Yusuf Ali, has two significations – both implied in this passage: (1) those who give no evidence that is false and (2) those who do not assist at anything which implies fraud or falsehood (Vol. II, Note 3131).

Further, by the words *Marru Kiraama* (honourable avoidance), it is clear that there is not only condemnation of positive falsehood, or of being mixed up with things implying falsehood; but futilities – vain random talk, unedifying jokes, useless show, etc., – are all condemned. If a good man finds himself in such an affair, he must withdraw from it in an honourable, dignified way, not in a fussy arrogant way" (Yusuf Ali, Vol II, Note 3132).

8. The word *Yakhirru* is from *Kharra* which means "to fall down, to drop down as if the person were bored or inattentive, or did not wish to see or hear or pay attention" (Yusuf Ali, Vol. II, Note 3133).

In this there is also condemnation of those who follow their own interpretation of the Holy Qur'an, keeping aside the interpretation by the Holy Prophet, his worthy Companions, and the learned scholars down the ages. Further, in this there is a directive, rather a command, that one should study the Holy Qur'an by reciting or listening to the verses in rapt attention, with eyes and ears wide open, and fully engrossed to comprehend the meaning, without intrusion of untoward thoughts or inclinations (Ma'ariful Quran, Vol. VI, p. 508; also see Tafheemul Quran, *ibid.*, 91).

9. According to Ibrahim Nakh'ee, the significance of this prayer is that Allah the Almighty might make one so righteous that others may follow him in achieving righteousness, and according to Makhool Shaami, the significance is that Allah the Almighty might make one so righteous that others may also be benefited by his righteousness. In this significance even the desire for leadership of the mankind in righteousness is included, so that all may achieve the success of the Hereafter (Qurtabi) (Ma'ariful Quran, Vol. VI, p. 509).

highest places[10] (in heavens) because they were patient: therein they shall meet with salutations and peace,

الْغُرْفَةَ بِمَا صَبَرُوْا
وَيُلَقَّوْنَ فِيْهَا تَحِيَّةً وَّسَلٰمًا ۙ

76. Dwelling therein for ever! happy the abode and the resting-place!

٧٦- خٰلِدِيْنَ فِيْهَا ۭ حَسُنَتْ مُسْتَقَرًّا وَّمُقَامًا ۝

77. Say: (O Prophet to the non-believers): My Lord would not care for you (at all) if you do not call on Him, but you have indeed rejected (the Truth), so soon the inevitable (punishment) will befall you!

٧٧- قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّيْ
لَوْلَا دُعَاۗؤُكُمْ ۚ
فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُوْنُ لِزَامًا ۝

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10. The word *Ghurfah* means "the highest place". According to a Tradition of the Holy Prophet, the *Ghurfah* of the righteous servant of Allah will shine like star (Bukhari and Muslim, as referred to by Tafseere Mazhari). According to another Tradition, reported by Ahmad, Behaqi, Tirmizi, and Haakim, on the authority of Hazrat Abu Maalik Ash'ari, the *Ghurfah* will be such that its inside will be visible from outside, and the outside will be visible from inside. On further inquiries, the Holy Prophet said that the *Ghurfah* will be awarded to the one who is polite and pure in his speech, and wishes peace and blessing to every Muslim, and feeds the people, and offers the mid-night prayer when other people are asleep (Tafseer-e-Mazhari) (Ma'ariful Quran, Vol. VI, p. 510).

CHAPTER 26

ASH-SHU'ARAA

(The Poets)

Chapter 26 consists of 11 Sections, 227 verses, 1279 words, and 5540 letters*.

Name

The name of this Chapter has been taken from the word *Shu'araa* which appears in verse 224 of this very Chapter.

Revelation

From the subject matter of this Chapter, it appears that it was revealed in the middle period of the Macci life of the Holy Prophet. According to Hazrat Abdullah bin Abbas, first Chapter 20 (*Taa Haa*) was revealed, then Chapter 56 (*Waaqi'ah*) was revealed, and thereafter Chapter 26 (*Shu'araa*) was revealed (Roohul Ma'ni, Vol. XIX, p. 64). Regarding Chapter 20 (*Taa Haa*) it is well known that it was revealed before acceptance of the Faith by Hazrat Umar (Tafheemul Quran, Vol. III, p. 474).

According to some scholars, except the last four verses, which were revealed at Medinah after Migration of the Holy Prophet, the entire Chapter is Mecci (Naimuddin, Chapter 26, Note 1; and Ziaul Quran, Vol. III, p. 381).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 42**.

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*Naimuddin, Chapter 26, Note 1; Ziaul Quran, Vol. III, p. 381.

**Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

Subject Matter

As Abdullah Yusuf Ali puts it, "this Chapter brings a new series of four chapters (26 to 29), which illustrate the contrast between the spirit of Prophecy and Spiritual Light and the reaction to it in the communities among whom it appeared, by going back to old Prophets and the stories of the Past" (Vol. II, p. 945).

The background of the revelation of this Chapter was the stiff resistance of the unbelievers to the Divine Message of Faith in the Absolute Unity of Allah. It appears that the more the Holy Prophet endeavoured to make the non-believers to understand, and to accept the Message of Allah and give up infidelity and idolatry, the more they clamoured by raising objections, demanding the Signs as well as making allegations against the Holy Prophet and declaring him to be a poet or a *Kaahin* (sooth-sayer).

It was in these circumstances that Chapter 26 was revealed, and, in the opening verses, consolation was given to the Holy Prophet, and he was asked not to grieve too much on account of the arrogance of the non-believers, nor to despair of their reformation.

It was the pattern of events in the Divine Mission of every Prophet that his own fraternity turned deaf ears to his Message, and rose to aggressive resistance in order to quieten down the voice of the Prophet, and suppress the promulgation of the Divine Message. But the ultimate success lay for the Prophets. This has been illustrated by narrating the life history of some of the Prophets in this Chapter.

To begin with, Sections 2 to 4 of this Chapter first speak of the excellence of the Holy Qur'an, give consolation to the Holy Prophet and then refer to the History of Moses from the point of his meeting and conveying the Message of Allah to Pharaoh upto Pharaoh's drowning in the sea together with his chiefs. In the fifth Section there is reference to Prophet Abraham, most probably because he was the forbear of the dynasties beginning with the prophetic lineage of Bani Israel, and also of Prophet Ishmael who was the ancestor of the Holy Prophet Muhammad (ﷺ). Then in the next five Sections, there are references to the stories of Prophets Noah, Hud, Swalih, Lot, and Sho'aib, and destruction of their opponents, followed by a warning to the opponents of the Holy Prophet Muhammad (ﷺ) as mentioned in the last Section.

From this Chapter it is clear that the objections and demands of the

non-believers have almost always been identical down the ages, and they have always suffered punishment on account of their arrogance and rejection of the Word of Allah.

Side by side, it is also clear that the messages, teachings and dealings of the Prophets of Allah have also been similar at all times, and they as well as their followers have always achieved the Mercy of Allah.

CHAPTER 26

ASH-SHU'ARAA
(The Believers)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. *Taa, Seem, Meem.*

١- طٰسٓمٓ ○

2. These are the verses of the Book that makes (things) clear.[2]

٢- تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ○

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1. The last Section of the previous chapter, after giving the qualifications of the righteous servants of Allah, ended with a warning to the non-believers, through the Holy Prophet, saying: My Lord would not care for you (at all) if you do not call on Him.

In continuation of it, Section 1 of the present chapter starts with a declaration that the verses of the Holy Qur'an make things clear for every body to understand, and then proceeds to console the Holy Prophet on account of the extreme grief which he was feeling due to rejection of his word by the non-believers. It is also said that the non-believers were not going to believe even though all Signs were shown to them, as they were adamant to reject each and every reminder (message of guidance) as well as warning (of punishment) from Allah the Almighty, and, therefore, they were soon going to have the news of that (i.e., punishment) which they used to mock at.

Then there is reference to the growth of all types of noble things from the earth wherein is contained a Clear Sign of the Absolute Unity and Authority of Allah over the universe.

Section 1 consists of 9 verses i.e. verses 1 to 9. Verse 1 comprises a set of Abbreviated Letters (*Huroof-e-Muqattaat*) *Taa, Seem, Meem.*

Verse 2 speaks of the Holy Qur'an, and says: these are the verses of the Book (the Qur'an) that makes (things) clear.

Contd.....

3. It may be that you will torment yourself (to death)[3] with grief, because they do not believe.

٣-لَعَلَّكَ بَاخِعٌ نَّفْسَكَ
أَلَّا يَكُونُوا مُؤْمِنِينَ ○

4. If We will, We could send down on them a Sign from the sky so that their necks would remain bowed before it.[4]

٤-إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ السَّمَاءِ آيَةً
فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ○

Verse 3 speaks of the extreme grief of the Holy Prophet over the rejection of his message by the non-believers. In this verse it is said: It may be that you (O Prophet) will torment yourself (to death) with grief, because they (i.e. the non-believers) do not believe.

By way of consolation in verse 4 it is said: if We will, We could send down on them (i.e. the non-believers) a Sign from the sky so that their necks would remain bowed before it.

Verses 5 and 6 speak of the arrogance of the non-believers, and say: there comes not to them a newly revealed Message from the Beneficent (Allah), but they turn away from it (in utter disregard). Now they have indeed rejected (the Message), so the news of that (i.e. punishment) which they mock at shall soon come to them!

In verses 7 to 9 Qur'an reminds the non-believers of the favours of Allah, saying, do they not look at the earth – how many noble things of all kinds We have produced therein? Verily, in this is a Sign: but most of them do not believe. And verily, your Lord is He, the Mighty, the Merciful.

2. The word *Mobeen* signifies the "one which is self-illuminated and which also illuminates other things". The Holy Qur'an is said to be *Al-Kitabul Mobeen* because it clearly states the purpose of its revelation, and the teachings which it contains for the mankind are clear, unambiguous and fully stand to reason. It clearly distinguishes between the truth and falsehood, and invites the mankind to accept the truth which it envisages with clear, unbiased understanding, casting aside inner revolt which resists, in the beginning, every new unexpected thing, before surrendering to reason and clarity of purpose at a later stage.

The Holy Qur'an is itself "The Truth", and is absolutely clear and unambiguous in all respects, and its teachings fully stand to reason. It is itself the Sign and Source for the guidance of mankind, and as such it does not need any further Sign to establish its Truth.

3. The word *Baakhe'un* (Torment), used in verse 3, is derived from the word *Bikhaa* which is a vein passing through the vertibral column upto the neck, and while slaughtering the animal the slaughter is completed only when this vein is cut. Metaphorically, the word *Baakhe'un* signifies "to die on account of grief'. This word has, therefore, been used in order to show the extreme state of grief which the Holy Prophet was bearing on account of arrogance of the non-believers in refusing to accept his message and continuing with the life of infidelity and idolatry.

It may be noted that Qur'an refers to this extreme grief of the Holy Prophet in verse 6 of Chapter 18 (*Kahf*) also, saying, "then it may be you will torment yourself (to death) with grief, sorrowing after them, if they believe not in this Message." Similarly in verse 8 of Chapter 35 (*Faatir*) it is said, "so let not your soul waste away in grief for them".

4. Verse 4 in substance lays emphasis on the fact that there is no compulsion in religion. Qur'an simply distinguishes between the right and the wrong, and invites the people to follow the right and give up the wrong, out of their own understanding and will, and gives

5. And there comes not to them a newly revealed Message from the Beneficent, but they turn away from it.

٥- وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ الرَّحْمَٰنِ
مُحْدَثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ○

6. Now they have indeed rejected (the Message), so the news of that which they mock at shall soon come to them!

٦- فَقَدْ كَذَّبُوا
فَسَيَأْتِيهِمْ أَنبَٰٓؤُا مَا كَانُوا بِهِۦ يَسْتَهْزِءُونَ ○

7. Do they not look at the earth – how many noble things of all kinds We have produced therein?

٧- أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ
كَمْ أَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ○

8. Verily, in this is a Sign: but most of them do not believe.

٨- إِنَّ فِي ذَٰلِكَ لَءَايَةً ۖ
وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ○

9. And verily, your Lord is He, the Mighty, the Merciful.

٩- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

SECTION 2[1]

10. And when your Lord called Moses, (saying): Go to the wrongdoing people[2] –

١٠- وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ
أَنِ ائْتِ الْقَوْمَ الظَّٰلِمِينَ ۝

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the promise of reward for those who accept the Message, and also warning of punishment to those who reject it.

Qur'an lays emphasis on this aspect of the purpose of creation in other verses also. In verse 99 of Chapter 10 (*Yunus*) it is said, "and if your Lord had willed, all those who are on the earth would have believed, all of them. Will you then force men till they are believers?" Similarly, in verses 118 and 119 of Chapter 11 (*Hud*) it is said, "and if your Lord had willed He would have made mankind one people. But they will not cease to differ, except those on whom your Lord has bestowed His Mercy; and for this He created them. And the word of your Lord shall be fulfilled – I shall fill Hell with *Jinns* and Men all together".

1. In answer to the demand of Signs by the non-believers, in the concluding verses of the previous Section, they were invited to observe and ponder over the growth of numerous noble things of all kinds on the surface of the earth in which there were, and are, many Signs of Allah the Almighty.

In continuation of it, Section 2 starts with the narration about the historical events of different Prophets and their peoples, that had already taken place and in which there were clear

Contd.....

11. The people of Pharaoh: will they not fear Allah?

١١-قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ○

2. He said: O my Lord! I do fear that they will charge me with falsehood:

١٢-قَالَ رَبِّ
إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ۖ

Signs of Allah the Almighty for any discerning person. In this respect first there is the narration of Moses and his confrontation with Pharaoh, with special reference to the latter's arrogance to claim godship for himself alone and disbelieving Allah the Almighty.

It may be mentioned in this connection that we have already dealt with in detail, the prophetic mission of Prophet Moses, encompassing his confrontation with Pharaoh and his magicians, the defeat of the enchanters, later followed by the rescue of the Bani Israil under the leadership of Moses from Egypt, and drowning of Pharaoh and his chiefs in the Red Sea. Attention may be drawn to our comments on verses 103 to 126 of Chapter 7 (*Aa'raaf*); and verses 9 to 79 of Chapter 20 (*Taa Haa*) for a comprehensive grasp of the subject matter. In the present comments, therefore, we will deal with those points only which specifically arise in these verses, without repeating the details already mentioned. In passing, it may be noted that even in this segmentary approach, the details run as far as Section 4 of this Chapter.

Section 2 consists of 24 verses, i.e. verses 10 to 33, which give the narration about the deputation of Prophet Moses to Pharaoh and his people, his request for help with his brother Aaron who possessed natural gift of eloquence and oration, confrontation with Pharaoh of the two Prophet brothers; Pharaoh's arrogance to reject Moses' call to Absolute Unity of Allah, despite witnessing Prophetic Miracles shown by Moses. In these verses it is said: and when your Lord called Moses (saying): Go to the wrong doing people – the people of Pharaoh: will they not fear? (verses 10 and 11). He (Moses) said: My Lord! I fear that they will charge me with falsehood: and my breast will be straitened, and my tongue may not speak (smoothly): therefore send for Aaron (to help me); and (further,) they have a charge of crime against me, and I fear that they may slay me (verses 12 to 14). He (Allah) said: By no means (they cannot harm you)! So go you both with our Signs (Miracles); surely We are with you, Hearing. So go forth both of you, to Pharaoh, and say: Indeed we are the Messengers from the Lord of the worlds. Now send with us the Children of Israil (verses 15 to 17).

When Prophet Moses and Aaron came to Pharaoh, and conveyed to him the Message of Allah, he (Pharaoh) said (to Moses reminding him when he stayed in the court of Pharaoh since his infancy till he came of age under peculiar Divine Ordained circumstances!): did we not bring you up as a child among us, and did you not stay among us for (many) years of your life? And you did (that) deed of yours which you did, and you are one of the ungrateful (verses 18 and 19). He (Moses) said: I did it then, while 1 was of those not knowing the Way. So I fled from you when I feared you, then my Lord granted me wisdom and appointed me as one of the Apostles. And this is the favour with which you reproach me – that you have enslaved the Children of Israel (verses 20 to 22). Pharaoh said: and what is the Lord of the worlds? (verse 23). He (Moses) said: (He is Allah) the Lord of the heavens and the earth and all that is between them, if you (want to) be (quite) sure (verse 24). He (Pharaoh) said to those around him: do you not listen (to what he says) (verse 25). He (Moses) said: Your Lord and the Lord of your fathers from the beginning (verse 26). He (Pharaoh) said (to his people): most surely

Contd.....

13. And my breast will be straitened, and my tongue may not speak (smoothly): therefore send for Aaron (to help me):[3]

١٣-وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي
فَأَرْسِلْ إِلَىٰ هَارُونَ ○

14. And (further), they have a charge of crime[4] against me, and I fear that they may slay me.

١٤-وَلَهُمْ عَلَيَّ ذَنْبٌ
فَأَخَافُ أَنْ يَقْتُلُونِ ○

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your Apostle (i.e. Moses), who is sent to you, is indeed a madman! (verse 27). He (Moses) said: the Lord of the East and the West, and all that is between them, if only you had sense (to observe and acknowledge the Truth (verse 28). He (Pharaoh) said: if you put forward (choose) a god other than me, I will most certainly place you among the prisoners (verse 29)! He (Moses) said: What! even if I bring to you something manifest? (verse 30). He (Pharaoh) said: bring it then, if you are of the truthful ones! (verse 31). So he (Moses) threw down his Staff, and behold, it was a serpent, plain (for all to see); and he (Moses) drew forth his hand, and behold! it appeared white (without blemish) to all beholders! (verses 32 and 33):

2. Verse 10 takes up the story of Prophet Moses from the point of entrustment to him the mission of going to, and inviting Pharaoh to renounce his own self-styled godhood, and believe in the Absolute Unity of Allah. The earlier part of his story, preceding these verses, relate to the nourishment of Moses, in the palace of Pharaoh, since his infancy and his flight to Midyan, under compulsive circumstance, culminating in the bestowment of Prophethood on Mount Sinai (Toor). Reference to these, and other related events, has already been made in our comments in Chapters 7 and 20.

As Abdullah Yusuf Ali puts it, "the part of the story of Moses told here is how Moses felt diffident about undertaking his" commission; how God reassured him; how he went to Pharaoh with 'the Signs'; how Pharaoh and his people rejected him; how their blasphemy recoiled on themselves, but the cause of God triumphed; in other words, the point here is the reaction of a wicked people to the Light that was held up to them, considered in its relation to the mind of God's Messenger" (Vol. II, Note 3144).

3. Read with Section 2 of Chapter 20 (*Taa Haa*), and Section 4 of Chapter 28 (*Qasas*), these verses actually speak of the reluctance of Prophet Moses to accept the Mission on account of the reasons: firstly, the fear of rejection; secondly, straitening of the breast and thirdly ineloquence of the tongue on account of which he made the request for the company of his brother Aaron.

As regards ineloquence, or lack of fluency of speech, the Old Testament says, "And Moses said unto the Lord, O my Lord, I am not eloquent ... But I am slow of speech, and of slow tongue" (Exodus, 4:10). As regards the eloquency of Aaron, it is said that Aaron, by his upbringing and training, has already "gained a name for eloquent and persuasive speech" (Jewish Encyclopaedia, Vol. I, p. 2). To quote from the Old Testament, "Is not Aaron the Levite thy brother? I know that he can speak well ... And he shall be thy spokesman unto the people ..." (Exodus, 41:14-16) (Maajid, Vol. II, Part XIX, Notes 155-156).

4. As regards the reference to the *Zambun,* i.e. crime, Moses actually referred to the incident of killing an Egyptian by merely smiting him with a blow of the fist on account of quarrelling with a Bani Israil, reference to which has already been mentioned in verse 40 of Chapter 20 (*Taa Haa*) as well as in verse 15 of Chapter 28 (*Qasas*).

15. He (Allah) said: By no means! so go you both with Our Signs;[5] surely We are with you, Hearing.

١٥-قَالَ كَلَّا ۖ فَاذْهَبَا بِآيَاتِنَا
إِنَّا مَعَكُمْ مُسْتَمِعُونَ ○

16. So go forth both of you, to Pharaoh, and say: Indeed we are the Messengers of the Lord of the worlds;

١٦-فَأْتِيَا فِرْعَوْنَ فَقُولَا
إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ۝

17. Now send with us the Children of Israel.

١٧-أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ ۝

18. He (Pharaoh) said: Did we not bring you up[6] as a child among us, and did you not stay among us for (many) years of your life?[7]

١٨-قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا
وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ۝

19. And you did (that) deed of yours which you did, and you are one of the ungrateful!

١٩-وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ
وَأَنْتَ مِنَ الْكَافِرِينَ ○

20. He (Moses) said: I did it then, while I was of those not knowing the Way.[8]

٢٠-قَالَ فَعَلْتُهَا
إِذًا وَأَنَا مِنَ الضَّالِّينَ ۝

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5. By the word *Aayaatena,* Our Signs, as referred to in verse 16, are meant the prophetic miracles of the Staff transforming into serpent and dazzling white of the hand, which are also mentioned in Section 1 of Chapter 20 (*Taa Haa*), Section 1 of Chapter 27 (*Naml*), and Section 4 of Chapter 28 (*Qasas*).

6. As regards bringing up of Moses in the palace of Pharaoh, detailed narration about it is given in Section 2 of Chapter 20 (*Taa Haa*), and Section 1 of Chapter 28 (*Qasas*).

7. As regards Moses' stay in the house of Pharaoh, it is said that he remained there for 16 years or more, and, according to different versions, he actually lived there upto the age of 40 years (Jewish Encyclopaedia, Vol. IX, p. 47-48).

8. The word *Daall,* used in verse 20, signifies "any deviation from that which is right, intentional or unintentional, little or much, and *Daall* is not only Erring, but also Forgetting. The phrase *Imratul Daalla* means" A woman forgetting the days of her menstruation". Likewise *Wa-ana Minad-Daalleen* (verse 20) means "I being of those that forgot" (Arabic-English Lexicon). "The clear defence of Moses is that the murder was neither intentional nor premeditated, and involved no moral guilt." (Maajid, *ibid.,* 169).

21. So I fled from you when I feared you; then my Lord granted me wisdom and appointed me as one of the Apostles:

٢١- فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ
فَوَهَبَ لِي رَبِّي حُكْمًا
وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ○

22. And this is the favour with which you reproach me that you have enslaved the Children of Israel!

٢٢- وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ
أَنْ عَبَّدْتَّ بَنِي إِسْرَائِيلَ ○

23. Pharaoh said: And what is the Lord of the worlds?

٢٣- قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ○

24. He (Moses) said: The Lord of the heavens and the earth and all that is between them, if you (want to) be (quite) sure.

٢٤- قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا ۖ إِنْ كُنْتُمْ مُوقِنِينَ ○

25. He (Pharaoh) said to those around him: Do you not listen (to what he says)?

٢٥- قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ ○

26. He (Moses) said: your Lord and the Lord of your fathers from the beginning.

٢٦- قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ○

27. He (Pharaoh) said: Most surely your Apostle, who is sent to you, is indeed a madman!

٢٧- قَالَ إِنَّ رَسُولَكُمُ الَّذِي
أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ○

28. He (Moses) said: The Lord of the East and the West, and all what is between them, if only you had sense!

٢٨- قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا
بَيْنَهُمَا ۖ إِنْ كُنْتُمْ تَعْقِلُونَ ○

29. He (Pharaoh) said: If you put forward (choose) a god other than me, I will most certainly place you among the prisoners!

٢٩- قَالَ لَئِنِ اتَّخَذْتَ إِلَٰهًا غَيْرِي
لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ○

30. He (Moses) said: What! even if I bring to you something manifest?

٣٠-قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ۝

31. He (Pharaoh) said: bring it then, if you are of the truthful ones!

٣١-قَالَ فَأْتِ بِهِ إِن كُنتَ مِنَ الصَّادِقِينَ ۝

32. So he (Moses) threw down his staff, and behold, it was a serpent, plain (for all to see)![9]

٣٢-فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ۝

33. And he drew forth his hand, and behold, it appeared white to all beholders!

٣٣-وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ۝ ع

SECTION 3[1]

34. Pharaoh said to the chiefs around him: This is indeed a skilful magician:

٣٤-قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ ۝

35. He desires to turn you out of your land with his magic; What is it then that you counsel?

٣٥-يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ۝

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9. As regards both these Prophetic miracles, their details have been mentioned in Chapter 20 (*Taa Haa*). Here in these verses there is a simple reference to them.

1. The story of Prophet Moses and his confrontation with Pharaoh, which was taken up in the previous Section, is continued in Section 4 giving further details of the confrontation with Pharaoh. He took the supernatural display of miracles as feats of magic, which he thought to encounter with the help of the magicians of the State who were already known for their skill in magic arts. Accordingly, Pharaoh summoned the magicians to defeat Moses. But miracle and magic could not be at par, and, in the encounter, the magicians were defeated before the vast crowd of public, who were specially invited to witness the display. The defeat opened the eyes of the magicians and they forthwith realised that Moses was not a magician. They at once fell in prostration and declared their Faith in Moses and Allah the Almighty. They remained firm in their belief in spite of punishment given to them by Pharaoh.

Section 3 consists of 19 verses i.e. verses 34 to 52. According to these verses, when Prophet Moses displayed the miracles of his Staff and his Bright White Hand, Pharaoh said to his chiefs around him, "this is indeed a skilful magician: he desires to turn you out of your land

36. They said: Keep him off and his brother (unchallenged) and send heralds into the cities,

٣٦- قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ
وَٱبْعَثْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ۙ

37. That they should bring to you every clever magician.

٣٧- يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ۝

38. So the magicians were got together for the appointment of a day well-known,

٣٨- فَجُمِعَ ٱلسَّحَرَةُ لِمِيقَٰتِ يَوْمٍ مَّعْلُومٍ ۙ

39. And it was said to the people: Will you gather together?

٣٩- وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ ۙ

40. Haply we may follow the magicians, if they win.

٤٠- لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ
إِن كَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ۝

41. So when the magicians came, they said to Pharaoh: shall we get a reward if we win?

٤١- فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالُوا۟ لِفِرْعَوْنَ
أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ۝

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with his magic; what is then that you counsel? (verses 34 and 35). They (i.e. the chiefs) said: Keep him (i.e. Moses) off and his brother (i.e. Aaron), and send heralds into the cities (so that) they should bring to you every clever magician (verses 36 and 37). So the magicians were got together for the appointment of a day well-known, and it was said to the people: will you gather together? Haply we may follow the magicians, if they win (verses 38 to 40). So when the magicians came, they said to Pharaoh: shall we get a reward if we win? He (i.e. Pharaoh) said: yes, and surely you will then be of those who are made near (to me) (verses 41 and 42). Moses said to them (i.e. magicians): Throw what you are going to throw (verse 43). So they threw down their ropes and their rods (on the ground) and said: By the might of Pharaoh, we indeed shall be victorious (verse 44)! Then Moses threw down his Staff, and behold! it (straightaway) swallowed up all falsehood which they had fabricated (verse 45). Then the magicians fell down prostrate (in adoration). They said, "we believe in the Lord of the worlds, the Lord of Moses and Aaron (verses 46 to 48). He (i.e. Pharaoh) said: you believe in him before I give you permission? Indeed he is the chief of you, who taught you the magic, so soon shall you know (what 1 would do with you!). Certainly I will cut off your hands and your feet on opposite sides, and certainly I will crucify you all (verses 49 and 50). They (i.e. the magicians) said: No matter! (do what you wish!). Surely to our Lord we shall return! Surely we ardently hope that our Lord will forgive us our faults, that we may be the foremost among the believers (verses 51 and 52).

42. He (i.e. Pharaoh) said: Yes, and surely you will then be of those who are made near (to me).

٤٢- قَالَ نَعَمْ وَإِنَّكُمْ إِذًا
لَّمِنَ الْمُقَرَّبِينَ ○

43. Moses said to them: Throw what you are going to throw.

٤٣- قَالَ لَهُم مُّوسَىٰ أَلْقُوا مَا أَنتُم مُّلْقُونَ ○

44. So they threw down their ropes and their rods, and said: By the might of Pharaoh, we indeed shall be victorious!

٤٤- فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا
بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ○

45. Then Moses threw down his Staff, and behold! it swallowed up all falsehood which they had fabricated!

٤٥- فَأَلْقَىٰ مُوسَىٰ عَصَاهُ
فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ○

46. Then the magicians fell down prostrate (in adoration).

٤٦- فَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ ○

47. They said: We believe in the Lord of the Worlds,

٤٧- قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ○

48. The Lord of Moses and Aaron.

٤٨- رَبِّ مُوسَىٰ وَهَارُونَ ○

49. He (i.e. Pharaoh) said: you believe in him before I give you permission? Indeed he is the chief of you who taught you the magic, so soon shall you come to know![2]

٤٩- قَالَ آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۖ
إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ۖ
فَلَسَوْفَ تَعْلَمُونَ ۚ

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2. Pharaoh, instead of accepting the Faith, became more furious and arrogant, and, as it is said in Chapter 7 (*A'araaf*), he said to the magicians "surely this is a plan which you have in the city to turn out its people, but you shall know" (verse 123). He further said, "surely he (i.e. Moses) is the chief of yours who has taught you magic, so you shall know. Certainly I will cut off your hands and your feet from opposite sides, and will crucify you all" (verses 49 and 50).

50. Certainly I will cut off your hands and your feet on opposite sides, and certainly I will crucify you all![3]

٥٠-لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ
مِّنْ خِلَافٍ وَّلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ۝

51. They said: No matter! Surely to our Lord we shall return!

٥١-قَالُوا لَا ضَيْرَ ۖ
إِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ ۝

52. Surely we ardently hope that our Lord will forgive us our faults, that we may be the foremost among the believers![4]

٥٢-إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا
أَن كُنَّا أَوَّلَ الْمُؤْمِنِينَ ۝ ع

SECTION 4[1]

53. And We inspired Moses, saying: Travel by night with My servants; surely you will be pursued.[2]

٥٣-وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ
بِعِبَادِي إِنَّكُم مُّتَّبَعُونَ ۝

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3. This threat was perhaps given by Pharaoh in order to over-awe the magicians so that, on account of danger of their life, they could retract their declared Faith, and obey the command of Pharaoh.

4. It may be noted that, while dealing with the story of Prophet Moses and his mission in detail in our comments on verses 103 to 126 of Chapter 7 (*A'araaf*) and verses 9 to 79 of Chapter 20 (*Taa Haa*) we have already dealt with the part of the story which has been given in verses 34 to 52 of the present Section.

1. The previous Section concluded with the defeat of the magicians of Pharaoh at the hands of Moses, their acceptance of the Faith in Moses, and the punishment which Pharaoh awarded to the magicians. In continuation of it, but leaving many details of the story which appear at other relevant places of the Holy Qur'an, Section 4 starts with the exodus of Moses and Bani Israil from Egypt and gives the narration about their pursuit by Pharaoh and his chiefs, and safe arrival of Moses and Bani Israil at the other bank of the sea, and drowning of Pharaoh and his chiefs into the depth of that very sea!

Section 4 consists of 17 verses i.e. Verses 53 to 69. These verses relate to the Great Exodus of Bani Israil from Egypt. In these verses it is said: and We inspired Moses, saying: travel by night with my Servants; surely you will be pursued (by Pharaoh and his chiefs). So Pharaoh sent heralds to (all) the cities, (saying): indeed they (i.e. Moses and Bani Israil) are small band, and indeed they are raging furiously against us, and indeed we are a vigilant multitude (verses 53 to 57). So We turned them (i.e. Pharaoh and his chiefs) out of gardens and springs, and treasures, and every kind of honourable position. Thus it was, and We made the Children of Israil inheritors of these things (verses 59 to 60). Then they (i.e. Pharaoh and his chiefs) pursued them (i.e. Moses

Contd....

54. So Pharaoh sent heralds to (all) the cities:

٥٤- فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَآئِنِ حٰشِرِيْنَ ۝

55. Indeed they are a small band,

٥٥- إِنَّ هٰؤُلَآءِ لَشِرْذِمَةٌ قَلِيْلُوْنَ ۝

56. And indeed they are raging furiously against us;

٥٦- وَإِنَّهُمْ لَنَا لَغَآئِظُوْنَ ۝

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and Bani Israil) at sunrise. So when the two hosts saw each other, the companions of Moses cried out: most surely we are overtaken. He (i.e. Moses) said: By no means! Surely my Lord is with me! He will soon guide me (verses 61 to 63). Then We inspired Moses (saying) strike the sea with your rod. So it clove asunder, and each separate part became like a huge firm mass of mountain. And We brought near to that place, the others (i.e. Pharaoh and his chiefs). And We saved Moses and those with him, all of them. Then We drowned the others (i.e. Pharaoh and his chiefs) (verses 64 to 67). Indeed there is a Sign in this; but most of them (i.e. the non-believers of Mecca) do not believe. And indeed your Lord is the Mighty, the Merciful (verses 68 and 69).

2. This part of the story has also been dealt with in detail in our comments on verses 103 to 106 of Chapter 7 (*Aa'raaf*) and verses 77 to 79 of Chapter 20 (*Taa Haa*). Here in these verses the details of the story pertaining to the period between the defeat of the magicians and escape of Moses and Bani Israil from Egypt have been left over, and the story is taken up from the stage of Moses and Bani Israil leaving Egypt.

Several years after the defeat of the magicians, details of which have been given in our comments on Sections 15 and 16 of Chapter 7 (*Aa'raaf*), Section 9 of Chapter 10 (*Yunus*), and further details are to follow in Sections 3 to 5 of Chapter 40 (*Momin*), the present verses tell us that Allah the Almighty commanded Prophet Moses to leave Egypt along with the Bani Israil by night, because, as it was also said, they were to be pursued by Pharaoh and his chiefs (verse 53). As regards the travel by night, in the Old Testament also it is said, "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israil in their generations" (Exodus, 12:42) (Maajid, *ibid.*, 219).

Working, as it were, in accordance with the Divine Plan of his own doom, as the verses under discussion impliedly reveal, Pharaoh set his own plan of pursuing Prophet Moses and Bani Israil who had already embarked on journey by night, in order to check them from leaving the country. Pharaoh sent for his hosts from all over the cities, making a declaration that the Israilities, though 'a small band', were enraging him, although he and his hosts were a vigilant multitude. It is said that the Bani Israil were not settled at one and the same place but they were residing throughout the Egypt, and particularly a large number of them were settled between Memphis and Ramees, which was known as Jushan. Prophet Moses must have summoned the Bani Israil from all over the cities for joining him for the migration under the Command of Allah, and, accordingly, Pharaoh also sent for his hosts from all over the cities (verses 54 to 57).

Thus, as it is said in verses 58 to 60, Allah the Almighty ousted the Egyptians from the gardens, springs, treasures and every kind of honourable position, and made the Israilites the inheritors of them.

57. And indeed we are a vigilant multitude.

٥٧- وَإِنَّا لَجَمِيعٌ حٰذِرُونَ ۝

58. So We turned them out of gardens and springs,

٥٨- فَأَخْرَجْنٰهُمْ مِّنْ جَنّٰتٍ وَّعُيُونٍ ۝

59. And treasures and every kind of honourable position.

٥٩- وَّكُنُوزٍ وَّمَقَامٍ كَرِيمٍ ۝

60. Thus it was, and We made the children of Israil inheritors of these things.

٦٠- كَذٰلِكَ ۖ
وَأَوْرَثْنٰهَا بَنِيٓ إِسْرَآءِيلَ ۝

61. Then they pursued them at sunrise.

٦١- فَأَتْبَعُوهُمْ مُّشْرِقِينَ ۝

62. So when the two hosts saw each other, the companions of Moses cried out: Most surely we are being overtaken.[3]

٦٢- فَلَمَّا تَرَٰٓءَا الْجَمْعٰنِ
قَالَ أَصْحٰبُ مُوسٰٓى إِنَّا لَمُدْرَكُونَ ۝

63. He (i.e. Moses) said: By no means! surely my Lord is with me! He will soon guide me!

٦٣- قَالَ كَلَّآ ۖ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ۝

64. Then We inspired Moses (saying): Strike the sea with your rod. So it clove asunder, and each separate part became like a huge firm mass of a mountain.

٦٤- فَأَوْحَيْنَآ إِلٰى مُوسٰٓى أَنِ اضْرِب
بِّعَصَاكَ الْبَحْرَ ۖ
فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ
كَالطَّوْدِ الْعَظِيمِ ۝

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3. Speaking of this situation, the Old Testament says, "The Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, etc., and when Pharaoh drew nigh, the children of Israil lifted up their eyes, and beheld the Egyptians marched after them; and they were sore afraid; and the children of Israil cried out unto the Lord. And they said unto Moses because there were no graves in Egypt, hast thou dealt thus with us to carry us forth out of Egypt ? (Exodus, 14:10, 11). And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today ... The Lord shall fight for you, and ye shall hold your peace" (Exodus, 14:13 and 14) (Maajid, Vol. II, Part XIX, Notes 229 to 231).

65. And We brought near to that place, the others,

٦٥- وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ ۚ

66. And We saved Moses and those with him, all of them.

٦٦- وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُ أَجْمَعِينَ ۚ

67. Then We drowned the others.[4]

٦٧- ثُمَّ أَغْرَقْنَا الْآخَرِينَ ۚ

68. Indeed there is a Sign in this, but most of them do not believe.

٦٨- إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ۝

69. And indeed your Lord is the Mighty, the Merciful.

٦٩- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۚ ع ٨

SECTION 5[1]

70. And recite to them the story of Abraham.[2]

٧٠- وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ۝ تلاوت

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4. According to Old Testament also, Allah the Almighty commanded Prophet Moses saying: lift thou up thy Rod, and stretch out thine hand over the sea, and divide it (Exodus, 14:16). And the Children of Israil went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left (*ibid.,* 14:22). And the Egyptians pursued, and went in after them to the midst of the sea ... The Children of Israil walked upon dry land in the midst of the sea ... Thus the Lord saved Israil that day out of the hand of the Egyptians ... And the water returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them" (Exodus, *ibid.,* 14:23, 28, 29 and 30) (Maajid, *ibid.,* 232 to 236).

1. By way of the Signs of the Absolute Unity and Authority of Allah over the universe, and as a result of rejecting the Message of Allah, the drowning of Pharaoh and his hosts was mentioned in the previous section. In continuation of it, Section 5 starts with a reference to the preaching of Absolute Unity of Allah by Prophet Abraham to his own father and his people, and speaks of the total helplessness of the non-believers which they will face on the Day of Judgment. The story of Prophet Abraham has a special significance as it was revealed at the time when the non-believers of Mecca were themselves steeped in idol-worship like the people of Abraham. Moreover, the people of Mecca claimed their descent from Prophet Abraham, and all that he preached had a special appeal to them. In this, therefore, they were impliedly, warned of the consequences of unbelief and rejection of the Divine Message conveyed through the Holy Prophet.

Section 5 consists of 35 verses i.e. verses 70 to 104. Verses 70 to 82 speak of the preaching

Contd.....

71. When he said to his "Abi" and his people: What do you worship?[3]

٧١- إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ

of Absolute Unity of Allah by Prophet Abraham and his prayer. The Holy Prophet is commanded to inform the non-believers of Mecca, who were steeped in idol worship, the story of the people of Prophet Abraham. In these verses it is said: and recite to them the story of Abraham, when he said to his "Abi" and his people: What do you worship? They said: we worship idols, so we remain constantly devoted to them. He said: Do they listen to you when you call (on them), or do they any good to you or cause you any harm? They said: Nay, we found our fathers doing so. He said: Do you (then) see what you have been worshipping? – you and your fathers before you? Indeed they are enemies to me; but not (so) the Lord of the Worlds, it is He Who created me, and it is He Who guides me; and it is He Who gives me (food) to eat and (water) to drink; and when I fall ill, it is He Who cures me; and Who will cause me to die, then give me life (on Resurrection); and Who, I hope, will forgive my faults on the Day of Judgment.

Prophet Abraham, in the view of his speech, prayed to Allah the Almighty: O my Lord! Grant me wisdom, and join me with the righteous; and grant me honourable mention on the tongues of Truth in later generations; and make me of the inheritors of Garden of Bliss (Paradise); and forgive my "Abi", for surely he is of those who have gone astray; and disgrace me not on the Day when they (i.e. the men) are raised up (on Resurrection) (verses 83 to 87).

Verses 88 to 95 speak of the Day of Judgment – the Day whereon neither wealth nor sons will avail, except him who comes to Allah with a sound heart; and the Garden shall be brought near the righteous ones. And the Hell shall be made manifest (or placed in full view) to those gone astray; And it will be said to them; Where are those that you used to worship, besides Allah? Can they help you or help themselves? So they shall be thrown down into it (the Hell) – they and those straying in Evil, and the whole hosts of *Iblis* all together.

Verses 96 to 102 speak of the helplessness of the non-believers as well as their false deities on the Day of Judgment. In these verses it is said: They will say there in their mutual bickerings: By Allah! we were certainly in manifest error, when we held you as equals with the Lord of the worlds; and none but the guilty led us astray. So now we have no intercessors, nor any loving (true) friend. Now if we could but only have another chance to return, we shall truly be of those who believe!

Verses 103 and 104 say: Indeed there is a Sign in this; but most of them (i.e. the non-believers) do not believe. And indeed your Lord is the Mighty, the Merciful.

2. Besides the present verses, Qur'an refers to different aspects of the life and mission of Prophet Abraham in Section 35 of Chapter 2 (*Baqarah*), Section 9 of Chapter 6 (*An'aam*), Section 3 of Chapter 19 (*Maryam*), Section 5 of Chapter 21 (*Ambia*), Section 3 of Chapter 37 (*Saaffaat*) and Section 1 of Chapter 60 (*Mumtahinah*).

The real purpose of referring to the preaching of Absolute Unity of Allah by Prophet Abraham, in the context of the present verses, is that the non-believers of Mecca, as well as the people of the Book i.e. the Jews and Christians, all claimed to be the descendants of Prophet Abraham and followers of his religion. Since the non-believers of Mecca used to worship idols, and the Jews and Christians had also formulated their own ideologies declaring Jesus Christ and Ezrah as sons of God, they all had actually deviated from the religion of Abraham, and, therefore,

Contd.....

72. They said: We worship idols, so we remain constantly devoted to them.

٧٢- قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ ○

73. He said: Do they listen to you when you call (on them)? Or do they any good to you or cause you any harm?

٧٣- قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ○ أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ ○

74. They said: Nay, we found our fathers doing so.

٧٤- قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَٰلِكَ يَفْعَلُونَ ○

75. He said: Do you (then) see what you have been worshipping? –

٧٥- قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ○

76. You and your fathers before you?

٧٦- أَنتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ ○

77. Indeed they are enemies to me;[4] but not (so) the Lord of the Worlds:[5]

٧٧- فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ○

Qur'an shows that the religion preached by Prophet Abraham was Absolute Unity of Allah and not at all idolatry or raising sharers to Allah the Almighty in any respect whatsoever. In this respect in verses 67 and 68 of Chapter 3 (*Aal-e-Imran*) Qur'an has specifically declared that Abraham was not a Jew nor a Christian but he was an upright man, a Muslim; he was not one of the polytheists, and the nearest of the people to Abraham are surely those who follow him and this Prophet (i.e. Muhammad, [ﷺ]) and those who believe. And Allah is the Friend of the believers.

3. This question also appears in chapter 21 (*Ambia*) in a bit different form "what are these images to whose worship you cleave? (verse 52) (Tafheemul Quran, Vol. III, Chapter 26, Note 51). The word "Abi" has been used for Aazar in the sense of "uncle". See the "Major Work" Vol. VI, pp. 31-32.

4. As Abul A'ala Maududi points out, the words *Adu-wun-li* (my enemy), appearing in verse 77, are most meaningful. They impliedly carry an appeal to the conscience of everybody to think for himself whether worshipping of the idols is or is not an enmity to one's own self (vide Tafheemul Quran, *ibid.,* 55).

5. Abraham also said *Illa Rabbal Aalameen,* i.e. except the Lord of the worlds, meaning thereby that all things that are worshipped by the people, besides Allah, are actually enemies to them. But Allah the Almighty, Who is the only Being to be worshipped, is the Friend in its true sense (*ibid.,* 56).

78. Who created me, and it is He Who guides me:

٧٨- الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ۙ

79. And it is He, Who gives me (food) to eat and (water) to drink:

٧٩- وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ۙ

80. And when I am ill, it is He Who cures me;

٨٠- وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۙ

81. And Who will cause me to die, then give me life;

٨١- وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ۙ

82. And Who, I hope, will forgive me my faults on the Day of Judgment.

٨٢- وَالَّذِي أَطْمَعُ أَن يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ۝

83. O my Lord! Grant me wisdom, and join me with the righteous;[6]

٨٣- رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ۙ

84. And grant me honourable mention on the tongues of truth, among the later generations;[7]

٨٤- وَاجْعَل لِّي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ۙ

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6. Having shown clearly the difference between the false and the true, as Abdullah Yusuf Ali puts it, Abraham now, in verses 83 to 87, "shows in the form of a prayer what his inmost wishes are: (1) He wants his own soul enlightened with divine wisdom, and (2) his heart and life filled with righteousness; (3) he will not be content with working for himself or his own generation; his view extends to all future generations; (4) and of course he wishes to attain the goal of the righteous, the Garden of the Bliss of the Divine Countenance; but he is not content with this; for (5) he wants his father and relatives to share in his spiritual joy, so that he can proudly see all whom he can reach, in an honourable station (contrasted with disgrace) on the Day of Judgment" (Vol. 11, Note 3178).

It may be noted that, in this prayer, the word *Hukm* (verse 83) does not mean Prophethood because Prophethood had already been given to Abraham long before making this prayer. It actually means 'wisdom' or 'correct understanding of things and 'taking correct decisions' in matters. This prayer is similar to the prayer of the Holy Prophet *Arenal Ashyaa'a Kama Hiya,* i.e., "make us see the things as they are", and take such decisions in matters as should be taken according to the realities underlying them (Tafheemul Quran, *ibid.,* 60).

7. As regards goodly or honourable mention in later generations (verse 84), this implies the capability of doing righteous deeds so that in future people may remember him and

85. And make me of the inheritors of the Garden of Bliss;

٨٥-وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ۝

86. And forgive my "Abi",[8] for surely he is of those who have gone astray;

٨٦-وَاغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ۝

87. And disgrace me not on the Day when they (i.e. men) will be raised up (on Resurrection); –

٨٧-وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ۝

88. The Day[9] whereon neither wealth nor sons will avail.

٨٨-يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ۝

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his posterity with reverence and regard (Ibne Kaseer and Roohul Ma'ani). In fact Prophet Abraham has all along been and shall always be, remembered with respect by all, including the non-believers, the Jews as well as the Christians, besides the Muslims who particularly are the followers of the Abrahamic Traditions as taught by the Holy Prophet Muhammad (ﷺ) (Ma'ariful Quran, Vol. VI, p. 529).

According to Imam Ghazali, the desire for respect and good name in this world is not prohibited provided it is not accompanied by any selfish desire to profess one self as something superior to others. On the other hand, it should be for the benefit of mankind in this world and for one's own blessings in the Hereafter. It would thus be an example for others to follow in acquiring good and righteous deeds and be rewarded with Divine Pleasure in the world and the Hereafter.

8. As regards the prayer of forgiveness for his "Abi", as in verse 86, it may be noted that it was on account of the promise which Prophet Abraham had given to his "Abi", while leaving him, to pray for his forgiveness, as it is said in verse 47 of Chapter 19 (*Maryam*) viz., "peace be to you! I shall pray my Lord to forgive you. Surely He is ever Kind to me." Similar prayer of Prophet Abraham is also mentioned in verse 41 of Chapter 14 (*Abraham*), viz., "O our Lord! bestow upon us Your Forgiveness on me, my parents, and all believers on the Day of Reckoning." But, when Abraham found that his "Abi" was an enemy to Allah and did not deserve forgiveness, he disassociated himself from his "Abi" [Verse 114 of Chapter 4 (*Taubah*)].

Further, as it is said in verse 87 of this Chapter, Abraham also prayed, "disgrace me not on the Day when they (i.e. the people) are raised", meaning thereby that he may not be shown his "Abi" receiving the punishment on account of his unbelief, on the Day of Judgment.

9. Verses 88 to 104 present a graphic description of the state of affairs on the Day of Judgment. This is what Abdullah Yusuf Ali says: Now we have a vision of the Day of Judgment. Nothing will then avail except a pure heart (verse 89); all sorts of the so-called 'good deeds' of this world, without the motive of purity will be useless. The contrast of the Garden of Bliss (verse 90) with the Fire of Misery (verse 91) will be plainly visible. Evil will be shown

89. Except him who comes to Allah with a sound heart;

٨٩-إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۝

90. And the Garden shall be brought near the righteous ones.

٩٠-وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ۝

91. And the Hell shall be made manifest (or placed in full view) to those gone astray;

٩١-وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ۝

92. And it will be said to them: Where are those that you used to worship,

٩٢-وَقِيلَ لَهُمْ أَيْنَمَا كُنْتُمْ تَعْبُدُونَ ۝

93. Besides Allah? can they help you or help themselves?

٩٣-مِنْ دُونِ اللَّهِ ۖ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ ۝

94. So they shall be thrown down into it – they and those straying in Evil,

٩٤-فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ ۝

95. And the whole hosts of *Iblis,* all together.

٩٥-وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ۝

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in its true colours – isolated, helpless, cursing and despairing; and all chances will then have been lost (Vol. II, Note 3180).

Proceeding to depict the setting on the Day of Judgment, after the relative evaluation of pure heart and the wealth, etc., it is said that first the Garden (of Paradise) will be brought near for the righteous servants of Allah, meaning thereby that at the very outset they will be shown the reward they will be going to have for their righteous deeds (verse 90). Similarly, the Hell will be made manifest to the deviators, and accordingly they will also at the very outset see what punishment they will be going to get for their misdeeds (verse 91). The misdeeds of the non-believers carry two-fold repercussions, viz., rejecting the Unity of Allah and worshipping the idols or false deities, which ultimately result in bringing the blazing Fire of Hell in their full view, and their looking helpless and forlorn because of the absence or non-availability of any intercessor. Then they will also be questioned about their idols and whether they could be of any avail to them (verses 92 and 93).

After this they all (i.e. the non-believers and their false deities) will be hurled into the Hell (verses 94 and 95). Verses 96 to 102 describe the squabble and disputation among them in the Hell, where they will themselves confess their guilt.

It may be noted that this pitiable condition of the non-believers and the idolaters on the Day of Judgment has also been mentioned in verse 38 of Chapter 7 (*A'araaf*), in verse 29 of Chapter 41 (*Haa Meem Sajdah*) and in verses 67 and 68 of Chapter 33 (*Ahzaab*).

96. They will say there in their mutual bickerings:

٩٦- قَالُوْا وَهُمْ فِيْهَا يَخْتَصِمُوْنَ ۙ

97. By Allah: we were certainly in manifest error,

٩٧- تَاللّٰهِ اِنْ كُنَّا لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۙ

98. When we held you equals with the Lord of the Worlds;

٩٨- اِذْ نُسَوِّيْكُمْ بِرَبِّ الْعٰلَمِيْنَ ۝

99. And none but the guilty led us astray:

٩٩- وَمَآ اَضَلَّنَآ اِلَّا الْمُجْرِمُوْنَ ۝

100. So now we have no intercessors,

١٠٠- فَمَا لَنَا مِنْ شَافِعِيْنَ ۙ

101. Nor any loving (true) friend:

١٠١- وَلَا صَدِيْقٍ حَمِيْمٍ ۝

102. Now if we could but only have another chance to return, we shall truly be of those who believe!

١٠٢- فَلَوْ اَنَّ لَنَا كَرَّةً
فَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ۝

103. Indeed there is a Sign in this, but most of them do not believe.

١٠٣- اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ؕ
وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ۝

104. And indeed your Lord is the Mighty, the Merciful.

١٠٤- وَاِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ۝ ع ٩

SECTION 6[1]

105. The people of Noah[2] rejected the Messengers.

١٠٥- كَذَّبَتْ قَوْمُ نُوْحِ ِۨالْمُرْسَلِيْنَ ۝

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1. In continuation of the previous Section, which gave the narration about the preaching of Absolute Unity of Allah by Prophet Abraham to his people, Section 6 gives the narration about the preaching of Absolute Unity of Allah by Prophet Noah to his people, and the result of rejecting his word by the non-believers. This narration was also meant to teach a lesson to the non-believers of Mecca who were opposing the Holy Prophet Muhammad (ﷺ).

Section 6 consists of 18 verses i.e. verses 105 to 122. In verses 105 to 115 there is mention

Contd.....

106. When their brother Noah said to them: Will you not fear (Allah)?

١٠٦-إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ۝

107. I am to you an Apostle worthy of all trust:

١٠٧-إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝

108. Therefore fear Allah, and obey me:[3]

١٠٨-فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝

109. And I do not ask of you any reward for it: my reward is only with the Lord of the Worlds:

١٠٩-وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۝

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of the preaching of Absolute Unity of Allah by Noah, and the answer which the people gave to him. In these verses it is said: the people of Noah rejected the Messengers, when their brother Noah said to them: Will you not fear (Allah)? I am to you an Apostle worthy of all trust: Therefore fear Allah, and obey me: and I do not ask of you any reward for it: My reward is only with the Lord of the Worlds. So fear Allah, and obey me. They said: shall we believe in you while the meanest (from amongst the people) follow you? He said: and what do I know as to what they do? Their account is only with my Lord, if you could (but) understand! And I am not one to drive away the believers: I am not but a plain warner.

Verse 116 speaks of the threat which the people gave to Prophet Noah. According to this verse, they said: if you (O Noah) desist not (from preaching), you will certainly be among those stoned (to death).

Verses 117 and 118 refer to the prayer of Prophet Noah to Allah the Almighty. According to these verses he said: my Lord! indeed my own people reject me. Therefore judge You (O Allah)! between me and them with a (just) judgment, and deliver me and those who are with me of the believers.

Verses 119 and 120 speak of the punishment. In these verses Allah says: so We delivered him (i.e. Noah), and those with him (i.e. the believers), in the laden Ark. Then We drowned the rest who remained behind (i.e., the non-believers and the opponents of Noah).

In verses 121 and 122 it is said: Indeed there is a Sign (of Allah) in this, but most of them (i.e. the non-believers) do not believe. And indeed your Lord is the Mighty (and) the Merciful.

2. We have already dealt with the story of Prophet Noah, his mission, opposition to his Message by the people and their destruction, in our comments on verses 36 to 49 of Chapter 11 (*Hud*), and earlier to it, on verses 59 to 64 of Chapter 7 (*A'araaf*), which need not be repeated. Besides this, narrations about the different aspects of the story of Prophet Noah and his people have also been given by the Holy Qur'an in Section 4 of Chapter 25 (*Furqaan*), Section 2 of Chapter 29 (*Ankaboot*), Section 3 of Chapter 37 (*Saaffaat*), Section 1 of Chapter 54 (*Qamar*), and Chapter 71 (*Noah*).

3. The word *Atee'oon* (i.e. obey me), in verse 108, implies that since a Prophet is deputed by Allah the Almighty Himself to invite the people to, Allah, and guide them to worship Allah the Almighty, and to lead the life in this world strictly in accordance with the Divine Commands, it is, therefore, obvious that obedience to the Prophet is in fact obedience of

110. So fear Allah, and obey me.

١١٠- فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ۝

111. They said: Shall we believe in you while the meanest follow you?[4]

١١١- قَالُوْٓا اَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْاَرْذَلُوْنَ ۝

112. He said: And what do I know as to what they do?

١١٢- قَالَ وَمَا عِلْمِيْ بِمَا كَانُوْا يَعْمَلُوْنَ ۝

113. Their account is only with my Lord, if you could (but) understand!

١١٣- اِنْ حِسَابُهُمْ اِلَّا عَلٰى رَبِّيْ لَوْ تَشْعُرُوْنَ ۝

114. And I am not one to drive away the believers:

١١٤- وَمَآ اَنَا بِطَارِدِ الْمُؤْمِنِيْنَ ۝

115. I am not but a plain warner.[5]

١١٥- اِنْ اَنَا اِلَّا نَذِيْرٌ مُّبِيْنٌ ۝

116. They said: If you desist not, O Noah! You shall most certainly be among those stoned (to death).[6]

١١٦- قَالُوْا لَئِنْ لَّمْ تَنْتَهِ يٰنُوْحُ لَتَكُوْنَنَّ مِنَ الْمَرْجُوْمِيْنَ ۝

Allah the Almighty Himself. This has also been made clear by the Holy Qur'an in a verse saying *Man Yuti'ur Rasoola Faqad Ata Allah,* i.e. whoever obeys the Messenger, he obeys Allah. Thus actually the invitation was to obey Allah as per the guidance provided by Allah Himself through His Messenger.

4. It may be noted that exactly the same objection was also raised by the non-believers of Mecca against the Holy Prophet. According to verse 31 of Chapter 43 (*Zukhruf*), firstly they objected to the Prophethood of the Holy Prophet himself saying: why was not this Qur'an revealed to a man of importance in the two towns"; secondly, they also objected to the sitting of the poors in the meetings of the Holy Prophet, in answer to which verse 52 of Chapter 6 (*An'aam*), and Chapter 80 (*Abasa*) were revealed by Allah the Almighty. Here it may also be noted that Abu Sufyan, while still a non-believer, had also said regarding the Companions of the Holy Prophet, while he was answering a query from Emperor Hercules, that "his followers are the meanest, the poor, and the weak amongst us" (vide Tafheemul Quran, Vol. III, Chapter 26, Note 81).

5. It may be noted that exactly similar objection was raised by the non-believers of Mecca, and in answer to it similar answer was given by Allah the Almighty [vide Section 6 of Chapter 6 (*An'aam*) and Chapter 89 (*Abasa*)].

6. It may be noted that a similar threat was also given by the non-believers

117. He said: My Lord! Indeed my own people reject me.

١١٧- قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ۝

118. Therefore judge You (O Allah)! between me and them with a (just) judgment, and deliver me and those who are with me of the believers.

١١٨- فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ۝

119. So We delivered him, and those with him, in the laden Ark.

١١٩- فَأَنجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ الْمَشْحُونِ ۝

120. Then We drowned the rest who remained behind.[7]

١٢٠- ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ۝

121. Indeed there is a Sign (of Allah) in this, but most of them do not believe.

١٢١- إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ۝

122. And indeed your Lord is the Mighty, the Merciful.

١٢٢- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

SECTION 7[1]

123. The 'Aad rejected the Messengers.

١٢٣- كَذَّبَتْ عَادٌ الْمُرْسَلِينَ ۝

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to Prophet Shoaib saying, "O Shoaib! 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 surely stone you and you are not mighty against us" (*Hud,* 11:91). The father of Prophet Abraham also threatened him, saying "Do you hate my god, O Abraham? If you desist not, I would indeed stone you" (*Maryam,* 19:46).

7. Allah the Almighty heard Prophet Noah's prayer and destroyed the non-believers by drowning them in the huge Flood, details of which are given in verses 36 to 48 of Chapter 11 (*Hud*), and saved Prophet Noah and his true followers who were all on the Ark.

1. In continuation of the narration about the preaching by Prophet Noah, his rejection by the people and their destruction, by way of Sign of Absolute Unity and Authority of Allah all over the universe, as given in the previous Section, Section 7 gives the narration about the preaching of Prophet Hud, his rejection by the people and their destruction.

Section 7 consists of 18 verses i.e. verses 123 to 140. Verse 123 speaks of the rejection of Messengers by the Aad people.

Contd.....

124. When their brother Hud[2] said to them: Will you not fear (Allah)?

١٢٤-إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ۝

125. Surely I am a Messenger worthy of (all) trust,

١٢٥-إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝

126. So fear Allah, and obey me.

١٢٦-فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝

127. And I do not ask of you any reward for it: surely my reward is only with the Lord of the Worlds.

١٢٧-وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۝

128. Do you build on every high place a monument[3] to amuse yourselves?

١٢٨-أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ۝

Verses 124 to 135 give the narration about the preaching of Prophet Hud to the Aad. In these verses it is said: when their brother Hud said to them: will you not fear (Allah)? Surely I am a Messenger worthy of (all) trust. So fear Allah, and obey me. And I do not ask of you any reward for it; surely my reward is only with the Lord of the worlds. Do you build on every high place a monument to amuse yourselves; fine buildings that you may live (therein) for ever? And when you exert your strong hand, you seize like tyrants? So fear Allah, and obey me. And fear Him Who has bestowed on you freely all that you know. He has bestowed on you cattle and sons, and gardens and springs. Truly I fear for you the punishment of a Grievous Day.

They said: it is the same to us whether you admonish (us) or be not of the admonishers! This is nothing but a customary device of the ancients. And we are not going to be with those (who will be), punished (verses 136 to 138).

In verses 139 to 140 it is said: So they rejected him (i.e. Prophet Hud). Then We destroyed them. Most surely there is a Sign in this (for the people), but most of them do not believe. And most surely your Lord is the Mighty (and) the Merciful.

2. It may be noted that the story of Prophet Hud and the 'Aad has been told in different verses of the Holy Qur'an, e.g. verses 65 to 72 of Chapter 7 (*A'araaf*), verses 51 to 57 of Chapter 11 (*Hud*), verses 123 to 139 of Chapter 26 (*Shu'araa*), verses 21 to 26 of Chapter 46 (*Ahqaaf*), verse 60 of Chapter 53 (*Najm*), and verses 6 and 7 of Chapter 69 (*Haaqqah*). We have already dealt with the prophetic mission of Prophet Hud, his rejection by the people, i.e. 'Aad and their destruction, in our comments on verses 55 to 72 of Chapter 7 (*A'araaf*) and verses 51 to 57 of Chapter 11 (*Hud*).

As Abdullah Yusuf Ali puts it, "Here the emphasis is on the fact that they (i.e. the 'Aad) were materialists believing in brute force, and self-secure in their fortresses and resources, but were found helpless when God's Message came and they rejected it" (Vol. II, Note 3194).

3. The word *Ree'in* in verse 128, according to Ibne Jareer, as he writes on the authority

129. And do you get for yourselves fine buildings that you may live (therein) for ever?

١٢٩- وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ۚ

130. And when you exert your strong hand, do you seize like tyrants?

١٣٠- وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ۚ

131. So fear Allah, and obey me.

١٣١- فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۚ

132. And fear Him Who has bestowed on you freely all that you know.

١٣٢- وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ۚ

133. He has bestowed on you cattle and sons,

١٣٣- أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ۚ

134. And Gardens and Springs.

١٣٤- وَجَنَّاتٍ وَعُيُونٍ ۚ

135. Truly I fear for you the punishment of a Grievous Day.

١٣٥- إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ۖ

136. They said: It is the same to us whether you admonish (us) or be not of the admonishers!

١٣٦- قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ۙ

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of Mujahid, means the "way between the two mountains"; and according to Hazrat Abdullah Ibne Abbas and the majority of scholars, it means "high place"; and the word *Aayatan,* which literally means "a sign", signifies lofty buildings or castles and the words *Taba'soon* signifies "raising construction beyond need." The word *Masaane'a,* according to Qatadah, means the 'fountains'; but according to Mujahid they signify the castles; and the word *La'lakum Takhlodoon,* in verse 129, mean as if you will live therein for ever (Roohul Ma'ani, with reference to Bukhari, on the authority of Hazrat Abdullah bin Abbas).

On the basis of these two verses, i.e. 128 and 129, the learned scholars are of the view that Qur'an condemns raising lofty buildings without need or requirement. According to a Tradition, noted by Tirmizi, on the authority of Hazrat Anas, the Holy Prophet has said that the buildings constructed without or beyond need do not contain any good in them. This Tradition is also supported by another Tradition, noted by Abu Dawood, on the authority of Hazrat Anas, in which it is said: every construction is a trouble for the one who constructs, except that construction which is on account of need or requirement (Roohul Ma'ani, as referred to by Ma'ariful Quran, Vol. VI, pp. 537-538).

137. This is nothing but a customary device of the ancients.

١٣٧-إِنْ هٰذَآ إِلَّا خُلُقُ الْأَوَّلِينَ ۙ

138. And we are not going to be with those (who will be) punished.

١٣٨-وَمَا نَحْنُ بِمُعَذَّبِينَ ۚ

139. So they rejected him. Then We destroyed them.[4] Most surely there is a Sign in this, but most of them do not believe.

١٣٩-فَكَذَّبُوهُ فَأَهْلَكْنٰهُمْ ۗ
إِنَّ فِي ذٰلِكَ لَآيَةً ۖ
وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝

140. And most surely your Lord is the Mighty, the Merciful.

١٤٠-وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝ ع

SECTION 8[1]

141. The people of Samood rejected the Messengers.

١٤١-كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ۚ

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4. The details of the destruction of the 'Aad are given in verses 24 and 25 of Chapter 46 (*Ahqaaf*) saying: "So when they saw it (a cloud) advancing towards their valleys, they said: this is a cloud bringing us rain. Nay, it is that which you sought to hasten, a wind wherein is painful punishment, destroying everything by the Command of its Lord. So by next morning nothing could be seen except (the ruins of their) dwellings. It is said that the ruins of the *Ahqaaf* still exist in the form of a desert (Tafheemul Quran, Vol. III, Chapter 26, Notes 89-94).

1. In continuation of the narration in the previous Section about the preaching by Hud to the 'Aad people, their rejecting him, and their ultimate destruction, by way of a Sign of the Absolute Unity and Authority of Allah over the universe, Section 8 gives, in an identical trend, the preaching by Swalih to the Samood and the rejection of his word by them who too were annihilated for their arrogance and transgression like the earlier peoples.

Section 8 consists of 19 verses i.e. verses 141 to 159. In verse 141 it is said that the Samood people rejected the Messengers (of Allah).

Verses 142 to 152 speak of the preaching of Prophet Swalih among the Samood. In these verses it is said that they rejected the Message when their brother Swalih said to them: "will you not fear (Allah)? Surely I am a Messenger to you worthy of (all) trust; so fear Allah, and obey me; and I do not ask of you any reward for it: my reward is only with the Lord of the worlds. Will you be left secure in (the enjoyment of) what you have here (in the world)? In gardens and springs, and corn-fields and palm-trees with spathes near breaking (with the weight

142. When their brother Swalih[2] said to them: Will you not fear (Allah)?

١٤٢- إِذْ قَالَ لَهُمْ أَخُوهُمْ صَٰلِحٌ
أَلَا تَتَّقُونَ ۝

143. Surely I am a Messenger to you worthy of (all) trust.

١٤٣- إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝

144. Therefore fear Allah, and obey me.

١٤٤- فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝

145. And I do not ask of you any reward for it: my reward is only with the Lord of the worlds.

١٤٥- وَمَا أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَٰلَمِينَ ۝

146. Will you be left secure in (the enjoyment of) what you have here?

١٤٦- أَتُتْرَكُونَ فِي مَا هَٰهُنَآ ءَامِنِينَ ۝

147. In Gardens and Springs,

١٤٧- فِي جَنَّٰتٍ وَعُيُونٍ ۝

148. And corn-fields and palm-trees with their spathes near breaking?[3]

١٤٨- وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ۝

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of ripe fruits)? And you carve houses out of mountains skilfully. Therefore fear Allah, and obey me; and do not obey the bidding of the extravagant, who make mischief in the land, and do not act aright.

In verses 153 and 154 it is said that they (the Samood) said: you (O Swalih) are only of those bewitched: you are not but a mortal like us: then bring us a Sign, if you are one of the truthful!

He said: this is a she-camel: she shall have her portion of water and you have your portion of water, on an appointed time, and do not touch her with harm, lest the punishment of a Great Day should seize you (verses 155 and 156).

But they hamstrung her; then they regretted (verse 157), so the punishment (from Almighty) seized them. Most surely there is a Sign in this (for the people), but most of them do not believe. And most surely your Lord is He, the Mighty, the Merciful (verses 158 and 159).

2. We have already dealt with the story of Prophet Swalih and the Samood in our comments on verses 73 to 79 of Chapter 7 (*A'araaf*), and verses 61 to 68 of Chapter 11 (*Hud*), which may also be read along with the present comments.

3. Apart from building castles and lofty buildings by carving out of the mountains, the Samood were also flourishing in agricultural wealth and had gardens and fountains and corn-fields and palm-trees in huge quantity.

149. And you carve houses out of the mountains skilfully.[4]

١٤٩- وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَٰرِهِينَ ۝

150. Therefore fear Allah, and obey me;

١٥٠- فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝

151. And do not obey the bidding of the extravagant,

١٥١- وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ۝

152. Who make mischief in the land, and do not act aright.

١٥٢- الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ۝

153. They said: You are only of those bewitched!

١٥٣- قَالُوا إِنَّمَا أَنتَ مِنَ الْمُسَحَّرِينَ ۝

154. You are not but a mortal like us: then bring us a Sign, if you are one of the truthful!

١٥٤- مَا أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِآيَةٍ إِن كُنتَ مِنَ الصَّادِقِينَ ۝

155. He said: This is a She-camel:[5] she shall have her portion of water, and you have your portion of water, on an appointed time,

١٥٥- قَالَ هَٰذِهِ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ۝

156. And do not touch her with harm, lest the punishment of a Great Day should seize you.

١٥٦- وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ۝

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4. Like the 'Aad, the Samood were also great builders in stone, and Qur'an itself describes them saying "And the Samood, who cut out rocks in the valley" (*Fajr,* 89:9). Further, as it is clear from verse 74 of Chapter 7 (*A'araaf*), "You make castles on its plains and carve out houses in the mountains".

5. This shows that this particular She-camel was not an ordinary one. It was a Prophetic Miracle of Prophet Swalih which Allah the Almighty brought forward by way of a Sign for the non-believers. In verse 69 of Chapter 17 (*Bani Israil*) also Allah the Almighty says, regarding this particular She-camel that "We gave to Samood the She-camel, a Manifest Sign, but they did her wrong, and We send not signs but to warn". Similar warning is also contained in verse 73 of Chapter 7 (*A'araaf*), saying, "So leave her alone to pasture in Allah's earth, and do her no harm, lest painful punishment overtakes you"; and also in verse 64 of Chapter 11 (*Hud*) saying, "this is Allah's She-camel – a Sign for you – so leave her to pasture on Allah's earth touch her not with evil, lest a near punishment may overtake you".

157. But they hamstrung her:[6] then they regretted.[7]

١٥٧- فَعَقَرُوهَا فَأَصْبَحُوا نٰدِمِينَ ۝

158. So the punishment seized them.[8] Most surely there is a Sign in this, but most of them do not believe.

١٥٨- فَأَخَذَهُمُ الْعَذَابُ ۗ إِنَّ فِي ذٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝

159. And most surely your Lord is He, the Mighty, the Merciful.

١٥٩- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

SECTION 9[1]

160. The people of Lot[2] rejected the Messengers.

١٦٠- كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ۝

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6. As Abul A'ala Maududi writes, the warning, and the hamstrunging of the She-camel did not take place simultaneously. In fact the She-camel remained among the people for several years, and the people, after much counselling among themselves, ultimately decided to hamstring her, it is said the condition imposed on the use of the water only on certain appointed time and days proved too much of inconvenience to the people, among whom certain well-to-do people with large number of cattle were sick of this unusual practice. They therefore, conspired and counselled among themselves. For this purpose, as it is said in the Holy Qur'an, "they called their companion, so he took (a sword) and hamstrung (her)" (*Qamar,* 54:29), and the man who did it is mentioned by the Holy Qur'an as "the meanest of them drove forth with mischief' (*Shams,* 91:12) (Tafheemul Quran, Vol. III, Chapter 26, Note 105).

7. Then, as it is said in verse 157, they also regretted, but to quote Abdullah Yusuf Ali, "their regrets were too late. They had themselves asked for a Sign. The Sign had been given them in the She-camel, which their Prophet Swalih had put forward as a test-case. Would they, through that symbol, respect the law of equity by which all people had rights in water and in the gifts of nature? They refused to respect that law, and committed sacrilege by deliberately killing the She-camel. They themselves came to an evil end" (Vol. II, Note 3208).

8. As regards the actual punishment, however, as Qur'an itself tells us elsewhere, Prophet Swalih had warned them saying: enjoy yourselves in your houses for three days: that is a promise not to be belied (*Hud,* 11:65). After expiry of the three days, punishment seized them, and as it is said in the Holy Qur'an, "Surely We sent upon them a Single Mighty Blast so they were like the dry fragments of trees which the maker of an enclosure of cattle collects" (*Qamar,* 54:31); and "the earthquake seized them and they were motionless bodies" (*A'araaf,* 7:78); and "So the Mighty Blast seized them in the morning; and what they earned availed them not" (*Hijr,* 15:83 and 84) (Tafheemul Quran, *ibid.,* 106).

1. In continuation of the narration about the preaching by Prophet Swalih to the Samood, their rejecting him and their destruction as given in the previous Section, by way of

Contd.....

161. When their brother Lot said to them: Will you not fear (Allah)?

١٦١-إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ۝

162. Surely I am a Messenger to you worthy of all trust,

١٦٢-إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝

163. Therefore fear Allah, and obey me.

١٦٣-فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝

164. And I do not ask of you any reward for it: my reward is only with the Lord of the Worlds.

١٦٤-وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۝

165. What! of all the creatures do you come unto the males,

١٦٥-أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ۝

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a Sign of the Absolute Unity and Authority of Allah over the universe, Section 9 gives the narration about Prophet Lot, his preaching to his people who were given to abominal carnal indulgence, his rejection by the people and their destruction.

Section 9 consists of 16 verses i.e. verses 160 to 175. In verse 160 it is said that the people of Lot rejected the Messengers.

Verses 161 to 166 give the narration about the preaching by Prophet Lot to his people. In these verses it is said: when their brother Lot said to them: will you not fear (Allah)?, surely I am a Messenger (of Allah) to you worthy of all trust, therefore fear Allah, and obey me. I do not ask of you any reward for it: my reward is only with the Lord of the Worlds. What! of all the creatures do you come to the males, and leave those whom your Lord has created to be your wives? Nay! You are a people exceeding the limits!

In answer to it, the people said: If you desist not (from what you are preaching to us), O Lot! you shall surely be of the cast out (from the land) (verse 167).

He (i.e. Lot) said: Surely I am of those who hate your doings (verse 168). Then he prayed to Allah for deliverance and protection from the excesses of his transgressing people: My Lord! deliver me and my family from what they do (verse 169).

Allah the Almighty heard Prophet Lot's prayer. In verses 170 to 173 it is said: So We delivered him (i.e. Lot) and his family all, except an old woman (i.e. the wife of Prophet Lot) who remained behind. Then We utterly destroyed the others. And We rained down on them a rain (of brimstone), and evil was the rain on those (who were) warned!

In verses 174 and 175 it is said that most surely there is a Sign (from Allah) in this (for the people), but most of them believe not. And most surely your Lord is the Mighty, the Merciful.

2. It may be stated that different aspects of the story of Prophet Lot and his people are given by the Holy Qur'an at different places, particularly in Section 10 of Chapter 7 (*A'araaf*), Section 7 of Chapter 11 (*Hud*), Section 5 of Chapter 21 (*Ambia*), Section 4 of Chapter 27 (*Naml*), Sections 3 and 4 of Chapter 29 (*Ankaboot*), Section 4 of Chapter 37 (*Saaffaat*), and Section 2 of Chapter 54 (*Qamar*).

166. And leave those whom your Lord has created for you to be your wives? Nay, you are a people exceeding the limits.[3]

١٦٦- وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِّنْ أَزْوَاجِكُمْ ۚ بَلْ أَنتُمْ قَوْمٌ عَادُونَ ○

167. They said: If you desist not, O Lot! you shall surely be of the cast out!

١٦٧- قَالُوا لَئِن لَّمْ تَنتَهِ يَا لُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ○

168. He said: Surely I am of those who hate your doings.

١٦٨- قَالَ إِنِّي لِعَمَلِكُم مِّنَ الْقَالِينَ ○

169. My Lord! deliver me and my family from what they do!

١٦٩- رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ○

170. So We delivered him and his family – all,

١٧٠- فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ○

171. Except an old woman who remained behind.

١٧١- إِلَّا عَجُوزًا فِي الْغَابِرِينَ ○

172. Then We utterly destroyed the others.

١٧٢- ثُمَّ دَمَّرْنَا الْآخَرِينَ ○

173. And We rained down on them a rain (of brimstone), and evil was the rain on those (who were) warned![4]

١٧٣- وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَاءَ مَطَرُ الْمُنذَرِينَ ○

As Abdullah Yusuf Ali points out, "Here the point is that the people of the cities of the plain were shamelessly addicted to vice against nature, and Lot's warning only exasperated them until they were destroyed by a shower of bricks and stones" (Vol. 11, Note 3209).

3. At another place the same phrase *Qaumun 'Aadoon* i.e. "people exceeding the limits" has been further emphasised by saying: "You commit an abomination which no one in the world did before you (*A'araaf,* 7:80; and *Ankaboot,* 29:28).

In another verse Qur'an describes the extremity of their misdeeds in the words "you commit foul deeds while you see" (*Naml,* 27:64), which shows that they committed the unnatural offence of sodomy openly and felt no shame for it. Further, as it is said in verse 29 of Chapter 29 (*Ankaboot*), "Do you indeed come to men (with wicked desires of sensuality) and cut off the highway and practice lewdness even in your councils (gatherings of men)".

4. Some details of Divine Scheme of punishment has been narrated in verses 81 to 83 of Chapter 11 (*Hud*), saying, "the angels who had come to destroy the wrong-doers said to Prophet Lot, 'Travel with your people while yet a part of the night remains and let none of

174. Most surely there is a Sign in this, but most of them do not believe.

١٧٤-إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ○

175. And most surely your Lord is the Mighty, the Merciful.

١٧٥-وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

SECTION 10[1]

176. The Dwellers of the Wood[2] (of Midian) rejected the Messengers,

١٧٦-كَذَّبَ أَصْحَابُ لْئَيْكَةِ الْمُرْسَلِينَ ○

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you look back except your wife (who will remain behind alongwith the sinners). Indeed to her will befall whatever befalls them (i.e. the wrongdoers). Their appointed time is the morning: is not the morning time near? So when Our Decree came to pass, We turned them upside down, and rained on them brimstones hard as baked clay, layer upon layer marked for punishment from your Lord".

Placing together the fragmentary descriptions of the punishment of the people of Lot, the conjunctive narrative makes an awe-inspiring and moralising study of the gravity of the offence and still graver, the destruction of the offenders! At first there was: so the cry overtook them at sunrise (*Hijr,* 16:73); then We turned the township (of the wrongdoers) upside down, and rained upon them brimstone hard as baked clay, layer upon layer (*Hud* 11:82), and then "We sent upon them a storm of stones (*Qamar,* 54:34) which destroyed them for ever (Tafheemul Quran, Vol. III, Chapter 26, Note 114).

1. In continuation of the narration about the preaching by Prophet Lot, his rejection by the people and their destruction, as given in the previous Section, by way of a Sign of the Absolute Unity and Authority of Allah the Almighty over the universe, in Section 10, Qur'an gives the narration about the preaching by Prophet Sho'aib to the Dwellers of the Wood, their rejecting his word and their destruction.

Section 10 consists of 16 verses i.e. verses 176 to 191. In verse 176 it is said that the Dwellers of the Wood rejected the Messengers (of Allah).

Verses 177 to 184 give the preaching of Prophet Sho'aib to the Dwellers of the Wood for leading a life of righteousness, and to observe honesty in business dealings with men. In these verses it is said: when Sho'aib said to them: Will you not fear (Allah)! Surely I am to you a Messenger (of Allah) worthy of all trust, so fear (Allah) and obey me. And I do not ask of you any reward of it; my reward is only with the Lord of the worlds. Give full measure, and be not of those who cause loss (to others by fraud). And weigh (things) with a true balance. And wrong not men (in respect) of their things, and do no evil in the land making mischief, and fear Him Who created you and the generations before (you).

According to verses 185 to 187, in answer to the preaching by Prophet Sho'aib, they said: You are only one of those bewitched! and you are not but a mortal like ourselves, and we deem

Contd.....

177. When Sho'aib said to them: Will you not fear (Allah)!

١٧٧-إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ۝

178. Surely I am to you a Messenger worthy of all trust.

١٧٨-إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝

179. Therefore fear Allah and obey me.

١٧٩-فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝

180. And I do not ask of you any reward for it: my reward is only with the Lord of the Worlds.

١٨٠-وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۝

181. Give full measure, and be not of those who cause loss (to others by fraud),

١٨١-أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ۝

182. And weigh (things) with a true and upright balance,

١٨٢-وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۝

183. And wrong not men (in respect) of their things, nor do evil in the land making mischief:[3]

١٨٣-وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ۝

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you to be of the liars. Therefore, cause a piece of sky to fall upon us (by way of punishment), if you are of the truthful ones.

In answer to it, Sho'aib said: My Lord knows best what you do (verse 188). So He will Judge you by your deeds).

But they rejected him. So the punishment of the Day of overshadowing gloom seized them; Surely it was the punishment of a "Grievous Day" (verse 189).

In verses 190 and 191 it is said that most surely there is a Sign in this (for the people); but most of them believe not. And most surely your Lord is the Mighty, the Merciful.

2. It may be pointed out that Qur'an speaks of the Dwellers of the Wood at four different places, viz., in verses 78 and 79 of Chapter 15 (*Hijr*); in verses 176 to 191 of Chapter 26 (*Sho'ara*); verse 13 of Chapter 38 (*Swaad*), and verse 14 of Chapter 50 (*Qaaf*). The details in some length of their unfair business dealings are, however, given only in the present verses i.e. verses 181 to 191 of the present Chapter.

The Scholars are of the view that the Midyanites and the Dwellers of the Wood were two different tribes from one and the same ancestor namely Prophet Abraham. One tribe through his wife Qatoorah was known as the Midyanite. It settled in the northern Hijaz upto the south of Southern Palestine and also up to the Red Sea and the Gulf of Aqaba in the plain of Sinai having their capital in the city of Midyan.

Another tribe through Bani Qaturah, among whom the Dedenities are more prominent,

184. And fear Him Who created you and the generations before (you),

١٨٤- وَاتَّقُوا الَّذِي خَلَقَكُمْ
وَالْجِبِلَّةَ الْأَوَّلِينَ ۝

185. They said: you are only one of those bewitched,

١٨٥- قَالُوا إِنَّمَا أَنتَ مِنَ الْمُسَحَّرِينَ ۝

186. And you are not but a mortal like ourselves, and we deem you to be of the liars,

١٨٦- وَمَا أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا
وَإِن نَّظُنُّكَ لَمِنَ الْكَاذِبِينَ ۝

187. Therefore cause a piece of the sky to fall upon us, if you are of the truthful ones.

١٨٧- فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ
إِن كُنتَ مِنَ الصَّادِقِينَ ۝

188. He said: My Lord knows best what you do.

١٨٨- قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ۝

189. But they rejected him. So the punishment of the day of

١٨٩- فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ ۚ

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were settled at Teema in the northern Arabia; Tabook and Al-Ula, having their centre at Tabook which was known, in the primitive ages, as Aikah. In 'Mo'ajjamul Buldan', "Yaqoot" has said that Aikah was the name of Tabook.

The reason for deputing one and the same Prophet to the Midyanites as well as the Dwellers of the Wood was that both of them were from the same race, having common language, and settled in the vicinity of each other, and might also be having marital relations among them. Further, both these branches of Bani Qatoorah were merchants and were involved in similar evil deeds.

According to the Bible, they used to worship *Ba'l-e-Faghsor,* and when the Bani Israil, after the Great Exodus from Egypt, came in this area they also followed them in idolatry and fetish worship (Numbers, 25:1-5; 31, 16-17). Thereafter, they settled on the international route of business between Yemen and Syria, and Persian Gulf to Egypt, and on this prominent route they committed highway robberies by robbing the merchandise caravans. Qur'an has also said that both these were settled on big routes; and in Chapter 7 (*A'araaf*) it is said, "and lie not in wait on every route threatening and turning away those who believe in Allah" (*A'araaf,* 7:86) (vide Tafheemul Quran, Vol. III, Chapter 26, Note 115).

3. The Dwellers of the Wood were commercial people given to trade and industry as their profession and source of livelihood, but they made mischief in the land by seeking crookedness in dealings with others. Allah the Almighty, therefore, deputed Prophet Sho'aib to them who asked them to fear Allah and follow his way. He called upon them to submit to the Commands of Allah Who had created them and their predecessors, and to take lesson from them who were destroyed for corrupt and violent wrong-doing.

overshadowing gloom seized them;[4] surely it was the punishment of a Grievous Day.

إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ○

190. Most surely there is a Sign in this; but most of them believe not.

١٩٠-إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ
وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ○

191. And most surely your Lord is the Mighty, the Merciful.

١٩١-وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

SECTION 11[1]

192. And most surely this is a revelation from the Lord of the worlds.

١٩٢-وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَالَمِينَ ۝

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4. The word overshadowing gloom or covering, however, shows the punishment being in the nature of a cloud covering them till they were destroyed. According to the Arabic-English Lexicon, "the punishment of the day of cloud beneath which was a hot wind; or an overshadowing cloud beneath which they collected themselves together seeking protection thereby from the heat that came whereupon it covered them and they perished beneath it". According to the Commentators, Allah first made them suffer, for 7 days, with such intolerable heat that all their waters were dried up, and then brought a cloud over them whose shade they eagerly sought when they were all destroyed by a hot wind and fire which proceeded from it (Maajid, Vol. II, Part XIX, Notes 317 and 318).

As regards their covering, as Abdullah Yusuf Ali puts it, "It must have been a terrible day of wholesale destruction – earthquake, volcanic eruption, lava cinders and ashes, and rumbling noises to frighten those whose death was not instantaneous" (Vol. II, Note 3221) (also see Ma'ariful Quran Vol. VI, p. 544; Naimuddin, Chapter 26, Note 161).

1. The previous Sections from 1 to 10 have a definite pattern each relating to Divine Scheme of sending Messengers (Prophets) to different peoples and at different times. Therefore while describing the sequence of the present Section (i.e. Section 11), it would not be enough if we simply link it up with Section 10. It is, therefore, very appropriate if we take all the Sections of this Chapter as one entity because of the uniformity in their subject matter, and bring out the 'sequence' between them.

This Chapter starts with the Glory of the Holy Qur'an saying that these are the verses of an Illuminating Book, then answers to the demand for a Sign by the non-believers. In this respect reference was first made to the natural phenomena throughout the universe and then instances were cited from the history of mankind showing how the Prophets of Allah, from time to time, appeared and preached the Absolute Unity of Allah among the people, and how the people who rejected their word were destroyed. This covers the subject contents from Sections 1 to 10. Now in Section 11 the Holy Qur'an resumes the mention of the Glory of Qur'an – thus bringing about a kind of symmetry in the format of the Chapter as a whole.

193. The Spirit of Faith and Truth has descended with it,[2]

١٩٣-نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ۝

This Section begins with the Glory of the Holy Qur'an, saying: It is a Revelation from Allah to the heart of the Holy Prophet Muhammad (ﷺ) in the Arabic language through the Roohul Ameen or the Spirit of Faith and Truth i.e. the Angel Gabriel. Then there is reference to the attitude of the non-believers in answer to the objections raised by them. There is also consolation to the Holy Prophet and a promise of goodly reward for believers, as well as warning to the non-believers that their Final place of return shall be the Hell on account of unbelief and evil deeds. This Section also refers to the poets and classifies them according to their thought and belief.

Section 11 consists of 36 verses i.e. verses 192 to 227. Verses 192 to 195 speak of the Revelation of the Holy Qur'an in the Arabic language to the heart of the Holy Prophet Muhammad (ﷺ) through the Roohul Ameen (Angel Gabriel). In these verses it is said: and surely this (Qur'an) is a Revelation from the Lord of the worlds. The Spirit of Faith and Truth (i.e. Angel Gabriel) has descended with it upon your heart (O Prophet) that you may be of the warners (for the people), in plain Arabic language.

In verses 196 and 197 it is said: and surely it (the Holy Qur'an) is (mentioned) in the Scriptures of the ancients. Is it not a Sign to them (i.e. the non-believers) that the learned ones of the Children of Israil know it (to be true and Divine revealed)?

Verses 198 and 199 give the reason for the revelation of the Holy Qur'an to the Holy Prophet who was an Arab, saying: and if We had revealed it (i.e. Qur'an) to any of the non-Arabs, and he had recited it to them (i.e. the Arabs), they would not have believed in it.

Verses 200 to 204 speak of the non-believers, saying: thus have We caused it (i.e. the unbelief) to enter into the hearts of the guilty. They will not believe, in it (i.e. the Qur'an) until they see the painful punishment; so it (i.e. punishment) will come to them all of a sudden, while they perceive it not; then they will say: shall we be respited (to make amendments in the new life)? What! do they still seek Our Punishment to be hastened on them?

In verses 205 to 207 it is said: Do you see (O Holy Prophet) if We let them enjoy themselves for (a few) years (more), then there comes to them that with which they are promised (i.e. the punishment), (still) that which they were made to enjoy (i.e. the respited life) will not avail them.

In verses 208 and 209 it is said: And We did not destroy any town but it had (its) warners, by way of reminder, and We are never unjust.

In verses 210 to 212 it is said: and the devils have not brought down this (i.e. Qur'an), and it behoves them not, nor have they the power to do (it). Surely they are far removed from (even a chance of) hearing it.

In verses 213 to 215 it is said: so call not upon another god with Allah, lest you be of those who are under punishment, and warn your nearest kinsmen, and lower your wing (i.e. be kind) to him who follows you of the believers.

In verses 216 to 220 there is consolation to the Holy Prophet, saying, If they disobey you, then say: surely I am clear (i.e. free from responsibility) of what you do. And rely on the Mighty, the Merciful, Who sees you when you stand up (in prayer) and your movements among those who prostrate (themselves before Allah). Surely He is the Hearing, the Knowing.

In verses 221 to 224 it is said: Shall I inform you upon whom the Satans descend? They

Contd.....

194. Upon your heart (O Holy Prophet!) that you may be of the warners,

١٩٤-عَلٰى قَلْبِكَ لِتَكُوْنَ مِنَ الْمُنْذِرِيْنَ ۙ

195. In plain Arabic language.[3]

١٩٥-بِلِسَانٍ عَرَبِيٍّ مُّبِيْنٍ ۭ

196. And surely it is (mentioned) in the Scriptures of the ancients.[4]

١٩٦-وَاِنَّهٗ لَفِيْ زُبُرِ الْاَوَّلِيْنَ ۝

197. Is it not a Sign to them that the Learned ones of

١٩٧-اَوَلَمْ يَكُنْ لَّهُمْ اٰيَةً

descend upon every lying, wicked person. They give their ears (to listen what the Satans pour in them), and most of them are liars. And as to the poets – it is those straying in the evil who follow them.

Verses 225 to 227 distinguish between the poets in general (most of whom are mere speculators!) and the poets who are believers and righteous, saying: Do you not see that they (the poets in general) wander about, distracted, in every valley (of speculation) – and that they say that which they practise not, except those who believe, and do good, and remember Allah much, and defend themselves after they are oppressed; and those who act unjustly shall know to what final place (i.e. the Hell) they are to return.

2. Thus in fact it is said that the Holy Qur'an is not at all the word of the Holy Prophet, as was alleged by the non-believers, but it is a revelation from Allah, and that it has been revealed through the Angel Gabriel. In this connection in verse 12 of Chapter 2 (*Baqarah*) also it is said, "Whoever is an enemy to Gabriel for surely He revealed it to your heart (O Prophet) by a Command of Allah, verifying that which is before it and a guidance and glad tidings for the believers".

The epithet *Roohul Ameen,* i.e. the Spirit of Faith and Truth particularly lays emphasis on the point that it has been revealed through a Pure Spirit, which is beyond matter, and consequently beyond material defects, and as such there is no doubt that it has been brought down in its absolute purity.

3. It has been revealed in the Arabic language which was the language of the Holy Prophet himself and the Arabs in general. This is to lay emphasis on the fact that the non-believers of Mecca actually had no excuse to refuse to accept it on the pretext that they were not able to understand it.

4. The verse *Wa Innahu Lafi Zaboril Awwaleen,* according to Abdul Maajid Daryabadi, also indicates that Arabic "has also been the language of the holy patriarchs and of the ancient Hebrews. One might assume, as some scholars have done, that the Israelites' language in patriarchal times was Aramaic. Hommel maintains that Aramaic was but an Arabic dialect; and that originally the Israelites spoke Arabic (Jewish Encyclopaedia, Vol. VI, p. 307). The Arabic language is, on the whole, nearest to the primitive Semitic speech as it is by far the oldest and purest of all living tongues and its speakers in Arabic belong to the oldest and purest of races (Dictionary of the Bible, by Hastings, Vol. V, p. 87) (Maajid, Vol. II, part XIX, Note 326).

the Children of Israel know it (to be true and Divine Revealed).[5]

أَنْ يَعْلَمَهُ عُلَمٰٓؤُا بَنِيٓ إِسْرَآءِيلَ ۝

198. And if We had revealed it to any of the non-Arabs,

١٩٨- وَلَوْ نَزَّلْنٰهُ عَلٰى بَعْضِ الْأَعْجَمِينَ ۝

199. And he had recited it to them, they would not have believed in it.[6]

١٩٩- فَقَرَأَهُ عَلَيْهِم مَّا كَانُوا بِهِ مُؤْمِنِينَ ۝

200. Thus have We caused it (i.e. the unbelief) to enter into the hearts of the guilty.

٢٠٠- كَذٰلِكَ سَلَكْنٰهُ فِى قُلُوبِ الْمُجْرِمِينَ ۝

201. They will not believe in it until they see the painful punishment;

٢٠١- لَا يُؤْمِنُونَ بِهِ حَتّٰى يَرَوُا الْعَذَابَ الْأَلِيمَ ۝

202. So it (i.e. the punishment) will come to them all of a sudden, while they perceive it not;

٢٠٢- فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۝

203. Then they will say: Shall we be respited?

٢٠٣- فَيَقُولُوا هَلْ نَحْنُ مُنظَرُونَ ۝

204. What! do they still seek Our Punishment to be hastened on them?

٢٠٤- أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ۝

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5. This has reference to the former Jewish scholars particularly Abdullah bin Salam and some others, who accepted the faith in the Holy Prophet and became Muslim. In fact this was enough for the non-believers as well as the people of the Book to have accepted the faith in the Holy Prophet, but they, out of arrogance and envy, opposed it.

6. As regards the non-believers of Mecca, this closed the door of their objection to the Holy Qur'an on the basis of its revelation in the Arabic language because they could not thereafter say that it was in a language which they did not understand. In this connection we may also refer to verse 44 of Chapter 41 (*Haa. Meem. Sajdah*) and verse 103 of Chapter 16 (*Nehl*).

As regards the People of the Book, i.e. the Jews and the Christians, these verses close the door of an objection on basis of its being in the Arabic language, because the prophecy contained in their Holy Scriptures shows that the Holy Qur'an would be revealed among the Arabs.

205. Do you see? if We let them enjoy themselves for (a few) years,

٢٠٥-أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ۝

206. Then there comes to them that with which they are promised,

٢٠٦-ثُمَّ جَآءَهُم مَّا كَانُوا۟ يُوعَدُونَ ۝

207. That which they were made to enjoy (i.e. the respited life) will not avail them.

٢٠٧-مَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يُمَتَّعُونَ ۝

208. And We did not destroy any town but it had (its) warners.

٢٠٨-وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ۝

209. By way of reminder, and We are never unjust.

ع ٢٠٩-ذِكْرَىٰ ۚ وَمَا كُنَّا ظَٰلِمِينَ ۝

210. And the devils have not brought down this (i.e. the Holy Qur'an).

٢١٠-وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ ۝

211. And it behoves them not, nor have they the power to do (it).

٢١١-وَمَا يَنۢبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ۝

212. Surely they are far removed from (even a chance of) hearing it.[7]

٢١٢-إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ۝

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7. As Abdullah Yusuf Ali puts it, "When anything extraordinary happens, there are always people desirous of putting the worst construction of it, and saying that it is the work of the evil ones, the devils, So when the Qur'an came with its Message in wondrous Arabic, its enemies could only account for its power by attributing it to evil spirits! Such a beneficent message can never suit the purposes of the evil ones, nor would it be in their power to produce it.

In fact Good and Evil are poles apart, and Evil cannot even hear words of Good, of tender Pity for sinners and Forgiveness for the penitent!" (Vol. II, Note 3232).

Qur'an actually could not at all come through the mouth of the Devil (or the devils). Never in the history of mankind did the evil ones preach the Absolute Unity of Allah, invite mankind to submit and follow the Prophets of Allah adopt righteousness and give up the evil deeds, and be ready for accounting for the deeds on the Day of Judgment and receive the reward of Paradise for the good or punishment for the evil deeds done in this world. In fact the evil ones have always

213. So call not upon another god with Allah, lest you be of those who are under punishment,[8]

٢١٣- فَلَا تَدْعُ مَعَ اللّٰهِ إِلٰهًا آخَرَ
فَتَكُوْنَ مِنَ الْمُعَذَّبِيْنَ ۝

214. And warn your nearest kinsmen,[9]

٢١٤- وَأَنْذِرْ عَشِيْرَتَكَ الْأَقْرَبِيْنَ ۝

215. And lower your wing (i.e. be kind) to him who follows you of the believers.

٢١٥- وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ
مِنَ الْمُؤْمِنِيْنَ ۝

216. But if they disobey you, then say: Surely I am clear (i.e. free from responsibility) of what you do.

٢١٦- فَإِنْ عَصَوْكَ
فَقُلْ إِنِّيْ بَرِيْٓءٌ مِّمَّا تَعْمَلُوْنَ ۝

217. And rely on the Mighty, the Merciful,

٢١٧- وَتَوَكَّلْ عَلَى الْعَزِيْزِ الرَّحِيْمِ ۝

218. Who sees you when you stand up,

٢١٨- الَّذِيْ يَرٰىكَ حِيْنَ تَقُوْمُ ۝

been opponents of the Messages of Allah the Almighty conveyed by the Prophets of Allah and contained in the Holy Scriptures (Tafheemul Quran, Vol. III, Chapter 26, Note 131).

Further, the words *Wama Yas-tatee'oon,* i.e. nor have they the power to produce it (verse 211), indicate that the devils have actually no power at all to prepare the like of the Holy Qur'an. In this connection we may also refer to verse 88 of Chapter 17 (*Bani Israil*) in which it is said, "Say: if men and Jinns should combine together to bring like of this Qur'an, they could not bring the like of it though some of them were aiders of others. And also verse 38 of Chapter 10 (*Yunus*) in which it is said, "Or do they say, "He has forged it"? Say: then bring a Chapter (*Surah*) like unto it and invite whom you can besides Allah if you are truthful".

8. On this point verse 48 of Chapter 4 (*Nisa*) is very clear. It says, "Indeed Allah forgives not (i.e. will not forgive) that partners should be set up with Him. But He forgives anything else to whom He pleases. To set up partners with Allah is to devise a sin most heinous indeed".

9. To quote Arnold, "The missionary spirit of Islam is no after thought in its history; it interpenetrates the religion from its beginning. As soon as the prophet was convinced of his divine mission, his earliest efforts were directed towards persuading his own family of the truth of the new doctrine ... The first convert was his faithful and loving wife Khadijah ... Among the earliest believers were his adopted children Zayed and Ali, and his bosom friend Abu Bakr (Preaching of Islam, pp. 11-12). According to the Encyclopaedia of Religion and Ethics, "The life of the Prophet himself presented, for succeeding generations, as example of Muslim missionary activity. When he began his prophetic career, his first efforts were directed towards persuading his own family; his earliest converts were his wife, Khadijah, his adopted children, Zaid and Ali, and some members of his immediate circle" (Vol. VIII, p. 746) (Maajid, *ibid.,* 353).

219. And your movements among those who prostrate (themselves before Allah).

٢١٩- وَتَقَلُّبَكَ فِي السّٰجِدِيْنَ ○

220. Surely He is the Hearing, the Knowing.

٢٢٠- اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ○

221. Shall I inform you upon whom the Satans descend?

٢٢١- هَلْ اُنَبِّئُكُمْ عَلٰى مَنْ تَنَزَّلُ الشَّيٰطِيْنُ ○

222. They descend upon every lying wicked person.[10]

٢٢٢- تَنَزَّلُ عَلٰى كُلِّ اَفَّاكٍ اَثِيْمٍ ○

223. They give ear (to listen what the Satans pour in them), and most of them are liars.[11]

٢٢٣- يُّلْقُوْنَ السَّمْعَ وَاَكْثَرُهُمْ كٰذِبُوْنَ ○

224. And as to the poets – it is those straying in the evil who follow them.

٢٢٤- وَالشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوٗنَ ○

225. Do you not see that they wander about, distracted, in every valley.

٢٢٥- اَلَمْ تَرَ اَنَّهُمْ فِيْ كُلِّ وَادٍ يَّهِيْمُوْنَ ○

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10. By the words *Affakin Aseem,* used in verse 222, as Abul A'ala Maududi explains, "is meant a soothsayer, an astrologer, a fortune teller, a practiser of geomancy, and a spiritualist who deceive the people by the propaganda of knowing from the Unseen, and thus exploit them (Tafheemul Quran, *ibid.,* 140)

11. The words "they give ear and most of them are liars", as referred to in verse 223, indicate either that the Satan, after hearing something from here and there, convey it to their followers by mixing it up with the falsehood, or it means that they hear something from the soothsayers, who claim to know and tell the Divine secrets, and, after mixing something from their own selves, spread it among the people. According to a Tradition, reported by Hazrat Aa'isha, when somebody enquired from the Holy Prophet regarding the *Kaahin* i.e. the Soothsayers, or fortune tellers, he said: "they are nothing". But when again it was said: "O Prophet of Allah! Sometimes they tell correct things". The Holy Prophet said: that correct thing is taken away sometimes by the Jinns and they put it in the ears of their friends which, after mixing with some falsehood, put it in the ears of their friends which, after mixing with some falsehood, propagate it (Tafheemul Quran, *ibid.,* 141).

226. And that they say that which they practise not,[12]

٢٢٦-وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ۝

227. Except those who believe, and do good, and remember Allah much, and defend themselves after they are oppressed;[13] and those who act unjustly shall know to what final place of return they are to return.[14]

٢٢٧-إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظُلِمُوا ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ۝

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12. It is said that in these verses there is condemnation of those poets who indulge in purposeless poetry, and are insincere, and divorced from the actual life or its goodness or its serious purpose, and become instrument of evil or futility. They actually wander about without any set purpose and seek the depths of human follies rather than the height of Divine life.

Further, "they (i.e. the poets) say that which they practise not" (verse 226). This was another point of contrast between the Holy Prophet and the poets. Everybody knew that the Holy Prophet always did what he said and always said what he did. There was never any contradiction between his saying and his deed. On the contrary, as regards the poets, every body knows that they live in imaginary world of their own; their deeds never conform to their saying. This was also a refutation of the allegation by the non-believers that all that the Holy Prophet was reciting to them was poetry.

13. In this connection, it may be noted that in order to give an answer to the poems of the non-believers written by them against Islam, the Holy Prophet himself encouraged Hazrat Ka'b bin Maalik, saying: write against them because "By Allah in Whose Hands is my life, your poetry is more effective than an arrow against them". Similarly, to Hazrat Hassaan bin Saabit the Holy Prophet said, "take care of them; Gabriel is with you". The Holy Prophet used to say that a believer fights with the sword as well as with the tongue.

Thus those poets who enjoin the truth in good faith and piety and vindicate and promulgate the Religion of Allah or write sarcastically in sheer self-defence are commended by this verse (Maajid, *ibid.,* 377).

14. In this part of the verse, there is warning to the non-believers and to opponents of the Holy Prophet who were making false propaganda, and raising objections, and coming out with baseless allegations against the Holy Prophet and the Holy Qur'an. It is predicted that soon the time is to come when they will have their doom for all this, which indicates humiliation and affliction by way of defeat at the hands of the believers in this world and the punishment of Hell in the Hereafter.

CHAPTER 27

AN-NAML

(The Ant)

Chapter 27 consists of 7 Sections, 93 Verses, 1317 Words, and 4799 Letters.*

Name

The name of this Chapter has been taken from the word *Naml* appearing in verse 18 of it.

Revelation

Admittedly this Chapter was revealed at Mecca in the middle period of the Macci life of the Holy Prophet. According to Hazrat Abdullah bin Abbas and Jabir bin Zaid, first Chapter 26 (*Shu'araa*) was revealed, and then Chapter 27 (*Naml*), and then Chapter 28 (*Qasas*) (Tafheemul Quran, Vol. III, p. 552). All these Chapters form a group known as *Ta-wa-seen* (plural of *Ta seen* with which these Chapters begin).

To quote Abdullah Yusuf Ali, "This *Surah* (Chapter) is cognate in subject to the one preceding it and the two following it. Its chronological place is also in the same group of four, in the middle Meccan period" (Vol. II, p. 977).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 48.**

Subject Matter

In this Chapter, as Abdullah Yusuf Ali puts it, "there is much mystic symbolism. Wonders in the physical world are types of greater wonders in the spiritual world. The Fire, the White Hand, and the Rod, in the story of Moses;

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*Naimuddin, Chapter 27, Note I; and Ziaul Quran, Vol. III, p. 425.

**Index-cum-concordance of the Holy Qur'an, by Kherie, *ibid.*

the speech of birds, the crowds of Jinns and men pitted against a humble ant, and the Hoopoe, and the Queen of Sheba, in Solomon's story; the defeat of the plot of the Nine wicked men in the story of Swalih; and the crime of sin with open eyes in the story of Lot – lead up to the lessons of true and false worship and the miracles of God's grace and revelation" (Vol. II, p. 977).

According to Abul A'ala Maududi, this Chapter consists of 2 parts – the one from the beginning upto the end of Section 4, and the other from Section 5 till the end. In the first part it is said that only those persons can derive benefit from Qur'an who profess to accept the realities underlying the universe, as pointed out by the Holy Qur'an, and demonstrate their acceptance by practically obeying the Divine Command. In this, however, the main hurdle is denial of the Day of Judgment which makes man irresponsible and tempts him to follow the Satanic inclinations. It then becomes well-nigh impossible for him to accept the restrictions imposted by the Religion of Allah. Thereafter this chapter gives instances of three types of people. Firstly, there is reference about Pharoah and his chiefs, the Samud, the people of Prophet Lot, who all neglected the Day of Judgment and followed their selfish desires. With this licentious bent of mood they were not ready to accept the faith in Allah, even after seeing the manifest Signs all around them, and when they were called upon to give up the evil and follow the truth, they opposed it and were ultimately destroyed. The second instance is of Prophet Solomon who, besides Prophethood, was also given a big kingdom, but he never became arrogant to Allah and always submitted to His Commands and gave thanks to Him without the least show of pride and power in any respect whatsoever. The third instance is that of Queen of Sheba who was a ruler of a very rich community in the vicinity of Arabian peninsula. She belonged to an idolatrous nation, on account of the traditions of her ancestors, but, when she came to know the Truth through Prophet Solomon, she forthwith gave up everything and accepted the Truth.

In the second part of this Chapter there is reference to some fundamental realities of the universe, and then a number of questions have been put to the Quraish to make them ponder and decide whether in view of the realities which are too obvious and manifest, truth lies in idolatry or Absolute Unity of Allah to which Qur'an has invited them: Then the primal reason for their unbelief is spelled out, namely the denial of the Day of Judgment which is the root-cause of all human ills. In fact this was the fundamental disease on account of which the non-believers had become unmindful of the warnings and thought the life of this world to be the-all-in all, the first and the last!

Then reference is made to those phenomena which invite the mankind to realise the importance of the Hereafter, and warn them against unmindfulness of the result of its denial.

Lastly, there is an invitation to the Absolute Unity of Allah and His exclusive worship, emphasising that it is for the benefit of the people themselves, and that to reject it is harmful to them. There is also emphasis on the point that one should not wait for the actual appearance of the Signs of Allah as the compulsive proof for acceptance of the Faith, because, when the Signs appear, all liberty to exercise belief stands withdrawn leaving only the Judgment, over the deeds till then performed, to be announced and implemented in accordance with the Divine Scheme of dispensation of Justice. At that moment acceptance of Faith is of no avail (vide Tafheemul Quran, Vol. III, pp. 552 and 553).

CHAPTER 27

AN-NAML
(The Ant)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. *Taa. Seen!* These are the verses of the Qur'an and the Book that makes (things) clear;

١- طٰسٓ ۚ تِلْكَ اٰيٰتُ الْقُرْاٰنِ وَكِتَابٍ مُّبِيْنٍ ۙ

2. A Guidance and Good News for the Believers,

٢- هُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ۙ

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1. The previous Chapter, in its concluding verses, refuted the allegations of the non-believers that Qur'an was inspired through the Satan or that it was poetry. In continuation of it, the present Chapter starts with the declaration, in its first Section, that Qur'an is a Manifest Guide and Good News for the Believers, and then proceeds to give qualifications of the believers and states the ultimate doom of the rejectors of the Holy Qur'an. Then this Section also gives the narration about the grant of Prophethood to Moses, and his deputation to Pharaoh and his chiefs and their destruction on account of rejection of the Message of Allah.

Section 1 consists of 14 verses i.e. verses 1 to 14. Verses 1 to 3 speak of the Holy Qur'an, saying: *Taa. Seen!* these are the verses of the Qur'an and the Book that makes (things) clear: a Guidance, and Good News, for the Believers, who keep up regular prayers, and pay the poor-rate, and of the Hereafter they are sure.

Verses 4 and 5 speak of the non-believers and say: as to those who do not believe in the Hereafter, We have surely made their deeds fair seeming to them, so they wander about in distraction. These are they for whom is an evil punishment, and in the Hereafter they shall be the greatest losers.

3. Who keep up regular prayers, and pay the poor-rate, and of the Hereafter they are sure.

٣-اَلَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ
وَهُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ○

4. As to those who do not believe in the Hereafter, We have surely made their deeds fairseeming to them, So they wander about in distraction.

٤-اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
زَيَّنَّا لَهُمْ اَعْمَالَهُمْ فَهُمْ يَعْمَهُوْنَ ○

5. These are they for whom is an evil punishment, and in the Hereafter they shall be the greatest losers.

٥-اُولٰٓئِكَ الَّذِيْنَ لَهُمْ سُوْٓءُ الْعَذَابِ
وَهُمْ فِى الْاٰخِرَةِ هُمُ الْاَخْسَرُوْنَ ○

6. And most surely the Qur'an is bestowed upon you from the Presence of One, the Wise, the All-Knowing.

٦-وَاِنَّكَ لَتُلَقَّى الْقُرْاٰنَ
مِنْ لَّدُنْ حَكِيْمٍ عَلِيْمٍ ○

7. Behold! Moses[2] said to his family: Surely I see fire: soon

٧-اِذْ قَالَ مُوْسٰى لِاَهْلِهٖٓ اِنِّىْٓ اٰنَسْتُ نَارًا

In verse 6 there is an address to the Holy Prophet, saying: and most surely the Qur'an is bestowed upon you from the Presence of One, (Who is) the Wise, the All-Knowing.

Verses 7 to 14 give the narration about the grant of Prophethood to Moses, and his deputation to Pharaoh and his people. In these verses it is said: behold! Moses said to his family: Surely I see a fire: soon I will bring to you from it some information or I will bring you therefrom a burning brand, so that you may warm yourselves. But when he came to it (i.e. the Fire), a Voice was heard (saying): Blessed is He Who is in the Fire and that around it, and Glory be to Allah, the Lord of the Worlds. O Moses! Verily I am Allah, the Mighty, the Wise! And throw down yours Staff (rod)! But when he saw it moving, as if it were a serpent, he turned back in retreat and did not return. (Allah said): O Moses! Fear not! Truly the Messengers have no fear in My Presence. But if any who has done (some) wrong, and has, thereafter, changed evil for good; then surely I am Forgiving, Merciful. And put your hand into your bosom, it will comeforth without stain – (these are) among the Nine Signs (which you will take) to Pharaoh and his people; Surely they are a transgressing people. So when Our Clear Signs came to them (i.e. Pharaoh and his chiefs), they said: this is clear magic! And they rejected them (i.e. the Signs), unjustly and proudly, while their souls were convinced of them. So see what was the end of the mischief-makers!

2. Part of the story of Prophet Moses, referred to in verses 7 to 14, has already been narrated in Section 1 of Chapter 20 (*Taa Haa*) which we have already dealt with in some detail in our comments. Some more details will also appear in Section 4 of Chapter (*Qasas*), touching upon other relevances in this behalf.

I will bring to you from it some information or I will bring to you therefrom a burning brand so that you may warm yourselves.[3]

سَاٰتِيْكُمْ مِّنْهَا بِخَبَرٍ
اَوْ اٰتِيْكُمْ بِشِهَابٍ قَبَسٍ
لَّعَلَّكُمْ تَصْطَلُوْنَ ○

8. But when he came to it, a Voice[4] was heard (saying): Blessed is he who is in the Fire[5] and that around it, and Glory be to Allah, the Lord of the worlds.

٨- فَلَمَّا جَآءَهَا نُوْدِيَ اَنْۢ بُوْرِكَ
مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا ؕ
وَسُبْحٰنَ اللّٰهِ رَبِّ الْعٰلَمِيْنَ ○

The story referred to in verses 7 to 14 begins from the stage when Prophet Moses was returning alongwith his family, after passing 8 to 10 years of his life in the house of Prophet Shoaib in Midyan, who had married one of his daughters to Moses. Midyan was situated at the bank of the Bay of Aqabah, near Arabia and Sinai. From Midyan Prophet Moses came to the South of Sinai, where the Mount of Sinai, or the Mount of Moses, is situated. In those days it was known as the Toras Mountain (popularly known in oriental literature as Mount 'Toor'). Midyan was in the valley of that mountain where the incident referred to in these verses took place.

3. From the narration given in these verses it appears that it was a severe cold night, and Moses was passing through an unknown open shelterless plain, where all of sudden he saw a blazing flame of fire at some distance atop the mountain. It was an auspiciously happy sign and sight with the prospect of getting some warmth from the fire against the cold which was tormenting his family.

It is said that the place where Moses saw the fire in a bush is situated in the valley of Toras mountain, at a height of 5,000 feet from the surface of the sea. Here the first Roman Christian Emperor Constantine constructed a church in about 365 A.D. Two hundred years later, Emperor Jestinian constructed a Monastry at this particular place, covering in it the Church of Constantine also. Both these are still present (as Sacred Monuments) and are under the Greek Orthodox Church (vide Tafheemul Quran, Vol. III, Chapter 27, Note 9).

4. It may be noted that, according to verse 30 of Chapter 28 (*Qasas*), the Voice came from "the right side of the Valley in the blessed spot of the bush," which shows that the "Fire" which Moses saw from a distance was on one side of the Valley; but neither was there anything actually burning (as fire) nor smoke rising in and around the "Fire. There was only a Tree standing fresh and unstinted, from which the Voice came (see Tafheemul Quran, *ibid.,* 10); and Ziaul Quran, Vol. III, Chapter 27, Note 10).

5. As regards the phrases *Man Fin Naar* and *Man Haulaha,* meaning "he who is in the Fire", and that around it, in verse 8, there is difference of opinion among the scholars. According to Hazrat Abdullah Ibne Abbas, Mujahid, and Ikramah, the former refers to Moses and the latter to the angels (Roohul Ma'ani). Maulana Ahmad Raza Khan and Naimuddin Muradabadi have also adopted this view (vide Naimuddin, Chapter 27, Note 11). Another view is that the former refers to the angels, and the latter to Moses. Maulana Ashraf Ali Thanvi (vide

9. O Moses! Verily I am Allah, the Mighty, the Wise!

٩- يٰمُوْسٰٓى اِنَّهٗٓ اَنَا اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ۙ

10. And throw down your Staff! But when he saw it moving as if it were a serpent,[6] he turned back in retreat and did not return, O Moses! fear not! truly the Messengers have no fear in My Presence –

١٠- وَاَلْقِ عَصَاكَ ؕ
فَلَمَّا رَاٰهَا تَهْتَزُّ كَاَنَّهَا جَآنٌّ
وَّلّٰى مُدْبِرًا وَّلَمْ يُعَقِّبْ ؕ يٰمُوْسٰى لَا تَخَفْ ۫
اِنِّىْ لَا يَخَافُ لَدَىَّ الْمُرْسَلُوْنَ ۝

11. But if any who has done (some) wrong, and has, thereafter, changed evil for good, then surely I am Forgiving, Merciful.

١١- اِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ
حُسْنًۢا بَعْدَ سُوْٓءٍ
فَاِنِّىْ غَفُوْرٌ رَّحِيْمٌ ۝

12. And put your hand into your bosom, it will come forth white without stain:[7] (these) are among the Nine Signs to Pharaoh and his people; surely they are a transgressing people.

١٢- وَاَدْخِلْ يَدَكَ فِىْ جَيْبِكَ
تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْٓءٍ ۫
فِىْ تِسْعِ اٰيٰتٍ اِلٰى فِرْعَوْنَ وَقَوْمِهٖ ؕ
اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ۝

Ma'ariful Quran, Vol. VI, pp. 559 and 562) and Abdul Maajid Daryabadi (vide Maajid, Vol. II, Part XIX, Notes 392 and 393) have also adopted this view. Yet another view of Hazrat Abdullah bin Abbas, Hasan Basri, and Saeed Bin Jubair, (as noted by Ibne Jareer, Ibne Abi Haatim, and Ibne Mardooyah) is that the former refers to Allah the Almighty Himself (vide Ma'ariful Quran, *ibid.,*). Ameen Ehsan Islahi has also adopted this view (vide Tadabbure Quran, Vol. IV, p. 713). Abul A'ala Maududi also appears to be of the same view (vide Tafheemul Quran, Translation of verse 8, p. 5.58, Vol. III).

6. The transformation of the Staff of Prophet Moses into a serpent, indicated by the word *Jaan* in verse 10, has also been mentioned as *So'baan* (i.e. dragon) in verse 107 of *Suratul A'araaf* (Chapter 7) and in verse 32 of *Suratul Shu'araa* (Chapter 26), and also as *Bayyatun Tasa'a* (a gliding snake) in verse 20 of Chapter 20 (*Taa Haa*). Broadly speaking, all these were different transformations of one and the same Staff of Moses. On one occasion it looked like a dragon in movement, and in other, it was like a lean and swift serpent or snake (presumably conforming to the size of the Staff).

7. As regards the command "put your hand into your bosom" (verse 12), it may be noted that in verse 22 of Chapter 20 the expression used is "draw your hand close to your side." However, as Abdullah Yusuf Ali puts it, "the expressions there and here mean the same thing. Moses had a loose-fitting robe. If he put his hand within the folds of the robe, it would go to his bosom on the side of his body opposite to that from which his hand came; i.e. if it was his

13. So when Our clear Signs came to them, they said: this is clear magic!

١٣-فَلَمَّا جَآءَتْهُمْ اٰيٰتُنَا مُبْصِرَةً
قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ۝

14. And they rejected them (i.e. the Signs), unjustly and proudly, while their souls were convinced of them. So see what was the end of the mischief-makers!

١٤-وَجَحَدُوْا بِهَا
وَاسْتَيْقَنَتْهَآ اَنْفُسُهُمْ ظُلْمًا وَّعُلُوًّا ؕ
فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ۝ ع

SECTION 2[1]

15. And certainly We gave knowledge to David and Solomon,[2] and they both said: "Praise be to Allah, Who has favoured us above many of His believing servants!

١٥-وَلَقَدْ اٰتَيْنَا دَاوٗدَ وَسُلَيْمٰنَ عِلْمًا ۚ
وَقَالَا الْحَمْدُ لِلّٰهِ الَّذِيْ
فَضَّلَنَا عَلٰى كَثِيْرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِيْنَ ۝

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right hand it would go to the left side of his bosom. But the difference of expression has a little spiritual significance. The bosom here stands for his innermost being, which was being so transformed with divine light as to lend the radiance to his hand also, his instrument of action. The hand comes out white and radiant, without a stain. Ordinarily if the skin becomes white it is a sign of disease or leprosy. Here it was the opposite. It was a sign of radiance and glory from the higher Light" (Vol. II, Note 3249).

1. After speaking of the extreme arrogance of Pharaoh, and his refusal to submit to Allah the Almighty, in the previous Section, Qur'an, in Section 2, gives the narration about Solomon who was also one of the most prominent rulers of the world, but was (in contrast) humble and entirely submissive to Allah the Almighty. This Section also speaks of Solomon's invitation for the acceptance of Faith to the Queen of Saba (Sheba).

Section 2 consists of 17 verses i.e. verses 15 to 31. In verse 15 Allah the Almighty says: And certainly We gave knowledge to David and Solomon, and they both said: Praise be to Allah, Who has favoured us above many of His believing servants!

Verses 16 and 17 speak of the majestic power of Solomon who was granted the rule over men, Jinns, birds, etc., besides knowing the speech of birds. In these verses it is said: And Solomon was David's heir, and he said: O people! We have been taught the Speech of Birds, and have been granted (abundance) of all things. This is indeed manifest Grace. And Solomon's hosts of the Jinns and the men and the birds were marshalled unto him and they were all kept (according to their status) in order and ranks.

Verses 18 and 19 speak of the Royal March of Solomon through the Valley of the Ants. In these verses it is said: until when they (i.e. the hosts of Solomon) came to the Valley of the

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16. And Solomon was David's heir,[3] and he said: O people! We have been taught the Speech of Birds;[4] and we have been granted (abundance) of all things: this is indeed a Manifest Grace.

١٦-وَوَرِثَ سُلَيْمٰنُ دَاوٗدَ
وَقَالَ يٰٓاَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ
وَاُوْتِيْنَا مِنْ كُلِّ شَيْءٍ ؕ
اِنَّ هٰذَا لَهُوَ الْفَضْلُ الْمُبِيْنُ ○

Ants, an ant said: O ants! enter your dwellings, lest Solomon and his host crush you while they know not. So he (i.e. Solomon) smiled, amused at her speech, and said: "O My Lord! so order me that I should be thankful for Your Favour which You have bestowed on me and on my parents, and that I should do good that shall be pleasing to You, and include me, by Your Grace, in Your righteous servants.

Verses 20 to 31 speak of search by Prophet Solomon of the special Emissary Bird Hoopoe which was later commanded to deliver the message of Solomon to the Queen of Saba (Sheba), inviting her to accept Islam, in a dignified manner as her queenly status behoved. In these verses it is said: And he (i.e. Solomon) took a muster of the birds, and (finding the special) Emissary Bird absent, he said: How is it that I see not the Hoopoe, or is it that he is among the absentees? I will certainly punish him with a severe punishment or slaughter him, or he brings to me a clear reason (for absence). And he (i.e. Hoopoe) tarried not long: he returned soon and said: I have compassed (the territory) which you have not compassed (as yet), and I have come to you from Saba (Sheba) with sure tidings. Indeed I found (there) a woman ruling over them (i.e. the people), and she has been given (abundance) of all things and she has a magnificent throne. I found her and her people worshipping the sun instead of Allah. The Satan has made their deeds fair-seeming to them, and has turned them from the (Right) Path; so they do not go aright so that they worship not Allah, Who brings to light what is hidden in the heavens and the earth, and knows what you hide and what you make manifest. Allah! There is no God but He – the Lord of the Magnificent Throne. He (i.e. Solomon) said: We will see whether you have told the truth or you are of the liars. Go with this letter of mine, and cast it down to them, then draw back from them, and see what (answer) they return.

(When the letter was delivered by the Hoopoe as commanded by Solomon to the Queen of Sheba) she said: O Chiefs! indeed an honourable letter has been cast down to me. Indeed it is from Solomon, and indeed it is in the Name of Allah, the most Gracious the most Merciful (the letter contained the Message of Solomon to the Queen): Be not arrogant against me, and come to me as Muslims (i.e. submitting to Allah).

2. According to the learned Commentators, the word *Ilm* (knowledge), appearing in this verse, means "such knowledge as leads up to the higher things in life, the Wisdom that was shown in their decisions and judgments, and the understanding that enabled them to fulfil their mission in life" (Yusuf Ali, Vol. II, Note 3252).

According to the Old Testament also, "And God gave Solomon Wisdom and Understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men ... And his fame was in all nations round about" (I Kings: 4, 29-31). According to the Jewish Encyclopaedia also, "Solomon is particularly extolled by the Rabbis for having asked in his dream nothing besides wisdom, which they declare served him as a shield against sinful thoughts. In this respect Solomon's wisdom was even superior to that of his father" (Vol. XI, p. 439) (Maajid, Vol. II, Part XIX, Note 411).

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17. And his hosts of the *Jinn* and the men and the birds[5] were marshalled unto him, and they were all kept in order and ranks.

١٧- وَحُشِرَ لِسُلَيْمٰنَ
جُنُوْدُهٗ مِنَ الْجِنِّ وَالْاِنْسِ وَالطَّيْرِ
فَهُمْ يُوْزَعُوْنَ ○

18. Until when they came to the valley of the Ants,[6] an ant said: O Ants! enter your

١٨- حَتّٰٓى اِذَآ اَتَوْا عَلٰى وَادِ النَّمْلِ ۙ
قَالَتْ نَمْلَةٌ يّٰٓاَيُّهَا النَّمْلُ ادْخُلُوْا

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3. In this verse, according to the learned scholars, the inheritance referred to is not that of wealth or worldly belongings but of Divine Virtues symbolized in this case by Prophethood and Caliphate, namely, authority in spiritual kingdom and that of the mundane or earthy governance respectively. This heirship of David by his son Solomon in both these respects (i.e. Prophethood and Kingship) was through Divine Grace and not by any common law of inheritance. This does not therefore, contradict the Traditions of the Holy Prophet, in which it is said that, "The inheritance of we Prophets is not subject to division or bequeathment; whatever we leave is *Sadaqah* i.e. charity" (Bukhari), and that "there is no heir to a Prophet; whatever he leaves it is distributed among the poor and deserving ones among the believers" (Ahmad) (vide Tafheemul Quran, Vol. III, Chapter 27, Note 20).

As regards kingship, it may be noted that Solomon was the youngest son of David. He inherited the Kingdom from David in 965 B.C. and lived up to 926 B.C., i.e. for about 40 years (vide Tafheemul Quran, *ibid.*).

4. Verse 16 also tells us that Solomon was Divinely gifted with the unique power to understand the speech of birds, and although Bible is silent, but Israelite Traditions, fully support it (vide Tafheemul Quran, *ibid.,* 21).

Regarding him it is said that, "he wandered into the fields, and he heard the voices of the animals; the ass brayed, the lion roared, the dog barked, the rooster crowed, and behold he understand what they said, over the other" (Polano, "The Talmud, p. 196). 'Solomon was the wise king par excellence ... He is said to have understood the languages of the beasts and the birds" (Jewish encyclopaedia, Vol. XI, p. 439) (Maajid, *ibid.,* 419).

5. Verse 17 speaks of three different classes of the hosts of Solomon, viz., the Jinns, the men, and the birds. However, there are some who contend that by the Jinns are meant certain mountain tribes whom he had subdued; and by *Tair* (the birds) are meant the cavalry i.e. horsemen who run swiftly. According to majority of the scholars, however, as also supported by the Holy Qur'an itself, the hosts of Solomon consisted of the Jinns, the men and the birds, as we understand them in their general parlance. According to the learned scholars, even according to the Arabic usage, the word 'Al-Jinn' is never used for 'men', and the word *Al-Tair* is never used for cavalry or horsemen (vide Tafheemul Quran, *ibid.,* 23).

Thus from verses 16 and 17 it is also clear that Solomon, not only ruled over the land, but even the birds and other animals and Jinns etc., were all under his command. It is said in the "Jewish Encyclopaedia" that, "His realm is described by the Rabbis as having extended ... over the upper world inhabited by the angels and over the whole of the terrestrial globe with all its inhabitants, including all the beasts, fowls, and reptiles as well as the demons and spirits" (Vol. XI, pp. 439-440) (Maajid, *ibid.,* 422).

6. According to Qatadah and Muqaatil, it was a valley in Syria where the ants were in abundance. In no book of history, or geography, or archaeological research, however, it is

dwellings, lest Solomon and his hosts crush you while they know not.[7]

مَسٰكِنَكُمْ ۚ لَا يَحْطِمَنَّكُمْ سُلَيْمٰنُ وَجُنُودُهٗ ۙ
وَهُمْ لَا يَشْعُرُونَ ۝

19. So he smiled, amused at her speech, and said: O my Lord! so order me that I should be thankful for Your Favours, which You have bestowed on me and on my parents, and that I should do good that shall be pleasing to You, and include me, by Your Grace, in Your righteous servants.[8]

١٩- فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا وَقَالَ
رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ
نِعْمَتَكَ الَّتِيٓ أَنْعَمْتَ عَلَيَّ
وَعَلٰى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا
تَرْضٰىهُ وَأَدْخِلْنِي بِرَحْمَتِكَ
فِي عِبَادِكَ الصّٰلِحِينَ ۝

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anywhere mentioned that in that particular valley and tribe as "Bani Naml" ever resided as pleaded by some writers (for detailed discussion see Tafheemul Quran, *ibid.,* 24 and 96).

7. To quote Abdul Maajid Daryabadi, the ant, though tiny and humble, as "a species of animals is well-known not only for industry but also for wisdom and foresight". 'Classical writers often refer to the industry, forethought, and ingenuity of the ant' (Encyclopaedia Biblica, by Cheyne and Black, C. 175); and 'the industry of the harvesting ants, and the amount of work they accomplish, justify their being held up as examples of untiring energy ... Their great sagacity is shown in numerous ways. ..Their habit of laying up food for the future – places them with the bees and wasps, as regards intelligence, second only to man in the animal kingdom' (*ibid.,* C. 177). Lubbock thus sums up the evidence that "ants are exceedingly wise". The anthropoid apes no doubt approach nearer to man in bodily structure than do other animals, but when we consider the habits of ants, their social organisation, their large communities and elaborate habitations, their roadways, their possession of domestic animals, and even, in some cases, of slaves, it must be admitted that they have a fair claim to rank next to man in the scale of intelligence ("Dictionary of the Bible", by Bastings, Vol. I, p. 103). It seems impossible to doubt that in many cases ants behave in a manner that must be considered intelligent, that they learn by experience and that they possess memory. Lubbock goes so far as to conclude the account of his experiment with the remark that "It is difficult altogether to deny them the gift of reason ... their mental power differ from those of men, not so much in kind as in degree" ('Encyclopaedia Britannica', Vol. II, p. 88, 11th Edition) (Maajid, *ibid.,* 425).

8. This shows that "Solomon remained a true Muslim as well as a Prophet of Allah till the end of his time. This is expressly to refute the Christian charge that he had become ungodly in the latter part of his life" (Maajid, *ibid.,* 433).

This also refutes the allegation contained in the "Jewish Encyclopaedia" (Vol. II, p. 440), that when Solomon heard an ant saying to other ants: enter your habitations otherwise the hosts of Solomon will crush you, Solomon showed his arrogance and pride to her, in answer to which the ant said to him: what at all is your reality? You have been born out of a humble drop, whereupon Solomon felt ashamed (vide Tafheemul Quran, *ibid.,* 24).

20. And he took a muster of the Birds and he said: How is it that I see not the Hoopoe,[9] or is it that he is among the absentees?

٢٠-وَتَفَقَّدَ الطَّيْرَ فَقَالَ
مَالِيَ لَآ أَرَى الْهُدْهُدَ ۖ
أَمْ كَانَ مِنَ الْغَآئِبِينَ ○

21. I will certainly punish him with a severe punishment or slaughter him, or he brings, to me a clear reason.

٢١-لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا
أَوْ لَأَاذْبَحَنَّهُۥٓ أَوْ لَيَأْتِيَنِّي بِسُلْطَٰنٍ مُّبِينٍ ○

22. And he (i.e. Hoopoe) tarried not long: he (returned soon[10] and) said: I have compassed (the territory) which you have not compassed (as yet),[11] and I have come to you from Saba[12] with sure tidings.

٢٢-فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ
أَحَطتُ بِمَا لَمْ تُحِطْ بِهِۦ
وَجِئْتُكَ مِن سَبَإٍۭ بِنَبَإٍ يَقِينٍ ○

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9. The Hoopoe is a light, graceful creature, with elegant plumage of many colours, and a beautiful yellow crest on his head, which entitles him to be called a royal bird (Yusuf Ali, *ibid.,*). Apparently of feeble wing-power, Hoopoe "is capable of very extended flights, as is testified by its wandering habits (for it occasionally makes its appearances in places very far removed from its usual haunts), and also by the fact that when pursued by a falcon, it will rapidly mount to an extreme height and frequently effect its escape from the enemy" ('Encyclopaedia Britannica', Vol. XIII, p. 676, 11th Edition). It is "a Palestinian bird. In winters it is in and near Egypt, and returns to Palestine in March ... The Arabs, who call it *hud-hud,* from its cheery cry, ascribe to it the power of discovering water and of revealing secrets. In the late Jewish legends respecting Solomon, the Hoopoe plays a great part in connection with the Queen of Sheba" ("Encyclopaedia Biblical", C. 2107) (Maajid, *ibid.,* 434-A).

10. It is said in the "Jewish Encyclopaedia" that one day, the king, observing that the mountain-cock or hoopoe was absent, ordered that the bird be summoned forthwith. When it arrived, it declared that it had for three months been flying hither and thither seeking to discover some country not yet subjected to Solomon, and had at length found a land in the East, exceedingly rich in gold, silver, and plants, whose capital was called Kitor, and whose ruler was a woman, known as the 'Queen of Sheba' (Vol, XI, p, 443) (Maajid, *ibid.,* 439).

11. As regards the statement of the Hoopoe "I have compassed that which you have not compassed (as yet)" does not indicate that Solomon was totally ignorant of Sheba. His kingdom extended all over Palestine and Syria upto northern bank of the Red Sea (Bay of Aqabah). He could not be unaware of the Southern bank of the Red Sea (i.e. Yemen) where the people of Sheba were settled which was also an important international port route. Further, from the "Zabur" (Psalms) it is clear that, before Solomon, his father David was also well aware of it (see Psalms, 72:1-2, 10-11) (vide Tafheemul Quran, *ibid.,* 29).

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23. Indeed I found (there) a woman[13] ruling over them, and she has been given (abundance) of all things[15] and she has a magnificent throne.

٢٣- إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ○

24. I found her and her people worshipping the Sun[15] instead of Allah; Satan has made their deeds fairseeming to them and has thus turned them from the (Right) Path; so they do not go aright –

٢٤- وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ○

25. So that they worship not Allah Who brings to light what is hidden in the heavens and the earth, and knows what you hide and what you make manifest.

٢٥- أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ○

Thus actually what the Hoopoe meant was that the information which he had brought regarding the Queen of Sheba and her people had not as yet come to Solomon (*ibid.*).

12. Sheba was "a city in Yemen, said to have been three days' journey (say 50 miles) from the city of San'aa. A recent German explorer, Dr. Hans Helfritz, claims to have located it in what is now Hadhramaut Territory. The famous dam of Ma'aarib made the country very prosperous, and enabled it to attain a high degree of civilization. The Queen of Sheba therefore rightly held up her head high until she beheld the glories of Solomon" (Yusuf Ali, Vol, II, Note 326).

13. The learned scholars are unanimous on the point that this refers to the Queen of Sheba, named Bilqis, who ruled over Sheba. She came apparently from Yemen but she had affinities with Abyssinia and possibly ruled over Abyssinia also. "The Abyssinians possess a traditional history called "The Book of the Glory of Kings" (Kebra Naqast), which has been translated from Ethiopic into English by Sir E.A. Wallis Budge (Oxford, 1932). It gives an account of the Queen of Sheba and her only son Menyelek I, as founders of the Abyssinia dynasty" (Yusuf Ali, Vol. II, Note 3264).

14. In the "Encyclopaedia of Religion and Ethics" it is said, "The wealth and luxury of Yemen were proverbial among the Greeks and Romans, and their tales had a solid foundation. The monuments show the stools, chairs, and coaches of which they speak, and tell of gold (gilded?) statues. The buildings and inscriptions that cover the country tell of its wealth, and show that the people were skilled masons. They must have been capable engineers to build the dam at Ma'aarib and the tanks at Aden." (Vol. X, p. 883).

15. Ibne Ishaq has written that the people of Saba were named after one of their remote ancestors whose name was *Abade Shams* (the 'servant of the sun' or the worshipper of the sun) and whose title was *Saba* (vide Tafheemul Quran, *ibid.*, 30).

26. Allah! there is no god but He – the Lord of the Magnificent Throne.[16]

٢٦- اَللّٰهُ لَآ اِلٰهَ
اِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ○ السجدة

27. He (i.e. Solomon) said: We will see whether you have told the truth or you are of the liars.

٢٧- قَالَ سَنَنْظُرُ اَصَدَقْتَ
اَمْ كُنْتَ مِنَ الْكٰذِبِيْنَ ○

28. Go with this letter of mine,[17] and cast it down to them, then draw back from them, and see what (answer) they return.

٢٨- اِذْهَبْ بِّكِتٰبِيْ هٰذَا فَاَلْقِهْ اِلَيْهِمْ
ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُوْنَ ○

29. She (i.e. the Queen) said: O chiefs! indeed an honourable letter has been cast down to me.

٢٩- قَالَتْ يٰٓاَيُّهَا الْمَلَؤُا
اِنِّيْٓ اُلْقِيَ اِلَيَّ كِتٰبٌ كَرِيْمٌ ○

30. Indeed it is from Solomon, and indeed it is in the Name of Allah, the most Gracious the most Merciful.

٣٠- اِنَّهٗ مِنْ سُلَيْمٰنَ وَاِنَّهٗ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۙ

31. Be not arrogant against me, and come to me as Muslims (i.e. submitting to Allah).

٣١- اَلَّا تَعْلُوْا عَلَيَّ
وَاْتُوْنِيْ مُسْلِمِيْنَ ۧ ع

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16. On recitation of verse 26 these should be performance of a prostration to Allah known as *Sajdah-tul-Tilawat* (vide comments on verse 206 of Chapter 7).

17. According to the 'Jewish Encyclopaedia', also "Solomon caused a letter to be tied to the hoopoe's wing, which the bird delivered to the Queen toward the evening as she was going out to make her devotions to the sun" (Vol. XI, p. 443) (Maajid, *ibid.,* 449).

It may be noted that the use of birds as letter-carriers need not surprise the modem mind. As it is said in the 'Encyclopaedia Britannica', "the use of homing pigeons to carry messages is as old as Solomon and the ancient Greeks, to whom the art of training the birds came probably from the Persians, conveyed the names of Olympic victors to their various cities by this means. Before the electric telegraph, this method of communication had a considerable vogue amongst stockbrokers and financiers" (Vol. XVII, p. 921) (Maajid, *ibid.,* 448).

SECTION 3[1]

32. She said: O Chiefs! advise me in (this) affair of mine: I never decide an affair except in your presence.[2]

٣٢- قَالَتْ يٰٓاَيُّهَا الْمَلَؤُا اَفْتُوْنِيْ فِيْٓ اَمْرِيْ ۚ مَا كُنْتُ قَاطِعَةً اَمْرًا حَتّٰى تَشْهَدُوْنِ ○

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1. The previous Section concluded with the delivery of the letter of Solomon by the Hoopoe to the Queen of Sheba and her seeking advice from the chiefs about it. In continuation of it, Section 3 gives the narration about her counselling with the chiefs, and their offer to do whatever she commanded. As a shrewd ruler however, she decides to probe into the desire of Solomon, and sent valuable gifts to him instead of a direct reply to his letter. She knew she could not face the might of Solomon. She therefore surrendered and accepted the Faith at his hands.

Section 3 consists of 13 verses i.e. verses 32 to 44. Verses 32 to 35 refer to the talk between the Queen and her chiefs. In these verses it is said that she said: O Chiefs! Advise me in (this) affair of mine! I never decide an affair except in your presence. They said: We are endued with strength and given to vehement war: but the command is yours; therefore consider what you will command: She said: Surely the kings when they enter a town (after victory), ruin it, and make the noblest of its people (to be) its meanest, and so will they do. So verily I am going to send a present to them, and see with what (answer) the envoys come back.

Verses 36 and 37 refer to Solomon's answer to the envoy of the Queen, saying: so when he (the envoy) came to Solomon, he said: what! will you help me with wealth? But that which Allah has given me is better than that which He has given you. Nay! it is you who rejoice in your present! Go back to them. Then surely we will come to them with hosts which they shall have no power to withstand, and we will expel them from there in disgrace, and they shall be humbled.

Verses 38 to 41 refer to the bringing of the throne of the Queen by an attendant of Solomon, and its transformation at his command. According to these verses, he (i.e. Solomon) said (to his chiefs): O Chiefs! which of you can bring to me her throne before they come to me in submission? A giant from the Jinns said: I will bring it to you before you rise up from your place; indeed I am strong for it (and) trustworthy (for this job). The One who had the Knowledge of the Book (of Allah) said: I will bring it to you before the twinkling of your eye! Then, when he (i.e. Solomon) saw it (i.e. the throne) placed firmly before him, he said: this is by the Grace of my Lord that he may try me whether I am grateful or ungrateful! and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful then truly my Lord is Self-Sufficient, Munificent! He (i.e. Solomon) said: transform her throne (beyond recognition) for her: let us see whether she is guided (to the truth) or is of those who receive no guidance.

Verses 42 to 44 refer to coming of the Queen and her acceptance of Faith, saying: so when she came, it was said (to her): Is your throne like this? She said: It is as though it were the same; and knowledge was bestowed on us in advance of this, and we have been Muslim. And that which she used to worship, instead of Allah, prevented her. Surely she was of an unbelieving people. It was said to her: enter the palace. But when she saw it, she deemed it to be a pool and bared here legs. He (i.e. Solomon) said: verily it is a palace made smooth with glass. She said: My Lord! I have indeed wronged my self; and (now) I submit with Solomon to Allah the Lord of the Worlds.

2. In this connection, in the 'Jewish Encyclopaedia', it is said, "In terror she consulted with her elders and princes, who, however, knew nothing of Solomon" (Vol. XI, p. 235). To quote

33. They said: We are endued with strength and given to vehement war: but command is yours; therefore consider what you will command.

٣٣-قَالُوْا نَحْنُ اُولُوْا قُوَّةٍ
وَّاُولُوْا بَاْسٍ شَدِيْدٍ ۙ وَّالْاَمْرُ اِلَيْكِ
فَانْظُرِيْ مَاذَا تَاْمُرِيْنَ ○

34. She said: Surely the kings, when they enter a town, ruin it, and make the noblest of its people its meanest, and so will they do.

٣٤-قَالَتْ اِنَّ الْمُلُوْكَ اِذَا دَخَلُوْا قَرْيَةً
اَفْسَدُوْهَا وَجَعَلُوْٓا اَعِزَّةَ اَهْلِهَآ اَذِلَّةً ۚ
وَكَذٰلِكَ يَفْعَلُوْنَ ○

35. So verily I am going to send a present[3] to them, and see with what (answer) the envoys come back.

٣٥-وَاِنِّيْ مُرْسِلَةٌ اِلَيْهِمْ بِهَدِيَّةٍ
فَنٰظِرَةٌ ۢ بِمَ يَرْجِعُ الْمُرْسَلُوْنَ ○

36. So when he (the envoy) came to Solomon, he said: What! will you help me with wealth? But that which Allah has given me is better than that which He has given you! Nay! it is you who rejoice in your present!

٣٦-فَلَمَّا جَآءَ سُلَيْمٰنَ قَالَ
اَتُمِدُّوْنَنِ بِمَالٍ ۖ فَمَآ
اٰتٰىنِيَ اللّٰهُ خَيْرٌ مِّمَّآ اٰتٰىكُمْ ۚ
بَلْ اَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُوْنَ ○

37. Go back to them, Then surely we will come to them with hosts which they shall have no power to withstand, and we will expel them from there in disgrace, and they shall be humbled.

٣٧-اِرْجِعْ اِلَيْهِمْ فَلَنَاْتِيَنَّهُمْ
بِجُنُوْدٍ لَّا قِبَلَ لَهُمْ بِهَا
وَلَنُخْرِجَنَّهُمْ مِّنْهَآ اَذِلَّةً
وَّهُمْ صٰغِرُوْنَ ○

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another writer "Now when Queen of Sheba received this letter, she sent in haste for her elders and counselors to ask their advice as to the nature of her reply" (Polano, 'The Talmud', p. 202) (Maajid, Vol. II, Part XIX, Note 455).

3. As regards the gifts sent by the Queen, it is said in the "Jewish Encyclopaedia", "then she freighted several vessels with all kinds of treasures, and selected 6000 boys and girls, all of the same age, stature, and dress, and sent them with a letter to Solomon, acknowledging her submission to him and promising to appear before him within three years from that date"

38. He said: O Chiefs! which of you can bring to me her throne before they come to me in submission?

٣٨- قَالَ يٰٓاَيُّهَا الْمَلَؤُا اَيُّكُمْ يَاْتِيْنِيْ
بِعَرْشِهَا قَبْلَ اَنْ يَّاْتُوْنِيْ مُسْلِمِيْنَ ○

39. A giant from the Jinns said: I will bring it to you before you rise up from your place; and indeed I am strong for it (and) trustworthy.

٣٩- قَالَ عِفْرِيْتٌ مِّنَ الْجِنِّ اَنَا اٰتِيْكَ بِهٖ
قَبْلَ اَنْ تَقُوْمَ مِنْ مَّقَامِكَ ۚ
وَاِنِّيْ عَلَيْهِ لَقَوِيٌّ اَمِيْنٌ ○

40. The One who had the knowledge of the Book said: I will bring it to you before the twinkling of your eye! Then when he saw it placed firmly before him, he said: This is by the Grace of my Lord that He may try me whether I am grateful or ungrateful! and whoever is grateful, he is grateful only for his own soul; and whoever is ungrateful, then truly my Lord is Self-Sufficient, Supreme in Honour!

٤٠- قَالَ الَّذِيْ عِنْدَهٗ عِلْمٌ مِّنَ الْكِتٰبِ
اَنَا اٰتِيْكَ بِهٖ قَبْلَ اَنْ يَّرْتَدَّ اِلَيْكَ طَرْفُكَ ؕ
فَلَمَّا رَاٰهُ مُسْتَقِرًّا عِنْدَهٗ
قَالَ هٰذَا مِنْ فَضْلِ رَبِّيْ ۖ
لِيَبْلُوَنِيْٓ ءَاَشْكُرُ اَمْ اَكْفُرُ ؕ
وَمَنْ شَكَرَ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ
وَمَنْ كَفَرَ
فَاِنَّ رَبِّيْ غَنِيٌّ كَرِيْمٌ ○

41. He said: transform her throne for her: Let us see whether she is guided or is of those who receive no guidance.

٤١- قَالَ نَكِّرُوْا لَهَا عَرْشَهَا
نَنْظُرْ اَتَهْتَدِيْٓ
اَمْ تَكُوْنُ مِنَ الَّذِيْنَ لَا يَهْتَدُوْنَ ○

42. So when she came, it was said: Is your throne like this? She said: It is as though it were the same; and knowledge was bestowed on us in advance of this, and we have been Muslims.

٤٢- فَلَمَّا جَآءَتْ قِيْلَ اَهٰكَذَا
عَرْشُكِ ؕ
قَالَتْ كَاَنَّهٗ هُوَ ۚ
وَاُوْتِيْنَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِيْنَ ○

43. And that which she used to worship, instead of Allah, prevented her. Surely she was of an unbelieving people.

٤٣-وَصَدَّهَا مَا كَانَتْ تَّعْبُدُ مِنْ
دُوْنِ اللّٰهِ ؕ اِنَّهَا كَانَتْ مِنْ قَوْمٍ كٰفِرِيْنَ ○

44. It was said to her: enter the palace. But when she saw it, she deemed it to be a pool and bared her legs. He said: verily it is a palace made smooth with glass.[4] She said: O my Lord! indeed I have wronged myself, and (now) I submit with Solomon to Allah, the Lord of the Worlds.[5]

٤٤-قِيْلَ لَهَا ادْخُلِي الصَّرْحَ ۚ
فَلَمَّا رَاَتْهُ حَسِبَتْهُ لُجَّةً
وَّكَشَفَتْ عَنْ سَاقَيْهَا ؕ قَالَ اِنَّهٗ صَرْحٌ
مُّمَرَّدٌ مِّنْ قَوَارِيْرَ ؕ
قَالَتْ رَبِّ اِنِّيْ ظَلَمْتُ نَفْسِيْ
وَاَسْلَمْتُ مَعَ سُلَيْمٰنَ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○ ع

(Vol. XI, p. 443). According to the Talmud also, "She sent a vessel, carrying many presents of different metals, minerals, and precious stones, to Solomon" (Polano, 'The Talmud', p. 202) (Maajid, *ibid.,* 462).

4. In the 'Jewish Encyclopaedia' it is said, "On being informed of her arrival, Solomon sent his chief minister Benaiah, to meet her, and then seated himself in a glass pavilion. The queen, thinking that the king was sitting in water, lifted her dress, which caused Solomon to smile" (Vol. XI, p. 443). Further, "on her arrival he received her in a glass house. Thinking that Solomon was sitting in the water, she lifted up her skirt, whereupon he noticed hair on her feet" (*ibid.,* p. 236). To quote from the Talmud, "Solomon prepared to receive his visitor in an apartment laid and lined with glass, and the queen at first was so deceived by the appearance that she imagined the king to be sitting in the water" (Polano, 'The Talmud', p. 203). Yet another writer says, "In the second Targum on the Book of Esther we read that Solomon received the queen seated on a throne upon a floor of glass. She thought that he was sitting in the midst of water" ('Solomon: His life and Times', by Farros, p. 135). (Maajid, *ibid.,* 498). It is also said that, "Solomon made the whole building entirely of white stone, and cedar wood, and gold, and silver. He also adorned the roofs and walls with stones set in gold, and beautified them thereby in the same manner as he had beautified the temple of God with the like stones" ('Antiquities of the Jews' by Josephus, VIII, 5:1, 2) (Maajid, *ibid.,* 499).

5. According to the Old Testament, "And she said to the king ... Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel" (I Kings, 10:6-9). In the words of Polano, "And when the queen had tested Solomon's wisdom, and witnessed his significance, she said ... Blessed be the Lord thy God, who hath placed thee on a throne to rule righteously and in Justice" (Polano, 'The Talmud', p. 203). Later reports add that this queen was married to Solomon and bore him a son, a proginator of the whole race of the Ethiopian Kings. "Every legitimate *neguson negust,* or king of kings, traces his descent from the union of king Solomon with the queen of Sheba. The substance of the claim is supported by the presence today of some 70,000 Jews in the southern provinces of Abyssinia" ('Universal History of the World', by Hammerton, Vol. VI, p, 3404) (Maajid, *ibid.,* 501).

SECTION 4[1]

45. And We sent to the Samood their brother Swalih,[2] saying: Serve Allah. But behold! they became two parties contending with each other.[3]

٤٥-وَلَقَدْ أَرْسَلْنَآ إِلَىٰ ثَمُودَ أَخَاهُمْ
صَٰلِحًا أَنِ اعْبُدُوا اللَّهَ
فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ○

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1. In the previous Sections of this Chapter Qur'an spoke of some salient features of human character relating to two opposite personalities having monarchial powers in the land. One, the arrogance of Pharaoh and his pitiable doom, and the other, depicting thankfulness of Solomon and his righteousness and humility as a Prophet and Servant of Allah. Acceptance of truth by the Queen of Sheba, after renouncing deity-worship and submission to Solomon and Islam, resulted in good to her and her people in this very world. In continuation of it, in Section 4, Qur'an speaks of the result of arrogance by two primitive Arab nations i.e. the Samood and the people of Lot. These have a special significance to make the non-believers of Mecca realise the ultimate unfortunate result of arrogance and opposition to the Word of Allah.

Section 4 consists of 14 verses i.e. verses 45 to 58. Verses 45 to 53 speak of the opposition of Prophet Swalih by his own people, the Samood. In these verses it is said: And We sent to the Samood, their brother Swalih, saying: Serve Allah. But behold! they became two parties, contending with each other. He (Swalih) said: O my people! why do you seek to hasten on the evil (demand for punishment) in preference to good? If only you ask Allah for forgiveness, you may (hope to) be favoured with mercy .They said: We augur ill omen (lack luck) from you and those that are with you. He (Swalih) said: your ill omen is with Allah; nay, you are a people who are under trial. And there were in the city nine men of a family who made mischief in the land, and did not act aright (to reform themselves and submit to Allah). They said: (let us) swear a mutual oath by Allah that we shall make a night attack on him (i.e. Swalih) and his people, then we shall say to his heir (in case they demand vengeance): we did not witness the slaughter of his people, and we are positively telling the truth. And they plotted and planned, and we (too) planned while they perceived not. See, then, what was the end of their plot – this, that We destroyed them and their people, all (of them). Now such were their houses – in utter ruin –because they practised wrong-doing. Verily there is a Sign in this for a people of knowledge. And We saved those who believed and who practised righteousness.

Verses 54 to 58 speak of the opposition of Prophet Lot by his people. In these verses it is said: and (We also sent) Lot (to his people). Behold, he said to his people: What! do you commit indecency (in broad day light) while you see? What! do you indeed approach men lustfully rather than women? Nay, you are a people grossly ignorant (i.e. unmindful of its consequences)! But the answer of his people was not other than this that they said: Turn out the followers of Lot from your town: these are indeed men who want to be clean and pure (as their hall-mark)! But we saved him (i.e. Lot) and his family, except his wife: We ordained her to be of those who remained behind. And We rained down on them a shower (of brimstone), and evil was the shower on those who were admonished (of dire consequences of their misdeeds).

2. The narration about the Prophetic mission of Prophet Swalih, his preaching among the Samood people, and the latter's rejection of the Divine Message and their destruction, has

Contd.....

46. He said: O my people! why do you seek to hasten on the evil in preference to the good? If only you ask Allah for forgiveness, you may (hope to) be favoured with mercy.[4]

٤٦- قَالَ يٰقَوْمِ لِمَ تَسْتَعْجِلُوْنَ
بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۚ
لَوْلَا تَسْتَغْفِرُوْنَ اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ○

47. They said: We augur ill omen (bad luck) from you[5] and those that are with you. He said: Your ill omen is with Allah; nay, you are a people who are under trial.

٤٧- قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَّعَكَ ۚ
قَالَ طٰٓئِرُكُمْ عِنْدَ اللّٰهِ
بَلْ اَنْتُمْ قَوْمٌ تُفْتَنُوْنَ ○

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already appeared in detail in verses 73 to 79 of Chapter 7 (*A'araaf*), verses 61 to 68 of Chapter 11 (*Hud*) and verses 141 to 159 of Chapter 26 (*Shu'araa*), and our comments thereon. Here reference is made to the division of the Samood in two groups contending each other in respect of Prophet Swalih, and as, Abdullah Yusuf Ali puts it, "the point here is the secret plot of the "nine men" against the man of God, whose teaching, they thought, brought them ill-luck; but what they called ill-luck was the just punishment from God for their own ill-deeds. Their plot was foiled, and the whole community, which was involved in evil, was destroyed," (Vol. II, Note 3283).

3. In this connection in Chapter 7 (*A'araaf*) also it is said, "the arrogant chiefs of his people said (sarcastically) to those who were weak and who believed from among them: Do you (really) know that Swalih is one sent by his God? They said: Surely we are believers in (the revelation) with which he has been sent. Those who were haughty, said: Surely we are disbelievers in that which you believe (verses 75 and 76).

Similar situation also arose in case of the Holy Prophet Muhammad (ﷺ) when he invited the Quraish of Mecca to submit to the Absolute unity of Allah, and, on that occasion too, the Quraish were divided in two groups and started contending among themselves (Tafheemul Quran, Vol. III, Chapter 27, Note 58).

4. In this connection it may be noted that, according to verse 77 of Chapter 7 (*A'araaf*), those who opposed Prophet Swalih, said: O Swalih! Bring us that with which you threaten us, if you are of the Messengers". Thus those who rejected the word of Prophet Swalih, also demanded the punishment by way of arrogance and transgression; but Swalih, out of extreme sympathy for his people, asked them not to hasten for the punishment but seek forgiveness from Allah for their sins by submitting to His Commands.

5. As regards the allegation of ill-luck against Prophet Swalih, it may be noted that according to verse 18 Chapter 36 (*Yaa Seen*), another nation made a similar allegation against their Prophet saying, "surely we augur evil from you". Similar allegation was also made by the people of Pharaoh against Prophet Moses (*A'araaf,* 7:131). Similar was the position as regards the opponents of the' Holy Prophet Mohammad (ﷺ) at Mecca (Tafheemul Quran, *ibid.,* 60).

48. And there were in the city Nine Men of a family, who made mischief in the land, and would not act aright.

٤٨- وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ
يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ○

49. They said: Swear a mutual oath by Allah that we shall make a secret night attack on him[6] and his people, then we shall say to his heir (when he seeks vengeance); we did not witness the slaughter of his people, and we are positively telling the truth.

٤٩- قَالُوا تَقَاسَمُوا بِاللَّهِ
لَنُبَيِّتَنَّهُ وَأَهْلَهُ
ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ
أَهْلِهِ وَإِنَّا لَصَادِقُونَ ○

50. And they plotted and planned, and We (too) planned while they perceived not.

٥٠- وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا
وَهُمْ لَا يَشْعُرُونَ ○

51. See, then, what was the end of their plot – this, that We destroyed them[7] and their people, all (of them).

٥١- فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ
أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ○

52. Now such were their houses – in utter ruin – because they practised wrong-doing. Verily there is a Sign in this for a people of knowledge.

٥٢- فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا
إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَعْلَمُونَ ○

53. And We saved those who believed and who practised righteousness.

٥٣- وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ○

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6. The cruel hearted opponents of Swalih, however, made a plan to kill him and his true followers through a sudden night attack. Exactly the same was the plan of the non-believing Quraish of Mecca who also planned a night attack to kill the Holy Prophet; and just as the opponents of Swalih feared vengeance by his people, the non-believing Quraish of Mecca also feared the next-of-kin of the Holy Prophet and, therefore, the plan on both occasions was such that none could be singly held responsible for the murder.

7. At another place (vide *Hud,* 11:67) it is said that they were destroyed by a mighty earthquake, preceded by a mighty rumbling blast.

54. And (We also sent) Lot.[8] Behold, he said to his people; What! do you commit indecency while you see?

٥٤- وَلُوطًا إِذْ قَالَ لِقَوْمِهِ
أَتَأْتُونَ الْفَاحِشَةَ وَأَنتُمْ تُبْصِرُونَ ○

55. What! do you indeed approach men lustfully rather than women? Nay, you are a people grossly ignorant!

٥٥- أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّن
دُونِ النِّسَاءِ ۚ بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ ○

56. But the answer of his people was not other than this that they said: Turn out the followers of Lot from your town; these are indeed men who want to be clean and pure![9]

٥٦- فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا
أَن قَالُوا أَخْرِجُوا
آلَ لُوطٍ مِّن قَرْيَتِكُمْ ۖ
إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ○

57. But We saved him (i.e. Lot) and his family, except his wife: We ordained her to be of those who remained behind.

٥٧- فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۖ
قَدَّرْنَاهَا مِنَ الْغَابِرِينَ ○

58. And we rained down on them a shower (of brimstone), and evil was the shower on those who were admonished.

٥٨- وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ
فَسَاءَ مَطَرُ الْمُنذَرِينَ ۝ ع ١٢

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8. The narration about the Prophetic mission of Prophet Lot, his preaching among the sinning people, their opposition to the Prophetic Message resulting in their destruction, has been given in detail in verses 80 to 84 of Chapter 7 (*A'araaf*), verses 77 to 83 of Chapter 11 (*Hud*), verses 160 to 175 of Chapter 26 (*Shu'araa*); and also in Section 5 of Chapter 21 (*Ambia*), Sections 3 and 4 of Chapter 29 (*Ankaboot*), Section 4 of Chapter 37 (*Saaffaat*), and Section 2 of Chapter 54 (*Qamar*), and our comments thereon.

Here, however, the reference to the story is very short, but, as Abdullah Yusuf Ali puts it, "the point emphasised here is that the crime of the Cities of the Plain was against their own nature, and they saw its enormity, and yet they indulged in it. Can degradation go further? His wife was not apparently a Believer. Her previous sympathy with the sinful people "destined her" (verses 57) to a miserable end, as she lagged behind and shared in the destruction of her kinsfolk:' (Vol. II, Note 3289).

9. Thus, instead of being ashamed on account of consciousness of their guilt, they attacked the pure ones with their sarcasms, as if, not they, but the pure ones were in the wrong in trying to set them on the right way (Yusuf Ali, Vol. II, Note 3291).

SECTION 5[1]

59. Say: Praise be to Allah, and peace on His servants whom He has chosen.[2] Is Allah better, or what they associate (with Him)?[3]

٥٩- قُلِ الْحَمْدُ لِلّٰهِ وَسَلٰمٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى ؕ آٰللّٰهُ خَيْرٌ اَمَّا يُشْرِكُوْنَ ۝

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1. In continuation of the reference to the destruction of the rejectors of the Prophets of Allah in the previous Section, Section 5 begins with the Praise to Allah and salutation to his righteous servants whom He chose as His Messengers. This Section also speaks of the Absolute Unity of Allah and His total control over the universe with reference to the natural phenomena round the world.

Section 5 consists of 8 verses i.e. verses 59 to 66, which speak of the Absolute Unity of Allah and His Absolute Authority over the universe with reference to the natural phenomena round the world. In these verses it is said: Say, 'Praise be to Allah, and peace on His servants' whom He has chosen (as His Messengers for guidance of mankind). Is Allah better, or what they (i.e. the idolaters) associate (with Him)? Or, He Who has created the heavens and the earth, and Who sends down for you rain from the sky? Then We cause to grow thereby gardens – full of beauty and delight. It is not in your power to cause the growth of the trees in them. Is there, another god besides Allah? Nay, they are a people who deviate from justice. Or, Who has made the earth firm (to live in), and made in its midst rivers, and raised on it mountains, and placed between the two seas a barrier? Is there another god besides Allah? Nay, most of them know not. Or, Who listens to the (prayers of the) distressed one when he calls on Him, and removes the suffering, and makes you (mankind) inheritors of the earth? Is there another god besides Allah? Little it is that you pay heed! Or, Who guides you through the depth of darkness on land and sea, and Who sends the winds as heralds of good news going before His Mercy? Is there another god besides Allah? Exalted be Allah above what they associate (with Him)! Or, who originates the creation, then repeats it, and Who gives you sustenance from heaven and earth ? Is there another god besides Allah? Say: bring your proof, if you are truthful! Say: none in the heavens and the earth, except Allah, knows the Unseen; and they do not know when they shall be raised up (on Resurrection). Nay, their knowledge reaches not the Hereafter; nay, they are in doubt about it; nay, they are quite blind to it!

2. In the context of the previous Section, as Abdullah Yusuf Ali puts it, "God's revelation having been described as Light, Guidance, and Mercy, we ought all to be grateful to God for vouchsafing His revelation. We ought also to appreciate the services of God's Messengers, who are chosen to deliver His Message: we ought to send salutations of peace on them, instead of plotting, as the wicked do, for their removal or persecution, or banishment or death" (Vol. II, Note 3292).

3. This in fact was to make the idolaters, and others of their clan, realise their folly in worshipping the false deities, knowing fully well that they could neither benefit their worshippers nor cause any harm to their opponents.

It is said that whenever the Holy Prophet used to recite this verse; he immediately thereafter also used to say, *Balillaaho Khairun Ho'wa Abqa Wa Ajalla Wa Akrama,* i.e. Nay, Allah is Better, and He is Eternal and He is Supreme and Honoured (Tafheemul Quran, Vol. III, Chapter 27, Note 72).

PART XX – (*AMMAN KHALAQA*)

60. Or, He Who has created the heavens and the earth, and Who sends down for you water (rain) from the sky? Then We cause to grow thereby gardens, full of beauty and delight. It is not in your power to cause the growth of the trees in them. Is there another god besides Allah?[4] Nay! they are a people who deviate from justice.

٦٠- أَمَّنْ خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ
وَأَنْزَلَ لَكُمْ مِّنَ السَّمَآءِ مَآءً ۚ
فَأَنْۢبَتْنَا بِهٖ حَدَآئِقَ ذَاتَ بَهْجَةٍ ۚ
مَا كَانَ لَكُمْ أَنْ تُنْۢبِتُوْا شَجَرَهَا ۗ
أَءِلٰهٌ مَّعَ اللّٰهِ ۗ
بَلْ هُمْ قَوْمٌ يَّعْدِلُوْنَ ۝

61. Or, Who has made the earth firm (to live in), and made in its midst rivers, and raised on it mountains, and placed between the two seas a barrier? Is there another god besides Allah? Nay! most of them know not.

٦١- أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا
وَّجَعَلَ خِلٰلَهَآ أَنْهٰرًا وَّجَعَلَ لَهَا رَوَاسِيَ
وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ
أَءِلٰهٌ مَّعَ اللّٰهِ ۗ
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُوْنَ ۝

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4. The idea of putting this question, after referring to the natural phenomena, blessings affecting the life of mankind, origination and resurrection of creation, as proof of Absolute Unity and Authority of Allah the Almighty in verses 60 to 64, is not to know some thing new and surpassing human intelligence because the answer to it is too obvious. The purpose merely is to give a final word in the form of warning to the non-believers so that per chance they may see to reason and mend their ways. This is also the reason that nothing has been said in answer to each question, and the question has been repeatedly put without waiting for the answer, obviously, because the realities pointed out before putting the question cannot be controverted or denied. This is also exactly according to the Arabic usage. When something is already known, and the idea is merely to expose the foolishness or ignorance of the opponent, the matter is put only in the form of a question (Tadabbure Quran, Vol. IV, p. 755).

In this connection we may note that Qur'an points out the foolishness of the non-believers in worshipping false deities, inspite of being convinced of the Absolute Unity of Allah, in verses 9 and 87 of Chapter 43 (*Zukhruf*), in verse 63 of Chapter 29 (*Ankaboot*) and in verse 31 of Chapter 10 (*Yunus*) also.

62. Or, Who listens to the distressed[5] one when he calls on Him, and removes the suffering, and makes you (mankind) inheritors of the earth? Little it is that you pay heed!

٦٢- أَمَّن يُّجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ
وَيَكْشِفُ السُّوٓءَ وَيَجْعَلُكُمْ
خُلَفَآءَ الْأَرْضِ ۗ
ءَإِلَٰهٌ مَّعَ اللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ۝

63. Or, Who guides you through the depth of darkness on land and sea, and Who sends the winds as heralds of good news going before His Mercy? Is there another god besides Allah? Exalted be Allah above what they associate (with Him)!

٦٣- أَمَّن يَّهْدِيكُمْ فِى ظُلُمَٰتِ الْبَرِّ وَالْبَحْرِ
وَمَن يُّرْسِلُ الرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ
رَحْمَتِهِۦٓ ۗ
ءَإِلَٰهٌ مَّعَ اللَّهِ ۚ
تَعَٰلَى اللَّهُ عَمَّا يُشْرِكُونَ ۝

64. Or, Who originates the Creation, then repeats it, and Who gives you sustenance from heaven and earth? Is there another god besides Allah? Say: Bring forth your proof, if you are truthful!

٦٤- أَمَّن يَّبْدَؤُا۟ الْخَلْقَ ثُمَّ يُعِيدُهُۥ
وَمَن يَرْزُقُكُم مِّنَ السَّمَآءِ وَالْأَرْضِ ۗ
ءَإِلَٰهٌ مَّعَ اللَّهِ ۚ
قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ۝

65. Say: none in the heavens and the earth, except Allah, knows the Unseen; and they do not know when they shall be raised up.

٦٥- قُل لَّا يَعْلَمُ مَن فِى السَّمَٰوَٰتِ
وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۚ
وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ۝

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5. The word *Mudtarra,* in verse 62, is derived from the word *Idtarar,* which signifies painful anxiety or worry on account of incapability of achieving the desired goal due to any reason, and this actually happens when there is no one to help or console in distress. Accordingly, *Mudtarra* is one who suffers from this mental agony and for whom there is no hope or source of succour other than beseeching Divine help. This is according to the view of Sudi, Zun Noon of Egypt, Sehl bin Abdullah (Qurtabi). For a person in distress the Holy Prophet has said that he should pray to Allah saying: "O Allah! I hope for Your Mercy. Therefore, do not entrust me, even for a single moment, to myself, and set right all my affairs. There is no "Ilah" or God besides You" (Qurtabi).

66. Nay, their knowledge reaches not the Hereafter; nay, they are in doubt about it; nay, they are quite blind to it![6]

٦٦- بَلِ ادّٰرَكَ عِلْمُهُمْ فِي الْاٰخِرَةِ ۚ بَلْ
هُمْ فِيْ شَكٍّ مِّنْهَا ۚ
بَلْ هُمْ مِّنْهَا عَمُوْنَ ۝ ع

SECTION 6[1]

67. And those who disbelieve say: What! when we become dust, and our fathers (too), shall we really be brought forth (again)?

٦٧- وَقَالَ الَّذِيْنَ كَفَرُوْٓا ءَاِذَا كُنَّا تُرٰبًا
وَّاٰبَآؤُنَآ اَئِنَّا لَمُخْرَجُوْنَ ۝

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6. This in fact discloses the exact condition of the mind of the non-believers of Mecca. They were actually in doubt and they sometimes, out of arrogance and envy, denied the Hereafter. Yet practically they also had a sort of idea of being raised on the pay of Judgment, and for that reason they believed in the intercession by their false deities. It is for this reason that Qur'an says, *Balid Daaraka Illmohum fil Aakhera,* i.e. nay, their knowledge reaches not the Hereafter (verse 66).

Even otherwise, "the non-believers are generally materialists, who cannot go beyond the evidence of their physical senses. As to a spiritual vision of the future, their physical senses would only leave them in doubt and uncertainty, while their rejection of the spiritual light makes them blind altogether to the spiritual world" (Yusuf Ali, Vol. II, Note 3304).

1. In the concluding verses of the last Section, Qur'an made reference to the doubts of the non-believers regarding the Hereafter. In continuation of it, Section 6 starts with their doubt relating to the raising to life after the death even when they become dust. Then there is reference to their rejecting the idea of the Hereafter on the plea that this was also told to their ancestors and that it was nothing but tales of the ancients. Then there is answer to the non-believers, as well as, consolation to the Holy Prophet. There is also reference to the Bani Israil who differed in respect of the Messages of Allah, and finally there is the warning of punishment for the non-believers on the Day of Judgment.

Section 6 consists of 16 verses i.e. verses 67 to 82. In verses 67 and 68 Qur'an refers to the doubts of the non-believers regarding the Day of Judgment. In these verses it is said: And those who disbelieve say: when we become dust, and our fathers (too), shall we really be brought forth (again)? Indeed we were promised this – we and our fathers before; these are nothing but tales of the ancients!

In verse 69 the Holy Prophet is commanded by Allah to say (to the disbelievers): Travel in the land, and see what was the end of the guilty (before you).

In verse 70 there is consolation to the Holy Prophet, saying: And grieve not over them, and be not distressed because of what they plot.

Verse 71 again refers to the disbelief of the non-believers in the Day of Judgment, saying that they say: when will this promise (or threat of occurrence of the Day of Judgment come to pass), if you are truthful?

In verse 72 the Holy Prophet is asked to answer: May be, that some of the events, which you seek to hasten on, be in close pursuit to you!

68. Indeed we were promised this – we and our fathers before; these are nothing but tales of the ancients!

٦٨- لَقَدْ وُعِدْنَا هٰذَا نَحْنُ وَاٰبَآؤُنَا
مِنْ قَبْلُ ۙ اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ○

69. Say: Travel in the land, and see what was the end of the guilty.

٦٩- قُلْ سِيْرُوْا فِى الْاَرْضِ فَانْظُرُوْا كَيْفَ
كَانَ عَاقِبَةُ الْمُجْرِمِيْنَ ○

70. And grieve not (O Prophet!) over them, and be not distressed because of what they plot.

٧٠- وَلَا تَحْزَنْ عَلَيْهِمْ
وَلَا تَكُنْ فِىْ ضَيْقٍ مِّمَّا يَمْكُرُوْنَ ○

71. And they say: When will this promise (come to pass), if you are truthful?

٧١- وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ
اِنْ كُنْتُمْ صٰدِقِيْنَ ○

72. Say: May be[2] that some of the events, which you seek to hasten on, may be in close pursuit to you!

٧٢- قُلْ عَسٰٓى اَنْ يَّكُوْنَ
رَدِفَ لَكُمْ بَعْضُ الَّذِىْ تَسْتَعْجِلُوْنَ ○

In verses 73 to 75 it is said: and surely your Lord is full of Grace to the mankind, but most of them are not grateful. And verily your Lord knows all that their hearts hide and all that they reveal. And there is nothing of the Unseen, in the heaven and the earth, but it is (recorded) in a Clear Record.

Verses 76 to 78 refer to the difference of opinion among the Bani Israil regarding the Messages of Allah, It is said: verily this Qur'an explains to the Children of Israil most of the matters in which they differ. And surely it (i.e. Qur'an) is a Guide and a Mercy for the believers. Verily your Lord will decide between them by His Decree and He is the Mighty, the Knowing.

In verses 79 to 82 there is consolation to the Holy Prophet, saying: So put your trust in Allah: Surely you are on the Manifest Truth. Truly you cannot cause the dead to listen, and you cannot cause the deaf to hear the call, when they turn back in retreat. Nor can you be a guide to the blind from straying: you can make none to listen except those who believe in Our Signs, so they submit. And when the Word is fulfilled against them (i.e. the non-believers), We shall bring forth for them a beast, from the earth, that shall speak to them, because people did not believe in Our Signs.

2. The word *'Asa* (may be), in verse 72, according to Abul A'ala Maududi, implies surety and definiteness of the punishment referred to in this verse, and as such this verse is a clear warning that the promised punishment is surely going to overtake the non-believers (Tafheemul Quran, Vol. III, Chapter 27, Note 89).

73. And surely your Lord is Full of Grace to mankind, but most of them are not grateful.

٧٣-وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ
وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ○

74. And verily your Lord knows all that their hearts hide and all that they reveal.

٧٤-وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ
وَمَا يُعْلِنُونَ ○

75. And there is nothing of the Unseen, in the heaven and the earth, but it is in a clear record.

٧٥-وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ
وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ○

76. Verily this Qur'an explains to the Children of Israil most of the matters in which they differ.[3]

٧٦-إِنَّ هَٰذَا الْقُرْآنَ يَقُصُّ عَلَىٰ بَنِي
إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ○

77. And surely it is a Guide and a Mercy for the believers.

٧٧-وَإِنَّهُ لَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ○

78. Verily your Lord will decide between them by His Decree, and He is the Mighty, the Knowing.

٧٨-إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۚ
وَهُوَ الْعَزِيزُ الْعَلِيمُ ۚ

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3. Qur'an refers to the differences among the Children of Israil in verse 93 of Chapter 10 (*Yunus*), and in verse 110 of Chapter 11 (*Hud*) also.

In this connection it may be noted that, "the Jews had numerous sects. Some were altogether out of the pale, e.g., the Samaritans, who had a separate Toraat of their own: they hated the Jews and were hated by them. But even in the orthodox body, there were several sects, of which the following may be mentioned: (1) the Pharisees, who were literalits, formalists, and fatalists, and had a large body of traditional literature, with which they overlaid the Law of Moses; (2) the Sadducees, who were rationalists, and seemed to have doubted the doctrine of the Resurrection or of a Hereafter; (3) the Essenes, who practised a sort of Communism and Asceticism and prohibited marriage. About many of their doctrines they had bitter disputes, which were settled by the Qur'an, which supplemented and perfected the Law of Moses. It also explained clearly the nature of God and of Revelation, and the doctrine of the Hereafter" (Yusuf Ali, Vol. II, Note 3309).

79. So put your trust in Allah: surely you are on the Manifest Truth.

٧٩-فَتَوَكَّلْ عَلَى اللّٰهِ ۖ
إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ○

80. Truly you cannot cause the dead to listen, and you cannot cause the deaf to hear the call, when they turn back in retreat.

٨٠-إِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ
وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ
إِذَا وَلَّوْا مُدْبِرِينَ ○

81. Nor can you be a guide to the blind from straying: you can make none to listen except those who believe in Our Signs, so they submit.

٨١-وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ ۖ
إِنْ تُسْمِعُ إِلَّا
مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ○

82. And when the Word is fulfilled against them, We shall bring forth for them a beast,[4] from the earth, that shall speak[5] to them, because people did not believe in Our Signs.

٨٢-وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ
أَخْرَجْنَا لَهُمْ دَابَّةً مِنَ الْأَرْضِ
تُكَلِّمُهُمْ أَنَّ النَّاسَ
كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ۝ ع

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4. According to Hazrat Abdullah bin Umar, this beast win appear when there will be none to act for good and check from the evil on earth. Ibne Marduyya has noted a Tradition from Abu Saeed Khudri in which it is said that people will give up *Amr bil Ma'roof wa Nahi 'Anil Munkar* (commanding the Good and forbidding the Evil). Allah the Almighty will first bring a final word through a beast. Whether this will be only one beast or many of his offspring will appear all at once or at intervals, has not been explained in the Tradition, but the word *To'kal-le-mu-hum,* in verse 82, imply that the beast will speak to the people and tell them that the promise of the Day of Judgment, which they did not believe in, is now going to be fulfilled. According to a Tradition of the Holy Prophet, this beast will appear on a day after rising of the sun from the west (Muslim). According to other Traditions, reported by Muslim, Ibne Majah, Tirmizi and Ahmad, the Holy Prophet has said that from amongst the Signs, of the Day of Judgment will be the appearance of the Anti-Christ and the *Daabbatul Ard* referred to in this verse, and rising of the sun from the west, etc.

5. As regards the statement that "this beast will speak to the people", there should be no doubt, because Allah the Almighty can give the power of speech to a beast also. In this connection, we may also refer to verse 20 of Chapter 41 (*Haa Meem Sajdah*) in which it is said that "until when they come to it their ears and their eyes and their skins will bear witness against them as to what they did (see Tafheemul Quran, Vol. III, Chapter 27, Note 101; Naimuddin, Chapter 27, Notes 138 to 139 Ziaul Quran, Vol. III, Chapter 27, Note 93; and Ma'ariful Quran, Vol. VI, pp. 604-606).

SECTION 7[1]

83. And on the Day when We shall gather together from every nation a troop of those who rejected Our Signs, and they shall be kept in ranks,[2]

٨٣-وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ
فَوْجًا مِّمَّنْ يُكَذِّبُ بِاٰيٰتِنَا
فَهُمْ يُوْزَعُوْنَ ○

1. The previous Section concluded with the statement that before the occurrence of the Day of Judgment, Allah will bring forth a beast which will speak to the people. In continuation to it, Section 7 gives some details of the state of affairs which the non-believers shall have to face on the Day of Judgment, and the comforts the believers shall get on that Day. Finally, there is command for propagation of the Absolute Unity of Allah, and recitation of the Holy Qur'an to the people, and to celebrate the Praise of Allah the Almighty.

Section 7 consists of 11 verses i.e. verses 83 to 93. Verses 83 to 85 speak of the state of affairs which the non-believers shall have to face on the Day of Judgment. In these verses it is said: and on the Day when We shall gather together from every nation a troop of those who rejected Our Signs, and they shall be kept in ranks until, when they come (before their Lord), He will say (to them): did you reject My Signs, though you comprehended them not in knowledge, or what was it that you did? And the Word will be fulfilled against them, because of their wrong-doings, and they will be unable to speak (to put forth excuses).

Verse 86 speaks of the Signs of Allah in the Night and Day, and says: See they not that We have made the Night for them to rest in, and the Day to give them light? Verily in this are Signs for a people who believe!

Verses 87 and 88 also speak of the events that will happen on the Day of Judgment. In these verses it is said: And the Day when the Trumpet will be sounded, then will be struck with terror (all) those who are in the heavens and those who are on earth, except such as Allah pleases (to exempt) and all shall come to Him as beings conscious of their lowliness. And you see the mountains and think them firmly fixed: But they shall pass away as the clouds pass away: (such is) the artistry of Allah {in fixing and blowing away the mountains) Who disposes of all things in perfect order. Surely He is Aware of what you do.

Verses 89 and 90 speak of the believers saying that whosoever will bring good (deeds) shall have better than its worth, and they shall be secure from Terror on that Day. And whosoever will bring evil (deeds), they will be cast down on their faces into the Fire: (and it will be said to them): are you being requited aught except what you have been doing?

In verses 91 to 93 there are some directions for the Holy Prophet, in respect of the propagation of Absolute Unity and exclusive worship, of Allah the Almighty. In these verses it is said: (Say O Prophet!) I am commanded only to serve the Lord of this City, Who has made it sacred, and to Him belong all things. And I am commanded to be of the Muslims: and that I should recite the Qur'an and whosoever receives guidance, he receives guidance for his own soul; and whosoever goes astray, then say (to him): I am only of the warners. And say: Praise be to Allah: He will show you His Signs, so that you shall know them; and your Lord is not unmindful of what you do.

2. The word *Yuza'oon,* used in verse 83, is derived from *Waz'a* which means "to withhold", and the idea is that those who will be in the front will be held up so that the back-comers may also arrive. According to some scholars, *Waz'a* in this verse means "to push", which signifies that they will be pushed towards their evil destination (i.e. the Hell) (vide Ma'ariful Quran, Vol. VI, p. 608).

84. Until, when they come, He will say: did you reject My Signs, though you comprehended them not in knowledge, Or what was it that you did?

٨٤-حَتّٰٓى إِذَا جَآءُو
قَالَ أَكَذَّبْتُم بِـَٔايَٰتِى وَلَمْ تُحِيطُوا۟ بِهَا
عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ ○

85. And the Word will be fulfilled[3] against them, because of their wrongdoing, and they will be unable to speak.

٨٥-وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَا
ظَلَمُوا۟ فَهُمْ لَا يَنطِقُونَ ○

86. See they not that We have made the Night for them to rest in and the Day to give them Light. Verily in this are Signs for a people who believe!

٨٦-أَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا ٱلَّيْلَ
لِيَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ
إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ○

87. And the Day when the Trumpet will be sounded,[4] then will be struck with terror (all) those who are in the heavens and those who are on earth, except such as Allah pleases (to exempt) and all shall come to Him as beings conscious of their lowliness.

٨٧-وَيَوْمَ يُنفَخُ فِى ٱلصُّورِ
فَفَزِعَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى
ٱلْأَرْضِ
إِلَّا مَن شَآءَ ٱللَّهُ ۚ
وَكُلٌّ أَتَوْهُ دَٰخِرِينَ ○

"Putting them into ranks" will be according to the nature of their offenses, and they will be sent to different wards of the Hell as their crimes warrant. This is also clear from verse 44 of Chapter 15 (*Hijr*) in which it is said: "It (i.e. the Hell) has Seven Gates. For each gate is an appointed portion of them (i.e. the wrong doors)".

3. By the words *Waqa'al Qaulo* (the Word will be fulfilled), in verse 85, is meant the announcement of punishment of Hell. As regards the words *Laa Yan-teqoon* (they will be unable to speak), we may also refer to verse 65 of Chapter 36 (*Yaa Seen*) in which it is said: that Day We shall seal their mouths, and their hands will speak to Us, and their feet will bear witness as to what they earned".

4. As regards the Blowing of the Trumpet, before the occurrence of the Day of Judgment, we have already dealt with this phenomenon in our comments on Chapter 6 (*An'aam*), Chapter 20 (*Taa Haa*) and Chapter 22 (*Hajj*), which may also be read along with the present comments.

88. And you see the mountains and think them firmly fixed: But they shall pass away as the clouds pass away: (such is) the artistry of Allah Who disposes of all things in perfect order:[5] Surely He is Aware of what you do.

٨٨-وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً
وَّهِيَ تَمُرُّ مَرَّ السَّحَابِ ؕ
صُنْعَ اللّٰهِ الَّذِيْٓ اَتْقَنَ كُلَّ شَيْءٍ ؕ
اِنَّهٗ خَبِيْرٌۢ بِمَا تَفْعَلُوْنَ ○

89. Whoever will bring good, shall have better than its worth: and they shall be secure from terror on that day.

٨٩-مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ خَيْرٌ مِّنْهَا ۚ
وَهُمْ مِّنْ فَزَعٍ يَّوْمَئِذٍ اٰمِنُوْنَ ○

90. And whosoever will bring evil, they will be cast down on their faces into the Fire: are you being requited aught except what you have been doing?

٩٠-وَمَنْ جَآءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوْهُهُمْ
فِي النَّارِ ؕ هَلْ تُجْزَوْنَ
اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ○

91. I am commanded only to serve the Lord of this City,[6] Who has made it sacred, and to Him belong all things: and I am commanded to be of the Muslims,

٩١-اِنَّمَآ اُمِرْتُ اَنْ اَعْبُدَ رَبَّ
هٰذِهِ الْبَلْدَةِ الَّذِيْ حَرَّمَهَا
وَلَهٗ كُلُّ شَيْءٍ ۫
وَّاُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُسْلِمِيْنَ ۙ○

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5. The word *Atqana,* used in verse 88, to quote Abdullah Yusuf Ali, means "to arrange or dispose of things with art, or so as to obtain the most perfect results. The present phenomenal world and the future that is to be, all have a definite object and purpose in the plan of God, Who knows perfectly what we are, what we do, what we think, and what we need" (Vol. II, Note 3319).

6. As Abdullah Yusuf Ali puts it, "this was spoken in Mecca, say, about the 5th year before the Hijrat, when the Holy Prophet and his adherents were being persecuted as enemies to the cult of Mecca. So far from being against the true spirit of the holy City of Mecca, it was actually in furtherance of that spirit, which had been overlaid by the idolatries and abominations of the Pagan Quraish. They are told the new Teaching is from the Lord of Mecca itself, the One True God, Who had sanctified it in the time of Abraham. Lest they should think that it was a local or tribal or narrow cult, it is added that He is not only Lord of the City, but Lord of the worlds, "to Whom belong all things". It is Universal Message; but how it would be if the Meccans, among who it came first, were to reject it?" (Vol. II, Note 3222).

92. And that I should recite the Qur'an. And whosoever receives guidance, he receives guidance for his own soul; and whosoever goes astray, then say: I am only of the warners.

٩٢-وَاَنْ اَتْلُوا الْقُرْاٰنَ ۚ فَمَنِ اهْتَدٰى
فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَقُلْ
اِنَّمَآ اَنَا مِنَ الْمُنْذِرِيْنَ ○

93. And say: Praise be to Allah: He will show you His Signs, so that you shall know them; and your Lord is not unmindful of what you do.[7]

٩٣-وَقُلِ الْحَمْدُ لِلّٰهِ سَيُرِيْكُمْ
اٰيٰتِهٖ فَتَعْرِفُوْنَهَا ۭ
وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝

7. Thus the Chapter ended on the Praise of Allah, at the same time giving warning to the non-believers that, in answer to their demand for punishment, soon Allah the Almighty would show them the Signs which they would know as having been sent down by Allah the Almighty, and also that He is not unaware of their misdeeds (Tadabbure Quran, Vol. IV, p. 771).

It is remarkable that "in a few years after that, many wonderful things happened that removed the doubts of the doubters and confirmed the faith of the Believers. They showed how the logic of events proved the true mission of the Holy Prophet. Other things some minds may not be able to grasp. But the logic of events is for all to see" (Yusuf Ali, Vol. II, Note 3324).

CHAPTER 28

AL-QASAS

(The Narrations)

Chapter 28 consists of 9 Sections, 88 Verses, 431 Words, and 5800 Letters.[1]

Name

The name of this Chapter has been taken from the word *Qasasa* appearing in verse 25 of it.

Revelation

Chapter 28 was revealed at Mecca in the last period of the Holy Prophet's stay there, in succession to Chapters 26 and 27. However, it is said that verses 52 to 55 (starting from *Allazina Aatainahumul Kitaaba* upto *Laa Nabtaghil Jahileena*) are not Mecci. It is further said that verse 85 (i.e. *Innal-Lazi Farada Alaikal Qur'ana ... Dalaalin Mobeen*) was revealed at "Jahfa" during Migration of the Holy Prophet from Mecca to Medinah. It is also said that at "Jahfa", the Angel Gabriel came to the Holy Prophet and enquired as to whether he remembered Mecca where he was born, and the Holy Prophet said: Yes! On this Gabriel recited this Chapter in which verse 85 contained the forecast of his victory over Mecca (Naimuddin, Chapter 28, Note 1; and Ma'ariful Quran, Vol. VI, p. 617).

According to Hazrat Abdullah bin Abbas, and Jabir bin Zaid as referred to by Abul A'ala Maududi, Chapters 26, 27 and 28 were revealed consecutively, and from their contents also it is clear that the period of their revelation is one and the same. Further, the different parts of the story of Prophet Moses given in

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1. Naimuddin, Chapter 28, Note 1; and Ziaul Quran, Vol. III, p. 473.

these Chapters, taken together, give complete narration about him (Tafheemul Quran, Vol. III, p. 610).

According to the generally accepted Chronological Order of revelation, this Chapter is placed at Serial No. 49.[1]

Subject Matter

To quote Abdullah Yusuf Ali, "this Sura continues the subject of Revelation and its reception by those to whom it is sent. But it emphasises new points: how the recipient of inspiration is prepared for his high destiny, even in the growth of his ordinary life, and how the rejection of God's Message by groups of men or by individuals is caused by overweening arrogance or avarice. The plight of those who reject the Truth is contrasted with the reward of the righteous" (Vol. II, p. 1001).

The basic aim of this Chapter is to answer the objections, and remove the doubts, which were raised in respect of the Prophethood of the Holy Prophet Muhammad (ﷺ), and also to rebut the excuses advanced by the non-believers for non-acceptance of the Faith (Islam).

For this purpose, in the first four Sections there is narration of important events of the life of Prophet Moses, from the time of his birth upto his leaving Egypt, alongwith the Bani Israil, and drowning of Pharaoh and his chiefs.

In this narration there was a lesson for the non-believers of Mecca that they should know that just as Prophethood and the Book (Torah) was given to Prophet Moses, Prophethood and the Book (Qur'an) was also given to the Holy Prophet; and just as Prophet Moses was all alone without any tribal support, when deputed to meet Pharaoh and his chiefs; the Holy Prophet was also deputed without any material; power or support to convey the Divine Message to the Quraish of Mecca. Further, the non-believers of Mecca were demanding prophetic miracles from the Holy Prophet but they did not realise that when, in spite of prophetic miracles shown by Prophet Moses, Pharaoh and his chiefs did not accept the Divine Message, they were destroyed. Similarly, if they also persisted in demanding the prophetic miracles, merely for the sake of demanding, without any sincere and serious intention to accept the Faith, they would also be destroyed.

In this there was also consolation for the Holy Prophet, and his true followers, that just as Allah the Almighty made arrangement of the destruction of Pharaoh and his chiefs by getting Moses brought up in the palace of Pharaoh himself, and

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1. Index cum Concordance for the Holy Qur'an, by Kherie, *ibid.*

saving him from their enmity, Allah the Almighty would also save him (i.e. the Holy Prophet) and his true followers from the evil plans of their opponents and ultimately make their mission a success.

The fifth Section refers to the forecast contained in the Torah in respect of the Holy Qur'an, and the sixth one speaks of the Holy Qur'an itself. The seventh Section contains a forecast of the ultimate defeat of the opponents of the Holy Prophet. The eighth one refers to Korah, who was destroyed on account of arrogance, by way of warning to the non-believers of Mecca, and in the ninth Section there is consolation for the Holy Prophet with a direction to continue with his mission without least caring for the opponents.

CHAPTER 28

AL-QASAS
(The Narrations)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. ***Taa. Seem. Meem.***[2]

١- طٰسٓمٓ

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1. In Chapter 26 there was reference to the confrontation between Moses and Pharaoh, in Chapter 27 there was narration about the bestowment of Prophethood to Moses while he was on Journey from Midyan. Now in Chapter 28 there is reference to the critical circumstances in which Moses was born in his home among his own people who were regarded as outcastes by Pharaoh, and brought up in the house of Pharaoh himself, who was an autocratic arrogant ruler, and who mercilessly persecuted the Bani Israil. It looked as if the destruction of Pharaoh was predestined at the hands of Moses himself in later years, and it was through him that Bani Israil were to be rescued from the persecution of Pharaoh and his chiefs and given supremacy over the land.

Further, it may be noted that in the concluding verses of the last Chapter, in answer to the demand of Signs and punishment by the arrogant non-believers of Mecca, it was said: "Praise be to Allah! He will show you his Signs so that you shall know them. And your Lord is not unmindful of what you do". In continuation of it Section 1 of Chapter 28 gives the narration about the arrogance of Pharaoh and his chiefs and their tyranny against the Bani Israil, and in spite of all this, the birth of Moses among the Bani Israil and his being brought up in the palace of Pharaoh himself.

In this there was a lesson for the arrogant non-believers of Mecca that inspite of their arrogance, opposition, and persecution the Holy Prophet was going to be successful in his mission.

Contd.....

2. These are verses of the Book that makes (things) clear.[3]

٢-تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ○

Section 1 consists of 13 verses i.e. verses 1 to 13. Verse 1 is one of the *Huroofe-Muqatta'aat* (Abbreviated Letters) which Qur'an has used in the beginning of 29 of its Chapters. The meaning of these Letters is known only to Allah the Almighty and His Holy Prophet Muhammad (ﷺ).

In verses 2 and 3 it is said: these are the verses of the Book that makes (things) clear. We recite to you (O Prophet!) the Story of Moses and Pharaoh in truth, for a people who believe.

Verse 4 speaks of the arrogance and tyranny of Pharaoh. In this verse it is said that truly Pharaoh had elated himself in the land and broke up its people into sections, weakening one party (i.e. the Bani Israel) from among them: he slaughtered their sons and let remain their females alive. Surely he was one of the mischief-makers.

In verses 5 and 6 Allah the Almighty says: And We desired to bestow favour upon those who were deemed weak in the land, and to make them the leaders (in faith) and to make them the inheritors. And to establish a firm place for them in the land, and to show Pharaoh, and Haamaan, and their hosts, the very things which they feared.

Verses 7 to 13 speak of the birth of Moses and his up-bringing in the palace of Pharaoh. In these verses it is said: and We inspired the mother of Moses (saying): suckle him (i.e. infant Moses), and, when you have fear about him, (put him in a floating box and) cast him into the river, and fear not nor grieve; surely We shall bring him back to you and make him one of the Apostles. (The mother of Moses did accordingly) and the people of Pharaoh picked him up (from the river as it was already ordained by Allah) that he might become an adversary and a (source of) grief for them; Surely Pharaoh and Haamaan and their hosts were wrong-doers. (And when Moses was brought to the palace) the wife of Pharaoh said: (here is) a joy of the eye for me and for you, so slay him not: may be that he will be useful to us, or we may adopt him as a son; and they perceived not (what they were doing)! (On the other hand, the heart of the mother of Moses became void (on account of separation from, and anxiety about, Moses). She would have almost disclosed it had We not strengthened her heart so that she might remain as of (firm) believers. And she said to his sister: follow him up. So she watched him from a distance while they (i.e. people of Pharaoh) did not perceive. And (when in the palace of Pharaoh, attempt was made to suckle him, Moses did not take the suck because) We had already forbidden foster-mothers for him, so she (the sister of Moses who had, by then, joined the people at the palace as stranger) said: shall I point out to you a household who will rear him up for you, and they will be well-wishers to him? The offer of the sister of Moses was accepted and her mother was brought into the palace to nourish him. Thus We restored him (Moses) to his mother, that her eyes might be comforted, and that she might not grieve, and that she might know that the promise of Allah is true, but most of them do not know.

2. This particular set of Abbreviated Letters has also been used in the beginning of Chapter 26, and, with a slight modification, viz., *Taa. Seen.,* in the beginning of Chapter 27 also. Thus the present Chapter is the last of the *Taa. Seem. Meem.,* Group.

3. Exactly similar statement was also made in verse 2 of Chapter 26 (*Shu'araa*), and also with the addition of the word "Qur'an", qualifying the "Book" (*Kitab*), in verse 2 of Chapter 27 (*Naml*).

The emphasis is on the fact that the verses of the Holy Qur'an are clear and free from ambiguities in whatever they say; and further, whatever has been said in these verses is

3. We recite to you of the Story of Moses and Pharaoh[4] in truth, for a people who believe.

٣- نَتْلُوْا عَلَيْكَ مِنْ نَّبَاِ مُوْسٰى
وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُّؤْمِنُوْنَ ○

4. Truly Pharaoh elated himself in the land and broke up its people into sections, weakening one party from among them: he slaughtered their sons and let remain their females alive; surely he was of the mischief-makers.[5]

٤- اِنَّ فِرْعَوْنَ عَلَا فِى الْاَرْضِ وَجَعَلَ
اَهْلَهَا شِيَعًا يَّسْتَضْعِفُ طَآئِفَةً
مِّنْهُمْ يُذَبِّحُ اَبْنَآءَهُمْ وَيَسْتَحْىٖ نِسَآءَهُمْ ؕ
اِنَّهٗ كَانَ مِنَ الْمُفْسِدِيْنَ ○

5. And We desired to bestow favour upon those who were deemed weak in the land, and to make them the leaders (in faith) and make them the inheritors.

٥- وَنُرِيْدُ اَنْ نَّمُنَّ عَلَى الَّذِيْنَ
اسْتُضْعِفُوْا فِى الْاَرْضِ وَنَجْعَلَهُمْ اَئِمَّةً
وَّنَجْعَلَهُمُ الْوٰرِثِيْنَ ○

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the "Truth" which does not require confirmation or support from outside. Anybody who sincerely, and open mindedly, reads the Holy Qur'an, gets the guidance to the Straight Path and nothing remains ambiguous to him.

4. It may be noted that we have already given a detailed account of the life and mission of Prophet Moses in our comments on verses 100 to 171 of Chapter 7 (*A'araaf*) and verses 9 to 104 of Chapter 20 (*Taa. Haa.*), also making reference to the present verses. In the present comments, therefore, without repeating what has already been said we will deal only with specific points emerging from the present verses.

5. To quote Abdullah Yusuf Ali, "for a king or ruler to make invidious distinctions between his subjects, and specially to depress or oppress any particular class of his subjects, is a dereliction of his kingly duties, for which he is responsible to God. Pharaoh and his clique were intoxicated with pride of race and pride of material civilization, and grievously oppressed the Israelites. Pharaoh decreed that all male sons born to his Israelite subjects should be killed, and the females kept alive for the pleasure of the Egyptians" (Vol. 11, Note 3329). They were, therefore, to be destroyed by the same people whom they cursed and wanted to destroy!

By way of parenthesis, here it may be noted that the distinction, if any, that exists between the Muslims and the non-Muslims in an Islamic State, proceeds on quite different considerations. Unlike, the Pharaonic distinction based on race, colour, or language, the distinction which Islam makes is based on principles which brook no racial or material bias, and that is natural. In an Islamic State naturally the rule proceeds on the basis of the Islamic Principles, and all those who are followers of Islam have the right to take part in the affairs of the State. As regards, however, the right to live and safeguard of the person and property, Islam does not make any distinction between a Muslim or a non-Muslim. There is always a guarantee of the maintenance of security of life and property for all (vide Tafheemul Quran, Vol. III, Chapter 28, Note 4).

6. And to establish a firm place for them in the land, and to show Pharaoh, and Haamaan,[6] and their hosts, at their hands, the very things which they feared.[7]

٦-وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ
وَنُرِيَ فِرْعَوْنَ وَهَامٰنَ وَجُنُودَهُمَا
مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ○

7. And We inspired the mother of Moses:[8] suckle him (infant Moses), and, when you have fear about him, cast him into the river,[9] and fear not nor grieve; surely We shall bring him back to you and make him of the Apostles.

٧-وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ
أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ
فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۖ
إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ
الْمُرْسَلِينَ ○

8. And the people of Pharaoh picked him up (from the river) that he might become an adversary and a grief for them; surely Pharaoh and Haamaan and their hosts were wrong-doers.

٨-فَالْتَقَطَهُ آلُ فِرْعَوْنَ
لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ
إِنَّ فِرْعَوْنَ وَهَامٰنَ
وَجُنُودَهُمَا كَانُوا خٰطِئِينَ ○

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6. Verse 6 refers to Haamaan, who was evidently Pharaoh's minister, not to be confounded with a Haamaan who is mentioned in the Old Testament (vide Esther, III; 1), as a Minister of Ahasuerus (Xerxes) King of Persia, the same who invaded Greece, and ruled from B.C. 485 to 464 (Yusuf Ali, Vol. II Note 3331).

It may be noted that Haamaan is mentioned by the Holy Qur'an in verses 6, 8 and 38 of the present Chapter, and also in verse 39 of Chapter 29 (*Ankaboot*), and verses 24 and 36 of Chapter 40 (*Momin*).

7. The contents of verses 5 and 6 reveal the Divine Plan to establish the weaker sect – the Bani Israel in the land and show Pharaoh, Haamaan, and their hosts, the very thing against which they were apprehensive, namely the fear of Pharaoh and Haamaan and their hosts that their supremacy over the land might not be destroyed by a person from amongst the Bani Israil who, if left alive, might assume power and pose a threat to the Pharaonic Empire.

8. As regards the inspiration to the mother of Moses, referred to in verse 7, the details of this are already given in verse 39 of Chapter 20 (*Taa Haa*).

9. The statement that "the mother of Moses put him into a casket and cast it down in the river," is also confirmed by the Old Testament which says, "and when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink" (Exodus, 2:3) (Maajid, Vol. II, Part XX, Note 107).

9. And the wife of Pharaoh said: (Here is) a joy of the eye for me and for you; So slay him not: may be he will be useful to us, or we may adopt him as a son;[10] and they perceived not (what they were doing)![11]

٩- وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ
لِّي وَلَكَ ۖ لَا تَقْتُلُوهُ ۖ
عَسَىٰ أَن يَنفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا
وَهُمْ لَا يَشْعُرُونَ ○

10. And the heart of the mother of Moses became void; she would have almost disclosed it had We not strengthened her heart so that she might remain as of (firm) believers.

١٠- وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا ۖ
إِن كَادَتْ لَتُبْدِي بِهِ
لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا
لِتَكُونَ مِنَ الْمُؤْمِنِينَ ○

11. And she said to his sister:[12] Follow him up. So she watched him from a distance while they did not perceive.

١١- وَقَالَتْ لِأُخْتِهِ قُصِّيهِ ۖ
فَبَصُرَتْ بِهِ عَن جُنُبٍ
وَهُمْ لَا يَشْعُرُونَ ○

12. And We had already forbidden foster-mothers for him, so she said: shall I point out to you a household who will rear him up for you, and they will be well-wishers to him?

١٢- وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ
فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ
يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ○

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10. According to the Bible, it was the daughter, and not wife, of Pharaoh, who offered to adopt Moses. However, as Abdul Maajid Daryabadi explains, "it is quite conceivable that Pharaoh may have married his own daughter, as what we call incest was very common in the royal families of ancient Egypt. To quote a foreign writer, "in many ancient civilizations the marriage of near relatives, so far from being taboo, was openly encouraged. In ancient Egypt the royal houses were hotbeds of incest. Amhose was married to his sister, so was Amenhotep I" ('Encyclopaedia of Sex', by Scott) (Maajid, *ibid.,* 112).

11. The details of Moses's safeguard and bringing up in the palace of Pharaoh given in these verses, as Abdullah Yusuf Ali puts it, reveal that "in all life Providence so orders things that Evil is defeated by its own weapons. Not only is it defeated, but it actually, though unwittingly, advances the cause of Good! In non-religious language this is called the work of the Ironic Fates" (Vol. II, Note 3336).

12. According to Biblical narration, the sister was eldest in the family, named Mariam, and regarded by the Jews as the Saviour of Israil ("Jewish Encyclopaedia", Vol. VIII, p. 609). According to the Rabbinical beliefs, she, like Moses and Aaron, "died by a kiss from God, for the angel of death could not take her, and worms did not touch her body" (*ibid.*) (Maajid, *ibid.,* 120).

13. Thus We restored him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the promise of Allah is true, but most of them do not know.

١٣-فَرَدَدْنٰهُ اِلٰٓى اُمِّهٖ كَىْ تَقَرَّ عَيْنُهَا وَ
لَا تَحْزَنَ وَلِتَعْلَمَ اَنَّ وَعْدَ اللّٰهِ حَقٌّ
وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ۝ ع

SECTION 2[1]

14. And when he[2] attained his maturity and was firmly established (in life), We granted him wisdom and knowledge; and thus do We reward those who do good.

١٤-وَلَمَّا بَلَغَ اَشُدَّهٗ
وَاسْتَوٰٓى اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا ؕ
وَكَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ۝

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1. In continuation of the previous Section, Section 2 resumes the narration starting from the stage when Moses attained maturity and was bestowed knowledge and wisdom by Allah the Almighty. Moses now entered the period of trial and perseverance and the accidental death of an adversary at his hands was the first in the series which compelled him to leave not only the palace of Pharaoh but the country of Egypt itself.

Section 2 consists of 8 verses i.e. verses 14 to 21. In verses 14 to 17 it is said: When he (i.e. Moses) attained his maturity and was firmly established (in life), We granted him wisdom and knowledge; and thus do We reward those who do good. And (one day) he (i.e. Moses) went into the city at a time of unawareness of its people, and he found there two men fighting – one being of his own sect, and the other of his foes. And the one who was of his sect cried out to him for help against him who was of his foes; so Moses struck him with his fist and made an end of him. He (i.e. Moses) said: this is a work of Satan. Surely he is an enemy, openly leading (men) astray. He said: My Lord! Indeed I have wronged my soul! So You forgive me! So He (i.e. Allah) forgave him. Indeed He is the Forgiving, the Merciful. He (i.e.. Moses) said: My Lord! because You have bestowed Your Grace on me, I shall never more be a supporter of the guilty.

In verses 18 to 21 it is said: so he (i.e. Moses) saw the morning in the city, looking about, in a state of fear, when, behold! he (i.e. the man) who had sought his help the day before, was crying out to him for help (again). Moses said to him: Your are truly, it is clear, a quarrelsome fellow! So when he (i.e. Moses) intended to seize him who was an enemy to them both, he said: O Moses! do you intend to kill me as you killed a man yesterday? Your intention is nothing but that you be a tyrant in the land, and not to be of those who set things right! And there came a man, running, from the farthest end of the city. He said: O Moses! Indeed the Chiefs (of Pharaoh) are taking counsel together about you, to slay you, so get you away (from here at once). Surely I am of those who give you good advice. So he (i.e. Moses) got away from there, looking about, in a state of fear, and he said: My Lord! save me from the wrong-doing people.

Contd.....

15. And he went into the city[3] at a time of unawareness of its people,[4] and he found therein two men fighting, one being of his own sect, and the other of his foes. And the one who was of his sect cried out to him for help against him who was of his foes, so Moses struck him with his fist and made an end of him. He said: This is a work of Satan. Surely he is an enemy, openly leading (men) astray.

١٥- وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ
مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ ۖ
هَٰذَا مِن شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ ۖ
فَاسْتَغَاثَهُ الَّذِي مِن شِيعَتِهِ عَلَى الَّذِي
مِنْ عَدُوِّهِ ۙ
فَوَكَزَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ
قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۖ
إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ○

16. He said: My Lord! Indeed I have wronged my soul! So you forgive me! So He forgave him. Indeed He is the Forgiving, the Merciful.

١٦- قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي
فَاغْفِرْ لِي فَغَفَرَ لَهُ ۚ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ○

17. He said: My Lord! because You have bestowed Your Grace on me, I shall never more be a supporter of the guilty.[5]

١٧- قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ
فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ○

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2. Part of the story of Moses mentioned in these verses has already been referred to in our comments on verses 9 to 104 of Chapter 20 (*Taa Haa*). Without repeating what has already been said, we will deal only with the points emerging from the present verses.

3. The city, referred to in verse 15, as Abdul Maajid Daryabadi puts it, was Memphis which was the largest city of ancient Egypt, situated about ten miles south of modern Cairo, west of the Nile. It was one of the most ancient cities of Egypt, at least near it 'was the earliest residence of those Pharaohs who ruled over both Upper and Lower Egypt' ('Dictionary of the Bible', Vol. III, p. 339). It "was the most important city of Egypt and the principal royal residence until the rise of the eighteenth dynasty. The kings of the eighteenth dynasty began to neglect Memphis; but they still resided there occasionally, and the second place among all Egyptian cities remained undisputed to it" ('Encyclopaedia Biblical', Col. 3433) (Maajid, Vol. II, Part XX, Note 132).

4. Apart from speculations, it is generally accepted that it was some odd hour, and the streets were almost deserted, when Moses came out and saw an Egyptian fighting with an Israelite.

5. According to Ibne Jareer and many other scholars, however, the pledge "I shall never be the supporter of the guilty", applies not only to the help of individuals but also to the support of the State.

18. So he saw the morning in the city, looking about, in a state of fear, when, behold! he (i.e. the man) who had sought his help the day before was crying out to him for help (again). Moses said to him: you are truly, it is clear, a quarrelsome fellow!

١٨- فَأَصْبَحَ فِي الْمَدِينَةِ خَآئِفًا يَتَرَقَّبُ
فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ
يَسْتَصْرِخُهُ ۖ
قَالَ لَهُ مُوسَىٰ
إِنَّكَ لَغَوِيٌّ مُّبِينٌ ○

19. So when he intended to seize him who was an enemy to them both, he said: O Moses! do you intend to kill me as you killed a man yesterday? Your intention is nothing but that you be a tyrant in the land, and not to be of those who set things right!

١٩- فَلَمَّآ أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي
هُوَ عَدُوٌّ لَّهُمَا ۚ
قَالَ يَٰمُوسَىٰٓ أَتُرِيدُ أَنْ تَقْتُلَنِي
كَمَا قَتَلْتَ نَفْسًۢا بِالْأَمْسِ ۖ إِن تُرِيدُ
إِلَّآ أَن تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا
تُرِيدُ أَن تَكُونَ مِنَ الْمُصْلِحِينَ ○

20. And there came a man, running, from the farthest end of the city. He said: O Moses! Indeed the Chiefs are taking counsel together about you to slay you.[6] So get you away. Surely I am of those who give you good advice.

٢٠- وَجَآءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ
قَالَ يَٰمُوسَىٰٓ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ
لِيَقْتُلُوكَ فَاخْرُجْ
إِنِّي لَكَ مِنَ النَّٰصِحِينَ ○

21. So he got away from there, looking about, in a state of fear, (and) he said: My Lord! save me from the wrong-doing people.

٢١- فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ ۖ
قَالَ رَبِّ نَجِّنِي
مِنَ الْقَوْمِ الظَّٰلِمِينَ ۝

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6. According to the Biblical testimony also, the news that the Egyptian had died at the hands of Moses spread rapidly and reached the ears of Pharaoh. To quote Rawlinson, "A secret once divulged ceases to be a secret; and it was not long before Moses found that his homicide was bruited abroad ... Known it was, not only to his own people but also to the

SECTION 3[1]

22. And when he (i.e. Moses) turned his face towards Madyan,[2] he said: May be my Lord will guide me on to the smooth and straight Path.

٢٢-وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ
قَالَ عَسٰى رَبِّيْٓ اَنْ يَّهْدِيَنِيْ سَوَآءَ
السَّبِيْلِ ○

Egyptians, and the Egyptians who heard it carried the news to the king" ('Moses: His Life and Times', p. 58) (Maajid, *ibid.,* 154).

According to the Old Testament, "When Pharaoh heard this thing, he sought to slay Moses," (Exodus, 2:15). According to Rawlinson, "Such an act as that which Moses had perpetrated, was an offence against the law, which could not well be condoned ... His arrest would, under the circumstances have been, beyond a doubt, followed by his execution" ('Moses: His Life and Times', p. 58) (Maajid, *ibid.,* 159).

1. In continuation of the previous Section, Section 3 gives further narration about Moses coming to Madyan after escaping from Egypt; his marrying the daughter of Prophet Sho'aib, and living with him for about 10 years, in fulfilment of the agreement with him.

Section 3 consists of 7 verses i.e. verses 22 to 28, which contain the narration about the coming of Moses to Madyan, his marrying the daughter of Prophet Sho'aib, and his agreement to serve him for (at least) 8 years, or 10 years if he wished, In these verses it is said: and when he (i.e. Moses) turned his face towards Madyan, he said: may be my Lord will guide me on to the smooth and straight Path. And when he arrived at the watering (place) in Madyan, he found there a group of men watering (their flocks), and besides them he found two women keeping back (their flocks). He said (to them): What is the matter with you? They said: We cannot water (our flocks) until the shepherds take back (their flocks), and our father is a very old man. So he (Moses) watered (their flocks) for them; then he turned back to the shade, and said: My Lord! Truly I stand in (desperate) need of whatever good You may send down to me! Then one of the two (women) came to him, walking bashfully. She said (to Moses): My father invites you that he may give you the reward of your having watered (our flocks) for us. So when he came to him (i.e. Prophet Sho'aib), and narrated to him the story, he said: fear not: you have escaped from the wrong-doing people. Said one of the two (women) (to her father): O my father! engage him on wages. Surely the best of men that you employ is the one who is strong and trustworthy. He (i.e. Prophet Sho'aib) said (to Moses): I intend to marry one of these two daughters of mine to you, on condition that you serve me for 8 years; but if you complete 10 (years), it will be (grace) from you, and 1 intend not to make it hard for you. If Allah please, you will indeed, find me one of the righteous. Moses said: be that (an agreement) between me and you; whichever of the two terms I fulfil, there shall be no injustice to me; and Allah is a Witness of what we say.

2. As regards Madyan, it is said that "in the geographies we find Madyan only as a town near the coast, six days' journey from Tabuk; it was the second on the pilgrims' road from Aila to Medinah and was a dependency of Medinah. In the sixth century Ya'kubi speaks of its position in a district rich in springs and watercourses, gardens and date groves and of its mixed population ('Encyclopaedia of Islam', by Houtsma and Wensink, Vol. III, p. 104). It brought the traveller, after the lapse of some weeks, to the vicinity of the Elanitic Gulf, or eastern area of the Red Sea, which seems in early times to have been the proper country of the

23. And when he arrived at the watering (place)[3] in Madyan, he found there a group of men watering (their flocks), and besides them he found two women keeping back (their flocks). He said: What is the matter with you? They said: We cannot water (our flocks) until the shepherds take back (their flocks), and our father is a very old man.[4]

٢٣- وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ
وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ ۖ
وَوَجَدَ مِن دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۖ
قَالَ مَا خَطْبُكُمَا ۖ
قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءُ ۖ
وَأَبُونَا شَيْخٌ كَبِيرٌ ۝

24. So he watered (their flocks) for them; then he turned back to the shade, and said: My Lord! Truly I stand in (desperate) need of whatever good You may send down to me.

٢٤- فَسَقَىٰ لَهُمَا
ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ
رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ
مِنْ خَيْرٍ فَقِيرٌ ۝

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southern Midianites (Rawlinson; 'Moses, His Life and Times', p. 59). (Maajid, *ibid.,* 160). In the 'Antiquities of the Jews' also, it is said, " And because the public roads were watched, he took his flight through the desert and as such his enemies could not suspect and he would travel" (11, 11:1). Further, "the route which he took was probably very much the same as that by which he afterwards led the Israelites to Mount Sinai. It avoided the Egyptian parts and settlements" ('Moses: His Life and Times', by Rawlinson, p. 59) (Maajid, Vol. II, Part XX, p. 161).

Here it may be noted that while Bible supports the Qur'anic version that, after leaving Egypt, Moses came to Madyan (vide Exodus, 2:15), the statement contained in the Talmud is totally different and actually it makes no sense. According to it, Moses first went to Abyssinia where he became the king and married his widow. He remained there for 40 years but did not consummate the marriage, and ultimately, on complaint of his wife, the chief of the kingdom removed him and sent him in exile. At that time he was 67 years of age; it was thereafter that he came to Madyan (vide Tafheemul Quran, Vol. III, Chapter 28, Note 31).

3. It is said, "that country having but little water, the shepherds used to seize on the wells before others came, lest their flocks should want water" (Antiquities of the Jews, 11, 11:2). According to Rawlinson also, "having reached this remote district weary, thirsty, and travel-stained, Moses sat himself down upon the margin of a well ... Around it were 'troughs' or tanks, prepared for the watering of their flocks by the Bedouin herdsmen of the neighbourhood" (Moses: His Life and Times, p. 60) (Maajid, *ibid.,* 163).

4. According to majority of the Commentators, the old man referred to in these verses, as father of the two maidens, was Prophet Shoaib who later became the father-in-law of Moses (Ma'ariful Quran, Vol. VI, pp. 630-631; Naimuddin, Chapter 28, Notes 64 to 66; Ziaul Quran, Vol. III, Chapter 28, Notes 25 to 28; and Tadabbure Quran, Vol. IV, pp. 802-803).

25. Then one of the two (women) came to him, walking bashfully. She said: My father invites you that he may give you the reward of your having watered (our flocks) for us. So when he came to him and narrated to him the story, he said: fear not: you have escaped from the wrong-doing people.

٢٥- فَجَآءَتْهُ إِحْدٰىهُمَا تَمْشِي عَلَى اسْتِحْيَآءٍ ۖ
قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ
مَا سَقَيْتَ لَنَا ۚ
فَلَمَّا جَآءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ ۙ قَالَ
لَا تَخَفْ ۖ نَجَوْتَ مِنَ الْقَوْمِ الظّٰلِمِينَ ○

26. Said one of the two (women): O my father! engage him on wages. Surely the best of men that you employ is the one who is strong and trustworthy.

٢٦- قَالَتْ إِحْدٰىهُمَا يٰٓأَبَتِ اسْتَأْجِرْهُ ۖ
إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ
الْقَوِيُّ الْأَمِينُ ○

27. He said: I intend to marry one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten, it will be (grace) from you,[5] and I intend not to make it hard for you. If Allah please, you will, indeed, find me one of the righteous.

٢٧- قَالَ إِنِّيٓ أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَيَّ
هٰتَيْنِ عَلٰٓى أَنْ تَأْجُرَنِي ثَمٰنِيَ حِجَجٍ ۖ
فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ۚ
وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ
سَتَجِدُنِيٓ إِنْ شَآءَ اللّٰهُ مِنَ الصّٰلِحِينَ ○

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5. As regards the condition of service for 8 or 10 years for marriage, the learned scholars are of the view that such a condition was with the express permission of the girl herself. It could be imposed by way of *Mehr* or Dowery (see Ma'ariful Quran, Vol. VI, p. 631; Naimuddin, *ibid.,* 71; Tadabbure Quran, Vol. VI, p. 803). According to a foreign writer, "this ancient Hebrew system of obtaining a wife by services rendered to her father is still extant in several parts of the world. This practice, with which the man generally has to go and live with the family of his future spouse for a certain time, during which he works as a servant. The period of service varies greatly among different peoples: it seldom lasts less than a year, and may even last as many as ten or twelve or fifteen years" (Westermarck, 'Short History of Marriage', p. 158) (Maajid, *ibid.,* 177).

28. He said: Be that (an agreement) between me and I fulfil, there shall be no injustice to me; and Allah is a Witness of what we say.

٢٨- قَالَ ذٰلِكَ بَيْنِيْ وَبَيْنَكَ ؕ
اَيَّمَا الْاَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ؕ
وَاللّٰهُ عَلٰى مَا نَقُوْلُ وَكِيْلٌ ۝ ع

SECTION 4[1]

29. So when Moses[2] had fulfilled the term,[3] and was travelling with his family,[4] he perceived on the side of Mount Tur a fire. He said to his family: Wait; I perceive a fire; may be I will bring to you from it some information, or a brand from the fire, so that you may warm yourselves.

٢٩- فَلَمَّا قَضٰى مُوْسَى الْاَجَلَ وَسَارَ بِاَهْلِهٖٓ
اٰنَسَ مِنْ جَانِبِ الطُّوْرِ نَارًا ؕ
قَالَ لِاَهْلِهِ امْكُثُوْٓا
اِنِّيْٓ اٰنَسْتُ نَارًا لَّعَلِّيْٓ اٰتِيْكُمْ مِّنْهَا بِخَبَرٍ
اَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُوْنَ ۝

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1. In continuation of the previous Section, Section 4 gives further narration about Moses leaving Madyan, after completing the term settled with Sho'aib, and, on his way, bestowment of prophethood to him and his deputation to Pharaoh, his rejection by Pharaoh and the destruction of Pharaoh and his hosts.

Section 4 consists of 14 verses i.e. verses 29 to 42. Verses 29 and 30 speak of the return of Moses from Madyan to Egypt after completing the term settled with Sho'aib, and conferment of Prophethood on him by Allah. It is said: so when Moses had fulfilled the term (as settled with Sho'aib), and was travelling with his family, (on his way) he perceived on the side of Mount Tur (Sinai) a Fire. He said to his family: Wait; I perceive a Fire; may be I will bring to you from it (some) information, or a brand from the fire, so that you may warm yourselves. But when he came to it (i.e. the Fire), a Voice was heard from the right side of the valley, from a Tree in the Blessed Ground: Moses! Verily I am Allah, the Lord of the Worlds.

Verses 31 and 32 speak of the two prominent prophetic miracles given by Allah to Moses. It is said (i.e. Allah asked Moses to) "throw down your staff! But when he saw it (i.e. the staff) in motion as if it were a serpent, he turned away retreating, and retraced not his steps. (Allah said): O Moses! come forward, and fear not: surely you are of those who are secure. Thrust your hand into your bosom, it will come forth white without stain, and draw your hand close to your side (to guard) against fear. These are the two Credentials from your Lord to Pharaoh and his chief; Surely they are a transgressing people".

Verses 33 to 35 speak of the reluctance of Moses to accept the mission single handed, and his request to be assisted by his brother Aaron. "Moses said: Surely I have slain a man of theirs, so I fear lest they should slay me (in revenge); and my brother, Aaron – he is more

Contd.....

30. But when he came to it (i.e. the Fire), a Voice was heard[5] from the right side of the valley, from a Tree in the

٣٠- فَلَمَّآ أَتٰىهَا نُودِيَ
مِن شَاطِئِ الْوَادِ الْأَيْمَنِ
فِي الْبُقْعَةِ الْمُبٰرَكَةِ مِنَ الشَّجَرَةِ

eloquent in speech than I: so send him with me as a helper, to confirm (and strengthen) me. Indeed I fear that they would accuse me of falsehood. He (i.e. Allah) said: We will strengthen your arm with your brother, and We will give you both Authority, so that they shall not be able to touch you. With Our Signs you two and those who follow you will triumph".

Verses 36 and 37 speak of the confrontation between Moses and Pharaoh: It is said: when Moses came to them (i.e. Pharaoh and his chiefs) with Our Clear Signs, they said: this is nothing but forged magic, and we never heard of this among our fathers of old! And Moses said: my Lord knows best him who comes with guidance from Him, and whose End shall be best in the Hereafter. Surely the wrong-doers shall not prosper.

Verses 38 to 42 speak of the arrogance of Pharaoh and his ultimate destruction. In these verses it is said: And Pharaoh said: O Chiefs! I do not know of any god for you besides myself: therefore, O Haamaan! light a fire for me (to bake the bricks), out of clay, and build me a lofty building, so that I may obtain knowledge of the God of Moses; and surely I think him to be of the liars. And he was arrogant and insolent in the land, beyond reason – he and his hosts: they thought they will not be brought back to Us! So We caught hold of him and his hosts, then We cast them into the sea, and now behold! what was the end of the wrong-doers! And We made them leaders who invite (the people) to the Fire; and on the Day of Judgment they shall not be helped. And We caused a curse to follow them in this world; and on the Day of Judgment they shall be among the loathed (and despised).

2. Part of the story given in these verses has already been referred to by us in our comments on verses 9 to 104 of Chapter 20 (*Taa Haa*), and verses 7 to 14 of Chapter 27 (*Naml*). Without repeating, what has already been said, we will only deal with the points arising in the present verses.

3. According to Hazrat Hasan Ibne Ali, Moses had actually completed 10 years. Hazrat Abdullah bin Abbas says that this fact is proved by a Tradition of the Holy Prophet himself in which it is said that Moses completed, out of the two terms settled, the one which was more, and approved by his father-in-law, i.e., the term of 10 years (Tafheemul Quran, *ibid.,* 30; Naimuddin, *ibid.,* 77; and Ma'ariful Quran, Vol. VI, p. 634).

4. The Journey of Moses to the Mount of Sinai shows that he was travelling in the direction of Egypt because the Mount of Sinai was actually situated on the route from Madyan to Egypt (Tafheemul Quran, Vol. III, Chapter 28, Note 41).

5. Here it may be noted that the narration of the Bible in this connection is totally different. It says that, while pasturing the flocks of his father-in-law, Moses came near Horeb – the Mount of Allah, on the other side of the desert, where Allah addressed him and granted him Prophethood and commanded him to go to Egypt. Moses returned to his father-in-law, and, with his permission, left for Egypt with his family (vide Exodus, 3:1 and 4:18).

According to Qur'an, Moses had already left Madyan along with his family and, therefore, the question of his returning back to his father-in-law, and seeking his permission could not arise. Moreover since Allah the Almighty Himself granted him Prophethood and commanded him to go to Pharaoh, there was no time, nor occasion, nor even necessity, for permission from any body else. The Biblical narration pertaining to this part of the story is therefore fake and unwarranted.

Blessed Ground: O Moses! Verily I am Allah, the Lord of the worlds.[6]

أَنْ يَّٰمُوسَىٰٓ إِنِّيٓ أَنَا ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ۝

31. And now throw down your staff! But when he saw it in motion as if it were a serpent, he turned away retreating, and retraced not his steps. (We said) O Moses! Come forward, and fear not": surely you are of those who are secure.

٣١- وَأَنْ أَلْقِ عَصَاكَ ۖ فَلَمَّا رَآهَا
تَهْتَزُّ كَأَنَّهَا جَآنٌّ
وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۖ
يَٰمُوسَىٰٓ أَقْبِلْ وَلَا تَخَفْ ۖ
إِنَّكَ مِنَ ٱلْءَامِنِينَ ۝

32. Thrust your hand into your bosom, it will come forth white without Stain, and draw your hand close to your side (to guard) against fear. These are the two Credentials from your Lord to Pharaoh and his chiefs: surely they are a transgressing people.

٣٢- ٱسْلُكْ يَدَكَ فِى جَيْبِكَ
تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ۖ
وَٱضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ ٱلرَّهْبِ
فَذَٰنِكَ بُرْهَٰنَانِ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَ
مَلَإِيْهِ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ۝

33. He said: My Lord! surely I have slain a man of their's so I fear lest they slay me.

٣٣- قَالَ رَبِّ إِنِّى قَتَلْتُ
مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ۝

34. And my brother, Aaron he is more eloquent in speech than I: so send him with me as a helper, to confirm (and strengthen) me. Indeed I fear that they would accuse me of falsehood.

٣٤- وَأَخِى هَٰرُونُ هُوَ أَفْصَحُ مِنِّى لِسَانًا
فَأَرْسِلْهُ مَعِىَ رِدْءًا يُصَدِّقُنِىٓ ۖ
إِنِّىٓ أَخَافُ أَنْ يُكَذِّبُونِ ۝

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6. The words *Rabbul 'Aalameen,* according to the learned scholars, were added to emphasise the fact that Allah is not to be located in, or around, any particular spot, much less to a burning bush. He is beyond all space, transcending all objects (Maajid, Vol. II, Part XX, Note 191).

35. He (i.e. Allah) said: We will strengthen your arm with your brother, and We will give you both authority, so they shall not be able to touch you: with Our Signs you two and those who follow you shall triumph.

٣٥- قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ
وَنَجْعَلُ لَكُمَا سُلْطَانًا
فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِآيَاتِنَا ۚ
أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ ○

36. So when Moses came to them with Our Clear Signs, they said: this is nothing but forged magic, and we never heard of this among our fathers of old!

٣٦- فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا
مَا هَٰذَا إِلَّا سِحْرٌ مُفْتَرًى
وَمَا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا الْأَوَّلِينَ ○

37. And Moses said: My Lord knows best who comes with guidance from Him, and whose End shall be best in the Hereafter. Surely the wrong-doers shall not prosper.

٣٧- وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ
بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ
وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۖ
إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ○

38. And Pharaoh said: O chiefs! I do not know of any god for you besides myself:[7] therefore, O Haamaan! light a fire for me (to take the bricks) out of clay,

٣٨- وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ
لَكُمْ مِنْ إِلَٰهٍ غَيْرِي ۖ
فَأَوْقِدْ لِي يَا هَامَانُ عَلَى الطِّينِ

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7. It may be noted that Pharaoh-worship was very much akin to Mikado-worship, and the 'divinity' of the ancient Egyptian Imperial House bore close resemblance to that of the present-day Japanese Imperial House. The Pharaoh was a veritable Incarnate deity. 'The king in that first monarchy was the visible god upon earth. The only thing like it that has been since seen is the deification of the Roman emperors. No pure monotheism would for a moment have been compatible with such an intense exaltation' (Stanley, 'Sinai and Palestine', Intro., p. XXXVI). It is a well-known fact that the Egyptians, from the earliest traceable period of their history, believed their kings to be embodied forms of certain gods ... The reigning king was regarded as 'Horus' (the national god of Lower Egypt in pre-historic times, and later, of the whole kingdom) ... but he was actually regarded as a form or manifestation of that god. The king was therefore a god, and indeed was commonly spoken of as the "good god". Moreover, by the time of the Vth dynasty the king was believed to be the physical son of the sun-god, the State-god of Egypt' (*ibid.*, Vol. X, p. 294) (Maajid, *ibid.*, 207).

then build me a lofty building[8] so that I may obtain knowledge of the God of Moses, and surely I think him to be of the lairs.[9]

فَاجْعَلْ لِّي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَىٰ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ○

39. And he was arrogant and insolent in the land, beyond reason – he and his hosts: they thought they will not be brought back to Us!

٣٩- وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ○

40. So We caught hold of him and his hosts, then We cast them into the sea, and now behold! what was the end of the wrong-doers.[10]

٤٠- فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ○

41. And We made them leaders who invite to the Fire;[11] and on the Day of Judgment they shall not be helped.

٤١- وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ ۖ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ○

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8. It may be noted that brick, rather than stone, was the general building material used in ancient Egypt, and the Egyptians were well-known for brick-making. 'The two countries of brick-makers and brick-builders were Egypt and Mesopotamia ... Egyptian bricks were usually twice the size of our modern ones. Many of them (from dynasty 18 onwards) were stamped with the name of a king, to show that they belonged to public buildings ... Stamps as well as moulds have been preserved to modern times, and bricks with the name of Rameses II, the Pharaoh of the oppression, are shown in our museum' ('Encyclopaedia Biblica'; Col. 609). 'Egypt has yielded numerous examples of bricks, manufactured in the earliest and subsequent dynasties' ('Encyclopaedia Britannica', Vol. IV, p. III) (Maajid, *ibid.,* 209).

9. While, according to verse 38, Pharaoh only said to his chiefs that "he knew no god for them besides him", and commanded Haamaan to "build for him a lofty building", according to verse 26 of Chapter 40 (*Momin*), he also said to his people, "Surely I fear that he will change your religion or that he will make mischief in the land;" and according to verse 51 of Chapter 43 (*Zukhruf*), he said, "O my people! Is not the kingdom of Egypt mine and these rivers flowing beneath me? Do you not see?"

10. As regards the details of the destruction of Pharaoh and his hosts, verses 130 to 136 of Chapter 7 (*A'araaf*), and our comments thereon, may be seen.

11. It may be noted that in verses 96 to 99 of Chapter 11 (*Hud*), it is already said, "and certainly We sent Moses with Our Signs and a Clear Authority to Pharaoh and his chiefs, but they followed the bidding of Pharaoh; and Pharaoh's bidding was not right-directing. He will lead his people on the Day of Judgment,' and bring them down to the Fire ... And evil is the place to which they shall be brought! And they are overtaken by a curse in this (world), and on the Day of Judgment. Evil is the gift which shall be given (to them)".

42. And We caused a curse to follow them in this world; and on the Day of Judgment they shall be among the loathed (and despised).

٤٢-وَأَتْبَعْنٰهُمْ فِي هٰذِهِ الدُّنْيَا لَعْنَةً ۚ
وَيَوْمَ الْقِيٰمَةِ هُمْ مِّنَ الْمَقْبُوحِيْنَ ۝ ع

SECTION 5[1]

43. And We did give Moses the Book after We had destroyed the former generations, (to give) insight to the mankind, and Guidance and Mercy, that they might receive admonition.[2]

٤٣-وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ مِنْۢ بَعْدِ
مَآ اَهْلَكْنَا الْقُرُوْنَ
الْاُوْلٰى بَصَآئِرَ لِلنَّاسِ وَهُدًى وَّرَحْمَةً
لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ۝

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1. After speaking of the birth and bringing up of Moses at Egypt, his stay at Madyan, and bestowment of Prophethood, and his return to Egypt, in the previous Sections, Qur'an, in Section 5 refers to all these events through the Holy Prophet Muhammad (ﷺ) by way of proof of his own Prophethood, because he himself was not present when those events took place and the only source for him was through Revelation from Allah. Then there is admonition for the non-believers to accept his word and desist from rejecting him because rejection of the Prophets of Allah always resulted in destruction of the deniers.

Section 5 consists of 8 verses i.e. verses 43 to 50. In verse 43 it is said: and We did give Moses the Book after We had destroyed the former generations, (to give). Insight to the mankind, and Guidance and Mercy, that; they might receive admonition.

Verse 44 addresses the Holy Prophet and says: and you were not (present) on the Western side (of Mount Sinai) when We decreed the Commission to Moses, nor were you of the witnesses (to these events).

In verse 45 it is said: But We raised up (new) generations, and prolonged were the ages that passed over them (and they forgot the teachings of the Prophets); and you were not a dweller among the people of Madyan, rehearsing to them Our Signs (Messages); but it is We Who send Message (with inspiration).

In verse 46 again there is an address to the Holy Prophet, saying: and you were not (present) at the side of (the Mountain) Toor when We called (to Moses to receive Our Commandments). But (you are sent as) a Mercy from your Lord, that you may warn a people to whom no warner came before you, so that they may receive admonition.

In verse 47 it is said: if a calamity would have befallen them for what their hands have sent before, they might say: Our Lord! why did you not send to us a Messenger, so that we should have followed Your Signs (Messages) and been among the believers.

Verses 48 to 50 speak of the opposition by the non-believers of Mecca. In these verses it is said: but (now), when the Truth has come to them from Us, they say: Why is he not given the like of what was given to Moses? (In answer to it is said to them): What! did they not

Contd....

44. And you were not on the Western side[3] when We decreed the Commission to Moses, nor were you of the witnesses[4] (to those events).

٤٤- وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَآ
إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ
الشَّٰهِدِينَ ۝

45. But We raised up (new) generations, and prolonged were the ages that passed over them; and you were not a dweller among the people of Madyan, rehearsing to them Our Signs; but it is We Who send Messengers (with inspiration).

٤٥- وَلَٰكِنَّآ أَنشَأْنَا قُرُونًا
فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۚ
وَمَا كُنْتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ
تَتْلُوا عَلَيْهِمْ ءَايَٰتِنَا ۙ
وَلَٰكِنَّا كُنَّا مُرْسِلِينَ ۝

46. And you were not at the side of (the Mountain) Toor

٤٦- وَمَا كُنْتَ بِجَانِبِ الطُّورِ

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disbelieve in that which Moses was given before? They say: two magics that support each other! and they say: Surely we are unbelievers in all (such things); Say: then bring some (other) book from Allah, which is a better Guide than either of them, (that) I may follow it, if you are truthful: But if they do not answer you, then know that they only follow their low desires; and who is more astray than he who follows his low desires, without any guidance from Allah? Surely Allah guides not the people who are given to wrong doing.

2. As it is said in verses 43 and 44, after the destruction of the Pharaonic tyranny, and other similar tyrannies before them (including the 'Aads, the Samud, the Midianites, the Sodomites, and the people of Noah), Allah began a new age of revelation and guidance through Prophet Moses and the Book revealed to him (i.e. the Torah). Thus, as Abdullah Yusuf Ali puts it, "humanity began as it were with a clean slate again. It was a full Revelation (or *Shariah*) which may be looked at from three points of view: (1) as Light or Insight for men, so that they should not grope in darkness; (2) as a Guide to show them the Way, so that they should not be misled into wrong Paths; and (3) as a Mercy from God, so that by following the Way they may receive God's Forgiveness and Grace" (Vol. II, Note 3375). It may be noted that in verse 91 of Chapter 6 (*An'aam*) also there is reference to Light and Guidance in connection with the Revelation of Moses, and in verse 154 of that same Chapter also there is reference to Guidance and Mercy in the same connection. Here all three are combined, with the substitution of *Basaa'ir* for *Noor* (*ibid.*).

3. By the words "Western side" is meant the Mountain of Toor in the peninsula of Sinai, on which Moses was given the Commandments of *Shariah.* It is situated on the west of Hijaz (Arabia), and in the valley itself the mountain is situated on the western side of it.

4. The word *Shaahedeen,* i.e. witnesses, in verse 44, refers to the "Seventy Elders of Bani Israil" whom Moses had chosen and taken to the Mountain of Toor at the time of receipt of the Book, details of which are given in verse 155 of Chapter 7 (*A'araaf*) and also mentioned in the Old Testament (vide Exodus, Chapter 24).

when We called (to Moses), but (you are sent as) a Mercy from your Lord, that you may warn a people to whom no warner came before you,[5] so that they may receive admonition.

إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ
لِتُنذِرَ قَوْمًا مَّا أَتَاهُم مِّن نَّذِيرٍ
مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ○

47. And if a calamity would have befallen them for what their hands have sent before, they might say: Our Lord! why did You not send to us a Messenger, so that we should have followed Your Signs and been among the believers!"

٤٧- وَلَوْلَا أَن تُصِيبَهُم مُّصِيبَةٌ
بِمَا قَدَّمَتْ أَيْدِيهِمْ
فَيَقُولُوا رَبَّنَا لَوْلَا
أَرْسَلْتَ إِلَيْنَا رَسُولًا
فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ ○

48. But (now), when the Truth has come to them from Us, they say: Why is he not given the like of what was given to Moses? What! did they not disbelieve in that which Moses was given before? They say: two magics that support each other! and they say: Surely we are unbelievers in all (such things)!

٤٨- فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِندِنَا
قَالُوا لَوْلَا أُوتِيَ مِثْلَ
مَا أُوتِيَ مُوسَىٰ
أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِن قَبْلُ
قَالُوا سِحْرَانِ تَظَاهَرَا
وَقَالُوا إِنَّا بِكُلٍّ كَافِرُونَ ○

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5. As regards the statement: 'to whom no warner had come before you', made in verse 46, it may be noted that after Prophets Ismail and Sho'aib, there came no Prophet among the Arabs during the period of 2000 years before the Holy Prophet Muhammad (ﷺ), and since, as it is clear from the historical facts, the entire Arabia, and particularly the Quraish of Mecca had been practising idolatry and wrong-doing, by giving up the teachings of the Prophets of Allah, it had become necessary to send a warner to them before they could be punished for unbelief and evil deeds. The laws of Allah are based on Justice with mercy which necessitate that, before enforcing the punitive postulates for misdeeds, the erring people should first be warned, time and again, to mend their ways. Otherside they would plead that had they been warned they would not have indulged in wrong-doing.

49. Say: Then bring some (other) Book from Allah, which is a better Guide than either of them, (that) I may follow it, if you are truthful!

٤٩-قُلْ فَأْتُوا بِكِتٰبٍ مِّنْ عِنْدِ اللّٰهِ
هُوَ اَهْدٰى مِنْهُمَآ
اَتَّبِعْهُ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

50. But if they do not answer you, then know that they only follow their low desires; and who is more astray than he who follows his low desires, without any guidance from Allah? Surely Allah guides not the people who are given to wrong-doing.

٥٠-فَاِنْ لَّمْ يَسْتَجِيْبُوْا لَكَ فَاعْلَمْ اَنَّمَا
يَتَّبِعُوْنَ اَهْوَآءَهُمْ ؕ وَمَنْ اَضَلُّ مِمَّنِ
اتَّبَعَ هَوٰىهُ بِغَيْرِ هُدًى مِّنَ اللّٰهِ ؕ
اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝

SECTION 6[1]

51. And indeed We have caused the Word to reach them themselves, So that they may receive admonition.[2]

٥١-وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ
لَعَلَّهُمْ يَتَذَكَّرُوْنَ ؕ

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1. In the previous Section it was said that Allah raised up many generations, and that, after destruction of the previous non-believing generations, revival of the Message was made in the form of Torah through Prophet Moses, and that after a long time the Holy Prophet was sent by Allah through whom the Message was again revised and finally accomplished in the form of Qur'an. In continuation of it, in Section 6 it is said that Allah has sent down the Revelation in succession so that the people might receive admonition, and that those of the people of the Book who were given the previous Scriptures may revive and confirm their Faith in the Holy Qur'an as well. This Section also speaks of the excuse of the non-believers for not accepting the Faith due to their unwarranted and unreal fear that if they accepted the Faith their supremacy over the land would come to an end.

Section 6 consists of 10 verses i.e. verses 51 to 60. Verses 51 to 55 speak of those Jews and Christians who had accepted the Faith in the Holy Prophet Muhammad (ﷺ), and resisted the propaganda by other Jews and Christians against them. In these verses it is said: And indeed We have caused the Word (Message of Guidance) to reach them themselves, so that they may receive admonition. (As to) those whom We gave the Book before this, – they do believe in this (Revelation i.e. Qur'an). And when it is recited to them, they say: we believe in it; surely it is the Truth from our Lord; surely we have been Muslims (even) from before this. These shall be granted their reward twice, because they are steadfast (persevering), and they repel Evil with Good, and spend (in the Way of Allah) out of what We have given them. And when they hear vain talk, they turn away from it and say: to us are our deeds, and to you your deeds: peace be to you! We seek not the ignorant!

Contd.....

52. (As to) those whom We gave the Book before this, – they do believe in this (Revelation);

٥٢-اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ مِنْ قَبْلِهٖ
هُمْ بِهٖ يُؤْمِنُوْنَ ○

53. And when it is recited to them, they say: We believe in it; surely it is the Truth from our Lord; surely we have been Muslims[3] from before this.

٥٣-وَاِذَا يُتْلٰى عَلَيْهِمْ قَالُوْٓا
اٰمَنَّا بِهٖٓ اِنَّهُ الْحَقُّ مِنْ رَّبِّنَآ
اِنَّا كُنَّا مِنْ قَبْلِهٖ مُسْلِمِيْنَ ○

54. These shall be granted their reward twice, because they are steadfast, and they repel Evil with Good, and spend (in the way of Allah) out of what We have given them.

٥٤-اُولٰٓئِكَ يُؤْتَوْنَ اَجْرَهُمْ مَّرَّتَيْنِ بِمَا
صَبَرُوْا وَيَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ
وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ○

Verses 56 to 60 speak of the excuse of the non-believers and answer their fabricated and unreal apprehension that they will lose supremacy over the land. In these verses it is said: surely you cannot guide (everyone) whom you love and wish to guide, but Allah guides whom He pleases; and He knows best those who receive guidance. And they (i.e. the non-believers) say: if we were to follow the guidance with you, we shall be snatched away from our land (and lose supremacy therein)! (In answer to it) it is said: What! have We not established for them a secure Sanctuary, to which fruits of every kind are brought a provision from Ourselves? But most of them understand not. And how many a town have We destroyed which exulted in their life (of ease and plenty); so these are their abodes: they have not been inhabited after them, except a few, and We are the inheritors! And your Lord never destroyed the towns until He raised in their mother-town (or Centre) an Apostle, rehearsing to them Our Signs (Revelations); and We never destroyed the towns except when their people were indulging in wrong-doing. And whatever things you have been given, are only a (transient) provision of this life and its adornment; and whatever is with Allah is better and more lasting: do you not then understand?

2. According to verse 51, before the Holy Qur'an, "the Quraish might have said that the Word of God had come to the Hebrews in their tongue or in Greek, which was used by the Hebrews in the time of Jesus. Now that Word is brought to their own doors, in their own Arabic tongue, by a man of their own race and family. Surely they have no excuse now for remaining strangers to the higher moral and spiritual law" (Yusuf Ali, Vol, II, Note 3384).

3. This shows that the word "Muslim" has always been used for the believer or follower of the Prophets of Allah, even previous to the Holy Prophet Muhammad (ﷺ). On more than one occasion, even Qur'an has made it clear that the religion of all Prophets was Islam, and the fundamental teachings of all were one and the same. In this connection we may refer to verses 128 and 131 to 133 of Chapter 2 (*Baqarah*), verses 18 and 67 of Chapter 3 (*Imran*), verses 44 and 111 of Chapter 5 (*Maa'idah*), verses 72, 84 and 90 of Chapter 10 (*Yunus*), verse 101 of Chapter 12 (*Yusuf*), verse 44 of Chapter 27 (*Naml*) and verse 36 of Chapter 51 (*Zaariyaat*),

55. And when they hear vain talk, they turn away from it and say: to us are our deeds, and to you your deeds: peace be to you! we seek not the ignorant![4]

٥٥-وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ
وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ
سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ ○

56. Surely you cannot guide (every one) whom you love (and wish to guide), but Allah guides whom He pleases; and He knows best those who receive guidance.[5]

٥٦-إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ
وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ○

57. And they say: If we follow the guidance with you, we shall be snatched away from our

٥٧-وَقَالُوا إِنْ نَتَّبِعِ الْهُدَىٰ مَعَكَ
نُتَخَطَّفْ مِنْ أَرْضِنَا ۚ

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4. As noted by Ibne Hushshaam and Behaqi, from Mohammad bin Ishaq, after migration of the Muslims to Abyssinia, when the Christians of Abyssinia heard about the Holy Prophet, twenty of them came, in the form of a deputation, to enquire the truth about him. They came to the Holy Prophet, and put some questions, which the Holy Prophet answered, and then he also invited them to accept Islam, and recited some verses of the Holy Qur'an before them. On hearing the verses, they started weeping, and accepted the truth, and forthwith became Muslims. While they were returning, Abu Jehl, along with some of his colleagues, met them on the way, and rebuked them for accepting the Faith so soon. On it they said: peace be to you: we cannot argue with you: let us proceed with our way, and you go on with your way. We cannot deprive ourselves of the Good (Seerat Ibne Hushshaam, Vol. II, p. 32; and 'Al-Bidaya-wan-Nahaya', Vol. III, p. 82, as referred to by Tafheemul Quran, Vol. III, Chapter 28, Note 72. Also see Ziaul Quran, Vol. III, Chapter 28, Note 60).

However, these verses also apply to all those Jews and Christians who accept the faith in the Holy Qur'an and the Holy Prophet, and for them there is the promise of double reward in verse 54. Further, not only they accept the faith, but, as it is said in verse 55, "the righteous do not encourage idle talk or foolish arguments about things sacred. If they find themselves in some company in which such things are fashionable, they leave politely. Their only rejoinder is: "We are responsible for our deeds, and you for yours; we have no ill-will against you; we wish you well, and that is why we wish you to know of the knowledge we have received; after that knowledge you cannot expect us to go back to the ignorance which we have left" (Yusuf Ali, Vol. II, Note 3387).

5. The general principle stated in this verses is that guidance actually depends upon the will of Allah and the duty of the Prophet of Allah is only to convey the Message of Allah and invite the mankind to accept it. Actual conversion of the non-believers to Faith is not within his power.

land![6] What! have We not established for them a secure Sanctuary, to which fruits of every kind are brought – a provision from Ourselves? But most of them understand not.[7]

أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا آمِنًا
يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِّن
لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ○

58. And how many a town have We destroyed which exulted in their life (of ease and plenty); so these are their abodes: they have not been inhabited after them, except a few, and We are the inheritors![8]

٥٨-وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطِرَتْ
مَعِيشَتَهَا ۖ
فَتِلْكَ مَسَاكِنُهُمْ لَمْ تُسْكَن مِّن بَعْدِهِمْ
إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ الْوَارِثِينَ ○

59. And your Lord never destroyed the towns until He raised in their mother-town (or centre) an Apostle, rehearsing to them Our Signs (Revelations); and We never destroyed the towns except

٥٩-وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ
حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُوا عَلَيْهِمْ
آيَاتِنَا ۚ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ

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6. In this connection it may be noted that at that particular time the Quraish of Mecca were not only having the control of the Ka'bah, to which people from all over Arabia used to come for the purpose of pilgrimage, but they also controlled the trade routes between Rome, Greece, Egypt, and Syria on the one hand; and China, India, Indonesia, and East Africa on the other. For this purpose their merchandise caravans used to pass through all important routes for which Mecca had actually become a centre of international trade. Due to this status of theirs they put forward an excuse that if they accept Islam, all tribes of Arabia would become enemy to them, and it was also possible that by their concerted agitation and opposition they might also oust them from Mecca.

7. The idea is to lay emphasis that when Allah the Almighty has done all this for you, there is no question of your being deprived of anything by accepting the Word of Allah; rather, by submitting to Allah, you will be getting more strength and benefits by the Grace of Allah the Almighty.

8. In this there was a clear warning to the non-believers of Mecca, that, if they also, on account of their prosperity and well-being, remain adamant to unbelief and reject the Word of Allah, their prosperity will not be able to save them from the punishment (Tafheemul Quran, *ibid.,* 82).

when their people were indulging in wrong-doing.[9]

إِلَّا وَأَهْلُهَا ظٰلِمُونَ ○

60. And whatever things you have been given are only a provision of this life and its adornment; and whatever is with Allah is better and more lasting: do you not then understand?

٦٠- وَمَآ أُوتِيتُم مِّن شَىْءٍ
فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَا ۚ
وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰٓ ۚ
أَفَلَا تَعْقِلُونَ ○

SECTION 7[1]

61. Is he, then, to whom We have promised a goodly promise which he is going to meet, like the one whom We have provided with the provisions of the life of this world, then, on the Day of Resurrection he shall be of those brought up (for punishment)?[2]

٦١- أَفَمَن وَعَدْنَٰهُ وَعْدًا حَسَنًا
فَهُوَ لَٰقِيهِ كَمَن مَّتَّعْنَٰهُ
مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا
ثُمَّ هُوَ يَوْمَ ٱلْقِيَٰمَةِ مِنَ ٱلْمُحْضَرِينَ ○

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9. This also shows that "Allah is Merciful and Just: He does not destroy or degrade a people until they have had full opportunities of turning in repentance to Him and they deliberately rejected His law and continued in the practice of iniquity" (Yusuf Ali, Vol. II, Note 3390).

1. The previous Section concluded with the statement that whatever things people have in this world are a provision and an adornment of life, and whatever is with Allah is better and more lasting. In continuation of it, Section 7 starts with a distinction between the one who has the prosperity and enjoyment of this life and the one who is given the promise of Divine Reward in the Hereafter and declares that they cannot be at par. Then this Section speaks of the Day of Judgment and the unfortunate state of affairs which the non-believers will have to face on that Day. This Section also speaks of the Absolute Authority of Allah over the universe.

Section 7 consists of 15 verses i.e. verses 61 to 75. Verse 61 distinguishes between the one who gets prosperity only in this life and the one who is to get the reward in the Hereafter and declares that they cannot be at par. In this verse it is said: Is he, then, to whom We have promised a goodly promise which he is going to meet, (on the Day of Judgment), like the one whom We have provided with the provisions of the life of this world, then on the Day of Resurrection he shall be of those brought up (for punishment on account of (unbelief and idolatry)?

Verses 62 to 64 speak of the state of affairs which the non-believers and the idolaters will have to face on the Day of Judgment. In these verses it is said; and on the Day (of Judgment)

Contd....

62. And on the Day when He will call them and say: Where are those whom you deemed to be My associates?

٦٢- وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ
أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ ○

63. Those against whom the charge will be proved, will say: Our Lord! these are the ones whom we led astray: we led them astray, as we were astray ourselves: we free ourselves (from them) in Your Presence: It was not us they worshipped.

٦٣- قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ
رَبَّنَا هَٰؤُلَاءِ الَّذِينَ أَغْوَيْنَا ۖ
أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا ۖ
تَبَرَّأْنَا إِلَيْكَ ۖ مَا كَانُوا
إِيَّانَا يَعْبُدُونَ ○

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when He will call them and say: where are those whom you deemed to be My associates? Those against whom the charge will be proved, will say: Our Lord! These are the ones whom we led astray: We led them astray, as we were astray ourselves: we free ourselves (from them) in Your Presence: It was not us they worshipped. And it will be said (to them): Call your associate-gods: So they will call upon them, but they will not answer them; and they will see the punishment (before them and wish): would that they had followed the right path of guidance!

Verses 65 to 67 speak of the Day of Judgment and say: And on that Day (i.e. the Day of Judgment) He will call them, and say: what was the answer you gave to the Messengers? Then the excuses will become obscure to them on that Day, so they will not (be able to) ask each other. But the one who repented and believed, and worked righteousness, will have hopes to be among the successful ones.

Verses 68 to 75 speak of the Absolute Authority of Allah the Almighty over the universe. In these verses it is said: and your Lord creates what He pleases, and chooses. For them there is no choice (in the matter). Glory be to Allah! and exalted be He above what they associate (with Him)! And your Lord knows all that their hearts conceal and all that they reveal. And He is Allah: there is no god but He! to Him be praise, at the First and at the Last: and His is the Command, and to Him you all shall be brought back. say: Do you see if Allah were to make the Night perpetual over you till the Day of Resurrection, who is the god, besides Allah, that could bring you light? Will you not then hear? Say: Do you see if Allah were to make the Day perpetual over you till the Day of Resurrection, who is the god, besides Allah that could bring you the night in which you take rest? Will you not then see? And out of His Mercy He has made for you the Night and the Day, that you may rest therein and that you may seek of His Grace, and that you may give thanks. And on the Day when He will call on them and say: Where are those whom you deemed to be My associates? And We will draw forth from among every nation a witness, and We shall say; Bring your proof. Then shall they know that the Truth is in Allah (alone), and that which they forged will leave them in the lurch.

2. It is said that looking to the poverty of Bilal, Ammaar and other Companions of the Holy Prophet, the non-believers of Mecca thought it better not to accept Islam so that they might not also have to face the poverty. By this verse they are warned that no doubt you are

64. And it will be said (to them): Call your associate-gods. So they will call upon them, but they will not answer them; and they will see the punishment (before them and wish): would that they had followed the right path of guidance![3]

٦٤- وَقِيلَ ادْعُوا شُرَكَاءَكُمْ
فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ
وَرَأَوُا الْعَذَابَ ۚ
لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ○

65. And on that Day He will call them, and say: What was the answer you gave to the Messengers?

٦٥- وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ
مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ○

66. Then the excuses will become obscure to them on that Day, so they will not (be able to) ask each other.

٦٦- فَعَمِيَتْ عَلَيْهِمُ الْأَنبَاءُ يَوْمَئِذٍ
فَهُمْ لَا يَتَسَاءَلُونَ ○

67. But the one who had repented, and believed, and worked righteousness, will have hopes to be among the successful ones.

٦٧- فَأَمَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا
فَعَسَىٰ أَن يَكُونَ مِنَ الْمُفْلِحِينَ ○

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enjoying prosperity in the life of this world, which is temporary and for a few days only, but in the Hereafter there is nothing for you except the punishment for unbelief and idolatry. On the contrary, the poor believers, though they appear to be suffering in this world yet ultimately they are going to have a good reward in the everlasting life of the Hereafter (Ziaul Quran, Vol. III, Chapter 28, Note 73).

3. By way of repeated warning, verses 62 to 64 speak of the unfortunate state of affairs which the non-believers and the idolaters will face on the Day of Judgment. They are enjoying the comforts of this life and on account of this unchecked licentious indulgence in worldly pleasures they have become more arrogant and ungrateful to Allah the Almighty. In their indulgence they do not care at all for the accountability on the Day of Judgment, but they are warned that this phase of ease and comfort is only for the time being and will finish soon. They must, therefore, keep in mind that, on the Day of Judgment, they will be brought before Allah the Almighty to account for their misdeeds and suffer the punishment. Allah will also ask them about their false deities whom they fancied to be His associates, and worshipped them in the world.

It may be noted that a similar statement is also made by the Holy Qur'an in verses 38 and 39 of Chapter 7 (*A'araaf*).

68. And your Lord creates what He pleases, and chooses.[4] For them there is no choice (in the matter). Glory be to Allah! and exalted be He above what they associate (with Him)!

٦٨- وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ؕ
مَا كَانَ لَهُمُ الْخِيَرَةُ ؕ
سُبْحٰنَ اللّٰهِ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ○

69. And your Lord knows all that their hearts conceal and all that they reveal.

٦٩- وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُوْرُهُمْ
وَمَا يُعْلِنُوْنَ ○

70. And He is Allah: there is no god but He! to Him be praise, at the First and at the Last: and His is the Command, and to Him you all shall be brought back.

٧٠- وَهُوَ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ
لَهُ الْحَمْدُ فِى الْاُوْلٰى وَالْاٰخِرَةِ ۖ
وَلَهُ الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ ○

71. Say: Do you see if Allah were to make the Night perpetual over you till the Day of Resurrection, who is the god, besides Allah, that could bring you light? Will you not then hear?

٧١- قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ
الَّيْلَ سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ
مَنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِضِيَآءٍ ؕ
اَفَلَا تَسْمَعُوْنَ ○

72. Say: Do you see if Allah were to make the Day perpetual over you till the Day of Resurrection, who is the god, besides Allah that could bring you the night in which you take rest? Will you not then see?

٧٢- قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ النَّهَارَ
سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ
مَنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِلَيْلٍ تَسْكُنُوْنَ
فِيْهِ ؕ اَفَلَا تُبْصِرُوْنَ ○

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4. Imam Baghwi, in his "Commentary of the Holy Qur'an" and Allama Ibne Qayyim, in the 'Introduction' to his book "Zaadul Ma'aad", have said that the word *Yakhtaar* (He chooses) actually signifies that Allah chooses, from amongst His servants, anybody He likes for respect and honour. According to Baghwi, this was also in answer to the objection of the non-believers of Mecca as to why Qur'an was not revealed to any big man of the two big cities, namely Mecca and Ta'if (vide Chapter 43: verse 31).

73. And out of His Mercy He has made for you the Night and the Day, that you may rest therein, and that you may seek of His Grace, and that you may give thanks.

٧٣- وَمِنْ رَّحْمَتِهٖ جَعَلَ لَكُمُ الَّيْلَ وَالنَّهَارَ
لِتَسْكُنُوْا فِيْهِ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ
وَلَعَلَّكُمْ تَشْكُرُوْنَ ○

74. And on the Day when He will call on them and say: where are those whom you deemed to be My associates?

٧٤- وَيَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ اَيْنَ شُرَكَآءِىَ
الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ ○

75. And We will draw forth from among every nation a witness, and We shall say: Bring your proof. Then shall they know that the Truth is in Allah (alone), and that which they forged will leave them in the lurch.

٧٥ وَنَزَعْنَا مِنْ كُلِّ اُمَّةٍ شَهِيْدًا
فَقُلْنَا هَاتُوْا بُرْهَانَكُمْ
فَعَلِمُوْٓا اَنَّ الْحَقَّ لِلّٰهِ
وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ○ ع

SECTION 8[1]

76. Surely Qaroon[2] was of the people of Moses; but he acted insolently against them,[3] and We had given him of the treasures, so much that their very keys would have been a burden to a body of strong men.[4] Behold, his own people said to him: Do not exult, surely Allah loves not those who exult (in riches).

٧٦- اِنَّ قَارُوْنَ كَانَ مِنْ قَوْمِ مُوْسٰى فَبَغٰى
عَلَيْهِمْ وَاٰتَيْنٰهُ مِنَ الْكُنُوْزِ مَآ
اِنَّ مَفَاتِحَهٗ لَتَنُوْٓاُ بِالْعُصْبَةِ اُولِى الْقُوَّةِ
اِذْ قَالَ لَهٗ قَوْمُهٗ
لَا تَفْرَحْ اِنَّ اللّٰهَ لَا يُحِبُّ الْفَرِحِيْنَ ○

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1. Section 6 referred to the story of the non-believers who feared (foolishly and falsely) that if they accepted Islam, their prosperity and supremacy over the land would come to an end. Then Section 7 brought out a distinction between those who had been promised a goodly promise (to be fulfilled in the Hereafter), and those who desire simply to get prosperity in this world

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77. But seek, with what (i.e. wealth) Allah has given you, the Home of the Hereafter, and forget not your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land: surely Allah loves not the mischief makers.

٧٧-وَابْتَغِ فِيمَآ اٰتٰىكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ
وَلَا تَنْسَ نَصِيبَكَ مِنَ
الدُّنْيَا وَاَحْسِنْ كَمَآ اَحْسَنَ اللّٰهُ اِلَيْكَ
وَلَا تَبْغِ الْفَسَادَ فِى الْاَرْضِ ؕ
اِنَّ اللّٰهَ لَا يُحِبُّ الْمُفْسِدِيْنَ ○

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which is temporary and are arrogant to Allah the Almighty: for them is punishment in the Hereafter. The former are the believers who are by and large poor and resourceless in this world but in the Hereafter they will have good reward for their Faith and good deeds; while the latter are clearly the non-believers, who mostly roll in money and are ungrateful to Allah. In continuation of it, Section 8 starts with the narration about Qaroon who was the richest person of the world in his time, but, since he was arrogant and proud and refused to submit to the Command of Allah, he was sunk into the earth along with his wealth in such a wretched and helpless condition that none of his community people came forward to help him. Thus this also is by way of warning to the non-believers of Mecca, who on account of their wealth, refused to submit to the Commands of Allah.

Section 8 consists of 7 verses i.e. verses 76 to 82, which speak of Qaroon (Korah) and his vanity and arrogance on account of his enormous wealth and his ultimate destruction with all his belongings. In these verses it is said: Surely Qaroon was of the people of Moses; but he acted insolently against them and We had given him of the treasures, so much that their very keys would have been a burden to a body of strong men. Behold! his own people said to him: Do not exult, surely Allah loves not those who exult (in riches). But seek with what (i.e. wealth) Allah has given to you the Home of the Hereafter, and forget not your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land; surely Allah loves not the mischief-makers. He (Qaroon) said: this has been given to me only on account of the knowledge I possess. Did he not know that Allah had destroyed, before him, the generations who were superior to him in strength and greater in the accumulation (of wealth)? And the guilty are not called (immediately) to account for their sins: So he went forth to his people in the glitter (of his wealth). Those who desire the life of this world said: Oh! would that we had been given the like of what Qaroon is given! Indeed he is lord of mighty good fortune! And those who had been granted (true) knowledge said: "Woe to you". The reward of Allah (in the Hereafter) is better for him who believes and does good: and none shall attain this except those who steadfastly preserve. Then We caused the earth to swallow up him and his house; and he had no party to help him against Allah nor was he of those who can defend themselves. And those who had envied his position, the day before, began to say: Ah! It is indeed Allah Who enlarges and straitens the means of subsistence for whom He pleases of His servants. Ah! Those who reject Allah will never prosper.

2. Qaroon is named in the Bible and the Talmud as Korah and he was a cousin of

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78. He said: This has been given to me only on account of the knowledge[5] I possess. Did he not know that Allah had destroyed, before him, the generations which were superior to him in strength and greater in the accumulation (of wealth)? And the guilty are not called (immediately) to account for their sins.[6]

٧٨-قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ ۚ
أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ
مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ
مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً
وَأَكْثَرُ جَمْعًا ۚ
وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ ○

Prophet Moses. He was a son of Yashir, the uncle of Moses. According to the Old Testament, the father of Moses and the father of Qaroon were both real brothers (Exodus, 6:18-21).

It is said that, while poor, he was well-versed in Torah and he was polite and very well-behaved, but after getting the wealth he changed and became a hypocrite. He had actually joined hands with Pharaoh who had put him in authority over the Bani Israil (Naimuddin, *ibid.,* 191). According to a view of Hazrat Abdullah bin Abbas also, as noted by Qurtabi and Roohul Ma'ani, Qaroon was a cousin of Prophet Moses.

The fact that Qaroon had joined hands with Pharaoh is also proved from the verses of the Holy Qur'an. In verse 23 of Chapter 40 (*Momin*), it is said, "And certainly We sent Moses with Our Messages and clear Authority to Pharaoh and Haamaan and Qaroon ..." (40:23-24), which shows that the three personalities of Egypt who had actually revolted against Allah were Pharaoh, Haamaan and Qaroon.

3. The Old Testament also supports this saying, "And they (i.e. Qaroon and his followers) rose up before Moses, with certain of the Children of Israil, two hundred and fifty princes of the assembly, famous in the congregation, men of renown; And they gathered themselves together against Moses and against Aaron, and said unto them: Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? (Number 16:2,3) (Also see "Antiquities of the Jews", by Josephus, IV 2:2) (Maajid, Vol. II, Part XX, Note 314); and "Jewish Encyclopaedia", Vol. VII, p. 557 (Maajid, *ibid.,* 328).

4. In the Jewish literature it is said that the weight of the keys of the treasures of Qaroon was equivalent to the load of 300 mules (vide Jewish Encyclopaedia, Vol. VII, p. 556).

5. According to some Commentators, by the word *Ilm,* i.e. knowledge, appearing in verse 78, is meant the knowledge of Torah which, it is said, Qaroon had memorized and which he boasted as his personal achievement and he was of those seventy prominent persons or Bani Israil whom Moses had chosen to accompany him to Mount Sinai. But this knowledge became a matter of pride and arrogance for him, and whatever wealth Allah gave him, he thought was the result of his own cleverness! (Ma'ariful Quran, Vol. VI, p. 666).

6. This means that the arrogant ones are not caught hold of immediately and punished,

79. So he went forth to his people in the glitter (of his wealth). Those who desire the life of this world said: Oh! would that we had been given the life of what Qaroon is given! Indeed he is lord of mighty good fortune!

٧٩- فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ
قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا
يَٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَٰرُونُ ۙ
إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ○

80. And those who had been granted (true) knowledge said: Woe to you. The reward of Allah (in the Hereafter) is better for him who believes and does good, and none shall attain this except those who steadfastly persevere.

٨٠- وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ
وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ
لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا ۚ
وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ ○

81. Then We caused the earth to swallow up him and his house;[7] and he had no party to help him against Allah, nor was he of those who can defend themselves.

٨١- فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ ۖ
فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ
ٱللَّهِ ۖ وَمَا كَانَ مِنَ ٱلْمُنتَصِرِينَ ○

82. And those who had envied his position the day before began to say: Ah! It is indeed

٨٢- وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا۟ مَكَانَهُۥ
بِٱلْأَمْسِ يَقُولُونَ

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but they are given much latitude so that they may think and re-think and realise their fault and mend their ways and submit to the Commands of Allah.

7. As it is said in the Old Testament, "The ground clove asunder that was under them: And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation". (Number, 16:31-33). According to the Jewish Encyclopaedia, "At the time of Korah's engulfment, the earth became like a funnel, and everything that belonged to him, even linen that was at the launderer's arid needles that had been borrowed by persons living at a distance from Korah, rolled till it fell into the chasm. According to the Rabbis, Korah himself underwent the double punishment of being buried and buried alive" (Vol. VII, p. 557) (Maajid, *ibid.*, 335).

Allah Who enlarges and straitens the means of subsistence for whom He pleases of His servants! Had not Allah been Gracious to us, He could have caused the earth to swallow us up! Ah! those who reject Allah will never prosper.

وَيْكَأَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ
مِنْ عِبَادِهٖ وَيَقْدِرُ ۚ
لَوْلَآ اَنْ مَّنَّ اللّٰهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ
وَيْكَأَنَّهٗ لَا يُفْلِحُ الْكٰفِرُوْنَ ۝ ع

SECTION 9[1]

83. That Home of the Hereafter We shall assign to those who have no intention toward high-handedness in the land or to make mischief (therein); and the End is (best) for the righteous.[2]

٨٣- تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا
يُرِيْدُوْنَ عُلُوًّا فِى الْاَرْضِ وَلَا فَسَادًا ۚ
وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ ۝

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1. The previous Section spoke of the destruction of Qaroon (Korah) on account of his arrogance and insolent behaviour towards his own people on account of his enormous wealth.

In continuation of it, Section 9 starts with a declaration that the Abode of the Hereafter is for those who do not desire exultation in the land, nor make mischief therein, and that the ultimate good is only for those who are righteous. Then there is promise to the Holy Prophet for ultimate success in his mission inspite of stiff and relentless opposition by the non-believers.

Section 9 consists of 6 verses i.e. verses 83 to 88. In verse 83 there is Good News of assignment of the Abode in the Hereafter to those who have no desire of exaltation (high handedness) or to make mischief in the land. In this verse it is said: That Home of the Hereafter We shall assign to those who have no intention toward high-handedness in the land or to make mischief (therein); and the end is (best) for the righteous.

Verse 84 gives the general principle for recompense of the deeds. In this verse it is said: Whoever brings good, for him (the reward) is better than it (i.e. the deed), and whoever brings evil, then those who do evil will be requited only for what they did.

In verses 85 to 88 there is promise of ultimate success to the Holy Prophet and also consolation to him during his opposition by the non-believers together with the direction to continue resolutely with his mission. In these verses it is said: Verily He Who ordained the Qur'an (binding) for you, will bring you back to the Place of Return. Say: My Lord knows best who it is that brings true guidance and he who is in manifest error. And you did not expect that the Book would be sent to you except as a Mercy from your Lord, so be not a supporter of those who disbelieve. And let nothing hinder you from the Signs of Allah after they have been revealed to you. And call (men) to your Lord and be not of those who assign partners to Allah. And call not besides Allah, on another god: there is no god but He. Everything will perish but He. To Him belongs the Command, and to Him will you (all) be brought back.

2. According to Sufyan Soori, the word *Ulu Wan* means 'pride or arrogance' or to think oneself to be superior to others; and the word *Fasaad* means 'violence or disruption in the

84. Whoever brings good, for him (the reward) is better than it (i.e. the deed), and whoever brings evil, then those who do evil will be requited only for what they did.

٨٤-مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ خَيْرٌ مِّنْهَا ۚ
وَمَنْ جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِيْنَ
عَمِلُوا السَّيِّاٰتِ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ○

85. Verily He Who ordained the Qur'an (binding) for you, will bring you back to the Place of Return.[3] Say: My Lord knows best who it is that brings true guidance, and who is in manifest error.[4]

٨٥-اِنَّ الَّذِيْ فَرَضَ عَلَيْكَ الْقُرْاٰنَ
لَرَآدُّكَ اِلٰى مَعَادٍ ؕ
قُلْ رَّبِّيْٓ اَعْلَمُ مَنْ جَآءَ
بِالْهُدٰى وَمَنْ هُوَ فِيْ ضَلٰلٍ مُّبِيْنٍ ○

86. And you did not expect that the Book would be sent to you, except as a Mercy from your Lord, so be not a supporter of those who disbelieve.

٨٦-وَمَا كُنْتَ تَرْجُوْٓا اَنْ يُّلْقٰٓى
اِلَيْكَ الْكِتٰبُ اِلَّا رَحْمَةً مِّنْ رَّبِّكَ
فَلَا تَكُوْنَنَّ ظَهِيْرًا لِّلْكٰفِرِيْنَ ○

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country'. According to Ata, *Uluwan* signifies a desire for supremacy over others thinking the latter as mean and degraded ones. According to some scholars, every sinful act, having its repercussions in the Society, is *Fasaad* in the land.

It would be noted that both these anti-social traits – *Ulu Wan* (exultation or self adopted supremacy) and *Fasaad* (making mischief in the land) amount to exploitation of the people and must therefore be condemned outright.

According to a saying of Hazrat Ali, this verse has been revealed in respect of those rulers and wealthy persons who abstain from all acts and thoughts of pride and self exaltation and pass their lives throughout in humility (see Ma'ariful Quran, Vol. VI, p. 668; and Ziaul Quran, Vol. III, Chapter 28, Note 99).

3. Generally the learned scholars are of the view that by 'Place of Return' is meant Mecca, and, accordingly, in this verse, there was forecast for the Holy Prophet for his victory over Mecca (Naimuddin, *ibid.,* 215; Ziaul Quran, *ibid.,* 102; Ma'ariful Quran, Vol. VI, pp. 670-671. Also see Yusuf Ali, Vol. II, Note 3416, and Maajid, Vol. II, Part XX, Note 348).

However, in its general implication the word *Ma'aad* signifies Destination, the 'End' or the 'Ultimate Result', and in that sense the word *Ma'aad* here indicates *Maut* (death) or successful result, and, accordingly, in this verse there is good news for the Holy Prophet to achieve grand success in this world as well as in the Hereafter (Tadabbure Quran Vol. IV, p. 848). In general connotation the world *Ma'aad* as such stands for 'the Hereafter' (Yusuf Ali, Vol. II, Note 3416).

4. It is said that the non-believers of Mecca had rejected the Word of the Holy Prophet saying: "You are in manifest error." It was in that context that Allah the Almighty Commanded the Holy Prophet to give this particular, answer to them (Naimuddin, Chapter 28, Note 216).

87. And let nothing hinder you from the Signs of Allah after they have been revealed to you, and call (men) to your Lord, and be not of those who assign partners to Allah.

٨٧- وَلَا يَصُدُّنَّكَ عَنْ اٰيٰتِ اللّٰهِ
بَعْدَ اِذْ اُنْزِلَتْ اِلَيْكَ
وَادْعُ اِلٰى رَبِّكَ
وَلَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ۚ

88. And call not, besides Allah, on another god: there is no god but He. Every thing will perish but He. To Him belongs the Command, and to Him will you (all) be brought back.

٨٨- وَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۘ
لَآ اِلٰهَ اِلَّا هُوَ ؕ
كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ ؕ
لَهُ الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ ۚ

CHAPTER 29

AL-ANKABOOT

(The Spider)

Chapter 29 consists of 7 Sections, 69 Verses, 980 Words, and 4165 Letters*.

Name

The name of this Chapter has been taken from the word *Ankaboot* appearing in verse 41 of it.

Revelation

According to Hasan, Ikramah, 'Ata, Jabir, and other scholars, this Chapter was revealed at Mecca. Abul A'ala Maududi writes that "from verses 56 to 60 it appears that this part of the Chapter was revealed before migration of the believers to Abyssinia" the rest of the Chapter also confirms this view. On account of the fact that this Chapter, among other things, speaks of the hypocrites, some scholars have formed the opinion that the first ten verses of it were revealed at Medinah and the rest of the Chapter in Mecca. But the fact is that the hypocrites referred to in this Chapter were of Mecca, i.e. those of the believers who, on account of the fear of persecution by the non-believers, had adopted the disguised attitude by keeping their *Eimaan* secret. Similarly on account of the indirect command of migration in (the event of persecution by opponents) some commentators are of the opinion that this Chapter was the last revealed Chapter of Mecca, although the fact is that, before migration to Medinah, the believers had already been commanded to migrate to Abyssinia when the living conditions of the Meccan believers had almost become unbearable and some of them had actually migrated, and the migration referred to in this Chapter

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*Naimuddin, Chapter 29, Note 1; Zia-ul-Quran, Vol. III, p. 515.

is the one to Abyssinia and not to Medinah. The subject as a whole shows that the narration contained in this Chapter pertains to the conditions prevailing in Mecca before the commanded migration to Abyssinia (Tafheemul Quran, Vol. III, p. 672).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 85*.

Link or Correlation with Other Chapters

As Abdullah Yusuf Ali puts it, "This *Sura* is the last of the series began with *Sura* 27 (*Naml*) in which the growth of the spiritual man as an individual is considered, especially illustrated by the way in which the great apostles were prepared for their work and received their mission, and the nature of Revelation in relation to the environment in which it was promulgated. It also closes the sub-series beginning with *Sura* 26 (*Sho'ara*) which is concerned with the spiritual Light, and the reactions to it at certain periods of spiritual history. The last *Sura* closed with reference to the doctrine of the *Ma'ad,* or Final Return of man to God. This theme is further developed here, and as it is continued in the subsequent three *Suras* (i.e. *Sura* 30, *Rum; Sura* 31, *Luqman;* and *Sura* 32, *Sajdah*) all bearing the Abbreviated Letters *Alif. Laam. Meem.,* it forms a connecting link between the present series and those three *Suras"* (Vol. II, p. 1028).

Subject Matter

Since this Chapter was revealed at the time when persecution of the believers by the non-believers of Mecca was at its peak and the believers were suffering extreme hardships on account of their Faith, Allah the Almighty in this Chapter encouraged the believers to remain firm to their Faith even while undergoing persecution by their tormentors. To give way to persecution or conceal Faith for that reason does not befit the believers, and the opening lines of this Chapter in a sense rebuke the weak-hearted believers of Mecca who are reminded that real quality of Faith has often to go through trials and persecutions.

Reference to the narrations about Prophets Noah, Abraham, and Lot, and other Prophets has been made to show how the righteous servants of Allah had always to undergo trials and hardships and suffer persecution at the hands of their opponents but ultimately their persecutors were crushed away. In this connection the false beliefs and baseless ideologies have been illustrated by the similitude of spider's web.

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*Index-cum-concordance of the Holy Qur'an, by Kherie, *ibid.*

In answer to the demand of Signs by the non-believers, the Holy Qur'an itself has been presented as the most clear Sign which was bringing transformation in the life of the people who followed it. As regards the sufferings, it is said that soon the sufferings will come to an end and the believers will get peace and tranquillity. Side by side, they are also permitted to migrate in order to save themselves from persecution. In the last Section it is said that Allah deals mercifully even with the non-believers and lets them enjoy the benefits of the world for a time despite their unbelief and ingratitude to His Favours. As against them, the believers remain steadfast and persevering despite all odds. There is a good news for them, saying that "And those who strive hard for Us We shall certainly guide them in Our ways, and Allah is surely with the doers of Good".

CHAPTER 29

AL-ANKABOOT
(The Spider)

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. Do men think that they will be left alone on saying: We believe, and that they will not be tested?[2]

٢- اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا
اَنْ يَّقُوْلُوْٓا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ ○

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1. The last Chapter concluded with a promise to the Holy Prophet, and, through him, to the believers, of ultimate success in their mission in spite of the opposition by the non-believers, and a direction to remain firm in their faith in the Absolute Unity of Allah. In continuation of it, Section 1 of the present Chapter opens with the warning to those entering the fold of Islam that the path of faith and belief is strewn with trials and afflictions, specially when they happen to live in the midst of cruel opponents. This Section also speaks of the reward for the believers, and condemns hypocrisy, and lays stress on maintaining the faith in the Absolute Unity of Allah.

Section 1 consists of 13 verses i.e. verses 1 to 13. Verse 1 i.e. *Alif. Laam. Meem.* is one of the sets of the Abbreviated Letters prefaced by the Holy Qur'an in twenty-nine of its Chapters.

Verses 2 and 3 speak of the trials of the believers, as a sequel to and means of strengthening of faith to meet oppressive behaviour of the non-believers against the believers of

Contd.....

3. And indeed We did test those before them,[3] and Allah will certainly know[4] those who are true and He will certainly know those who are false.

٣- وَلَقَدْ فَتَنَّا الَّذِيْنَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا وَلَيَعْلَمَنَّ الْكٰذِبِيْنَ ○

Mecca. In these verses it is said: "Do men think that they will be left alone on saying: We believe, and that they will not be tested? And indeed We did test those before them, and Allah will certainly know those who are true, and He will certainly know those who are false".

Verse 4 speaks of the (inevitable) punishment of the wrong doers (in spite of their mischief and evasive devices to ward off the punishment). In this verse it is said: Do those who work evil think that they will escape Us? Evil is it that they judge!

Verses 5 to 7 speak of the reward of those who believe and strive hard in the Way of Allah. In these verses it is said: Whoever hopes to meet Allah (in the Hereafter), the term (appointed) by Allah is then surely coming; and He is the Hearing, the Knowing. And whoever strives hard, he strives only for his own soul: surely Allah is free of all needs from of all creation. And those who believe and do good (deeds), We shall blot out all evil (that may be) in them, and We shall reward them according to the best of their deeds.

Verses 8 and 9 speak of the commands of kindness and obedience to parents (even if their ideology differs) without however swerving from the faith in the Absolute Unity of Allah. In these verses it is said: And We have enjoined on man kindness to his parents, but if they contend with you that you should associate (others) with Me of which you have no knowledge, do not obey them. To Me is your return, so I will inform you of all that you did. And those who believe and do good (deeds), We will surely admit them among the righteous ones.

Verses 10 and 11 condemn the hypocrites. It is said: And among men are such who say: we believe in Allah: but when they suffer affliction in (the way of Allah) they treat men's oppression as if it were the Wrath of Allah; and if there comes help from your Lord, they will say: surely we have (always) been with you. What! Is not Allah the best Knower of what is in the hearts of all Creation? And certainly Allah Knows those who believe, and certainly He Knows those who are hypocrites.

Verses 12 and 13 deal with the bearing of the burden of deeds by the people on the Day of Judgment. In these verses it is said: And those who disbelieve say to those who believe: Follow our path, and we will bear (the consequences) of your faults. And never shall they be the bearers of any of their faults; in fact they are liars. And they will certainly bear their own burdens, and other burdens besides their own burdens, and they will certainly be questioned on the Day of Judgment of what they forged.

2. Through this and like verses, Qur'an emphasizes the fact that sufferings and hardships are actually the test of Faith and endurance, because those who remain firm in their Faith in spite of sufferings and hardships, theirs no doubt is the Faith in reality worthy of Divine approbation. On the other hand, those who give up Faith on account of sufferings and hardships are as worthless as the hypocrites, even worse! (Tafheemul Quran, Vol. III, Chapter 29, Note 1).

3. As regards the suffering by the believers among the previous nations, we may also refer to the New Testament, in which it is said, "And others had trial of cruel workings and

Contd....

4. Or, do those who work evil think that they will escape[5] Us? Evil is it that they judge!

٤- أَمْ حَسِبَ الَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ
أَنْ يَّسْبِقُوْنَا ؕ سَآءَ مَا يَحْكُمُوْنَ ○

5. Whoever hopes to meet Allah, the term (appointed) by Allah is then surely coming;[6] and He is the Hearing, the Knowing.

٥- مَنْ كَانَ يَرْجُوْا لِقَآءَ اللّٰهِ
فَإِنَّ أَجَلَ
اللّٰهِ لَاٰتٍ ؕ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ○

6. And whoever strives hard, he strives only for his own soul; surely Allah is free of all needs from all creation.

٦- وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهٖ ؕ
إِنَّ اللّٰهَ لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ ○

7. And those who believe, and do good (deeds), We shall blot out all evil (that may be) in them, and We shall reward them according to the best of their deeds.[7]

٧- وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
لَنُكَفِّرَنَّ عَنْهُمْ سَيِّاٰتِهِمْ
وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِيْ كَانُوْا
يَعْمَلُوْنَ ○

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scourings, yea, moreover of bounds and imprisonment: They were stoned, they were sawn asunder, were lighted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented" (Hebrew, II; 36-37) (Maajid, Vol. II, Part XX, Note 360).

4. In fact "the word, 'Know', is used here in the sense of 'testing' rather than of acquiring knowledge. God is All-Knowing: He needs no test to increase His Own Knowledge, but the test is to burn out the dross within ourselves" (Yusuf Ali, Vol. II, Note 3424).

5. According to the learned scholars, the actual reference in this verse is towards those of the non-believing Quraish of Mecca who were in the fore-front in causing hardships to the believers, the main persecutors among them being Waleed bin Mughaira, Abu Jehl, 'Utbah, Shaibah, Uqbah bin Abi Mo'ait, and Hanzalah bin Wa'el. Thus, after consolation to the believers in verses 2 and 3, there is a warning of inescapable punishment to the non-believers who were tormenting the followers of the Holy Prophet (Tafheemul Quran, *ibid.,* Note 4).

6. By the word *Ajal,* i.e. "the term", or tenure, used in verse 5, is meant either "(1) the time appointed for death, which ends the probation of this life; or (2) the time appointed for this life, so that we can prepare for the Hereafter; the limit will soon expire ... We must strive now, and not postpone anything for the future. And we must always realise and remember that every prayer we make to God is heard by Him, and every unspoken wish or motive of our heart, good or bad, is known to Him, and goes to swell our spiritual account" (Yusuf Ali, Vol. II, Note 3427).

7. The significance is that either the man will be rewarded taking into account his best

8. And We have enjoined on man, kindness to his parents, and if they contend with you that you should associate (others) with Me, of which you have no knowledge, do not obey them. To Me is your return, so I will inform you of all that you did.

٨-وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ۖ
وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي
مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۚ
إِلَيَّ مَرْجِعُكُمْ
فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ○

9. And those who believe and do good (deeds), We will surely admit them among the righteous ones.

٩-وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ○

10. And among men are such who say: We believe in Allah; but when they suffer affliction in (the way of Allah) they treat men's oppression as if it were the Wrath of Allah; and if there comes help from your Lord, they will say: Surely we have (always) been with you.[8] What! is not Allah the best Knower of what is in the hearts of all Creation?

١٠-وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا
بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ
جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ ۖ
وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ
لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۚ
أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ
الْعَالَمِينَ ○

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of deeds, or the reward given to him will be better than his own deeds. This has been clarified by the Holy Qur'an in other verses also; as for instance, in verse 161 of Chapter 7 (*A'araaf*) it is said, "Whoever brings a good deed, will have tenfold (reward) like it"; and in verse 40 of Chapter 4 (*Nisa*) it is said, "And if there is any good deed, He increases it two-fold and gives from His Own Presence a great reward;" and in verse 84 of Chapter 28 (*Qasas*) it is said, "Whoever brings good he will have better than it" (Tafheemul Quran, *ibid.*, Note 10).

8. The dual policy of the hypocrites, referred to in verse 10, has also been mentioned in more clear terms in verse 141 of Chapter 4 (*Nisa*), saying "Those are (hypocrites) who wait and watch about you (O believers). Then if you have a victory from Allah, they say: "were we not with you?" And if there is a success for the disbelievers, the (hypocrites) say (to disbelievers): Did we not prevail over you and defend you from the believers?"

11. And certainly Allah knows those who believe, and most certainly He knows those who are hypocrites.[9]

١١- وَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ اٰمَنُوْا
وَلَيَعْلَمَنَّ الْمُنٰفِقِيْنَ ○

12. And those who disbelieve say to those who believe: Follow our path and we will bear (the consequences) of your faults. And never shall they be the bearers of any of their faults: in fact they are liars.

١٢- وَقَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوا
اتَّبِعُوْا سَبِيْلَنَا وَلْنَحْمِلْ خَطٰيٰكُمْ ط
وَمَا هُمْ بِحٰمِلِيْنَ مِنْ خَطٰيٰهُمْ مِّنْ شَيْءٍ ط
اِنَّهُمْ لَكٰذِبُوْنَ ○

13. And they will certainly bear their own burdens, and other burdens besides their own burdens,[10] and they will certainly be questioned on the Day of Judgment as to what they forged.

١٣- وَلَيَحْمِلُنَّ اَثْقَالَهُمْ
وَاَثْقَالًا مَّعَ اَثْقَالِهِمْ ز وَلَيُسْـَٔلُنَّ يَوْمَ
الْقِيٰمَةِ عَمَّا كَانُوْا يَفْتَرُوْنَ ○ ع

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9. In this verse (i.e. verse 11) there was also consolation to the believers that the sufferings or trials, which they were facing at that moment, were for their own benefit, because this would expose the hypocrites among them and put them on alert against them in future. In verse 179 of Chapter 3 (*Imran*), it has been stated in more plain words, viz., "Allah will not leave the believers in the state in which you are until He separates the evil from the good" (Tafheemul Quran, *ibid.,* Note 16).

10. One is not only responsible for his own deeds, but, if he misleads others and makes them to give up faith in Allah the Almighty and adopt unbelief or idolatry, then he will also be responsible for the misdeeds of those other ones, besides his own. In verse 25 of Chapter 16 (*Nehl*) also Qur'an says, "that they will bear their own burdens in full on the Day of Resurrection, and also the burdens of those whom they lead astray without knowledge". In a Tradition, noted by Muslim, on the authority of Abu Hurairah; and by Ibne Majah, on the authority of Hazrat Anas, the Holy Prophet has also said, "whoever invites anybody to the Straight Path, all those who, following him, follow the Straight Path, the former gets the blessings of all. On the other hand, the one who misleads any person to the wrong path, all those who follow the wrong path, at his behest, the burden of their sins will also be borne by the seducer" (see Tafheemul Quran, *ibid.,* Notes 17 to 19; Ziaul Quran, Vol. III, Chapter 29, Note 15; and Ma'ariful Quran, Vol. VI, pp. 678-679).

SECTION 2[1]

14. And certainly We sent Noah[2] to his people and he remained among them a thousand years less fifty years. Then the Deluge overtook them while they were wrongdoers.

١٤- وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ
فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا ۚ
فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ○

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1. The previous Section began with the mention of persecution and sufferings of the believers at the hands of their opponents. In continuation of it, Section 2, in order to give consolation to the Holy Prophet and the believers, recalls to the preachings by Prophets Noah and Abraham and their rejection by their people. There is also warning to the non-believers of Mecca that if they do not submit, they cannot escape from the grip of Allah, nor can they frustrate His Plan on the earth or in the heaven.

Section 2 consists of 9 verses i.e. verses 14 to 22. Verses 14 to 17 spell out the Absolute Unity of Allah as preached by Prophets Noah and Abraham and their rejection by the previous nations. In these verses it is said: "and certainly We sent Noah to his people, and he remained among them for a thousand years less fifty years; then the Deluge overtook them while they were wrongdoers. So We saved him and the companions of the Ark, and made it (i.e. the Ark) a Sign for all peoples. And We (sent) Abraham: behold he said to his people: serve Allah and fear Him: this is best for you if you did but know! You only worship idols besides Allah, and you invent falsehood. Indeed those whom you worship, besides Allah; do not have the power to give you sustenance. Therefore seek the sustenance from Allah, and worship Him, and be grateful to Him: to Him you (all) will be brought back".

In verses 18 to 22 there is warning to the non-believers saying: if you reject (the Message of Allah), so did reject generation before you. And the duty of the Messenger is only to preach publicly (and plainly). Do they not observe how Allah originates Creation then repeats it? Truly that is easy for Allah. Say: Travel in the land and see how He originated Creation: then Allah will bring forth the later creation; surely Allah has power over all things. He punishes whom He pleases, and grants mercy to whom He pleases, and to Him you will be turned back. And you will not be able to frustrate (His Plan) on the earth nor in the heaven; nor have you besides Allah, any protector or helper.

2. The mention of Prophet Noah in some details appears in verses 25 to 48 of Chapter 11 (*Hud*); and verses 105 to 122 of Chapter 26 (*Shu'araa*), where we have dealt with it in detail in our comments. In verses 14 and 15 of the present Chapter there is reference to Prophet Noah and his people merely to point out that Noah propagated the Religion of Allah for 950 years but in spite of this long period of preaching, his people did not listen to him. Instead they ridiculed and jeered at him. They were ultimately destroyed by being drowned in the Huge Deluge.

It may be noted that according to the Old Testament, the total age of Prophet Noah was 950 years; and when his opponents were destroyed in the Flood, he was of the age of 600 years. This shows that, after the Flood, he lived for 350 years more (vide Genesis, 7:6; and 9:28-29). Qur'an, however, does not support this view because according to Qur'an, the period of propagation itself was 950 years and accordingly his age might have been about

15. So We saved him and the companions of the Ark, and made it (i.e. the Ark) a Sign for all peoples.[3]

١٥- فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ
وَجَعَلْنَاهَا آيَةً لِّلْعَالَمِينَ ○

16. And (We sent) Abraham:[4] behold, he said to his people: Serve Allah and fear Him: this is best for you, if you did but know!

١٦- وَإِبْرَاهِيمَ إِذْ قَالَ
لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ۖ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ○

17. You only worship idols besides Allah, and you invent falsehood. Indeed those whom you worship, besides Allah, do not have the power to give you sustenance: therefore seek the sustenance from Allah, and worship Him, and be grateful to Him: to Him you (all) will be brought back.

١٧- إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَّ
تَخْلُقُونَ إِفْكًا ۚ إِنَّ الَّذِينَ تَعْبُدُونَ مِن
دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا
فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ
وَاشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ ○

1000 years obviously because Prophethood is generally given at the age of 40 years. In the Jewish Encyclopaedia also it is said: "Noah should have lived 1000 years; but He gave Moses 50 years" (Vol. IX, p. 323) (Maajid, Vol. II, Part XX, Note 385).

3. This is also confirmed by verses 13 to 15 of Chapter 54 (*Qamar*) in which it is said, "And We bore (boarded) him on that (Ark) which was made of planks and nails floating along before Our Eyes – a recompense for him who (i.e. Noah) was rejected; and certainly We left it (i.e. the Ark) as a Sign (for all time). Then is there any that will receive admonition?"

4. Qur'an has mentioned the story of Prophet Abraham and his mission at various phases in different verses, for instance verses 124 to 133 of Chapter 2 (*Baqarah*); verses 67-68 of Chapter 3 (*Imran*); verses 71 to 82 of Chapter 6 (*An'aam*); verses 69 to 76 of Chapter 11 (*Hud*); verses 35 to 41 of Chapter 14 (*Ibrahim*); verses 51 to 60 of Chapter 15 (*Hijr*); verses 41 to 50 of Chapter 19 (*Maryam*); verses 61 to 73 of Chapter 21 (*Ambia*); verses 69 to 87 of Chapter 26 (*Sho'ara*); verses 83 to 113 of Chapter 37 (*Saaffaat*); verses 26 to 28 of Chapter 43 (*Zukhruf*); and verses 24 to 37 of Chapter 51 (*Zaariyaat*).

In verses 16 to 18, there is reference to the preaching of Absolute Unity of Allah by Abraham, and his refuting the false deities of the idolaters. By way of final argument Prophet Abraham also said to his people: "If you reject (the Message), so did reject generations before you and the duty of the Messenger is only to preach publicly (and plainly)".

18. And if you reject (the Message), so did reject, generations before you. And the duty of the Messenger is only to preach publicly (and plainly).

١٨- وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّنْ قَبْلِكُمْ ۖ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ○

19. Do they not observe how Allah originates Creation, then repeats it? truly that is easy for Allah.[5]

١٩- أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ○

20. Say: Travel in the land and see how He originated Creation; then Allah will bring forth the later creation; surely Allah has power over all things.

٢٠- قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنْشِئُ النَّشْأَةَ الْآخِرَةَ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○

21. He punishes whom He pleases, and grants Mercy to whom He pleases, and to Him you will be turned back.

٢١- يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ ۖ وَإِلَيْهِ تُقْلَبُونَ ○

22. And you will not be able to frustrate (His Plan) on the earth nor in the heaven; nor have you, besides Allah, any protector or helper.

٢٢- وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۖ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ○

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5. According to the learned Commentators, verses 19 to 23 form a parenthetical clause mentioning a statement from Allah the Almighty Himself during the speech of Prophet Abraham (Maajid, *ibid.,* 395; also see Tadabbure Quran, Vol. V, p. 31).

Abdullah Yusuf Ali, however, writes that the statement in these verses is also part of the speech of Prophet Abraham (Vol. II, Note 2438).

As Abul A'ala Maududi puts it, the non-believers of Mecca were involved in two basic evils – (1) idolatry and (2) the evil of denial of the Hereafter. As regards the first, it has been refuted in the speech of Prophet Abraham referred to in verses 16 to 18. As regards the second, its refutation is contained in the statement from Allah the Almighty in verses 19 to 23 (Tafheemul Quran, Vol. III, Chapter 29, Note 31).

SECTION 3[1]

23. And those who reject the Signs of Allah and the meeting with Him, it is they who shall despair of My Mercy: and it is they who shall suffer a painful punishment.

٢٣-وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ وَلِقَآئِهٖٓ
اُولٰٓئِكَ يَئِسُوْا مِنْ رَّحْمَتِيْ
وَاُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ ○

24. So nothing was the answer of his (i.e. Abraham's) people except that they said: Slay him or burn him.[2] But Allah saved him from the fire. Verily there are Signs in this for a people who believe.

٢٤-فَمَا كَانَ جَوَابَ قَوْمِهٖٓ اِلَّآ
اَنْ قَالُوا اقْتُلُوْهُ اَوْ حَرِّقُوْهُ
فَاَنْجٰىهُ اللّٰهُ مِنَ النَّارِ
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ○

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1. In continuation of the previous Section, Section 3 starts with verse 23 as part of the parenthetical clause starting from verse 19, and then resumes the narration about Prophet Abraham referring to the rejection of his Message by the people and their decision to slay him or burn him; and his deliverance from the fire by Allah the Almighty. This Section also speaks of the Message of Prophet Lot and the rejection of it by his people.

Section 3 consists of 8 verses i.e. verses 23 to 30. Verse 23 is an addendum to verse 22 of Section 2 and says: Those who reject the Signs of Allah and the meeting with Him, it is they who shall despair of My Mercy: and it is they who shall suffer a painful punishment.

Verses 24 to 27 speak of the rejection of the Message of Prophet Abraham by his people and their decision as a last resort to remove him from their midst, to slay him or to burn him, and his deliverance from the fire by the command of Allah the Almighty. These verses also mention Abraham's migration from his homeland. In these verses it is said: So naught was the answer of his (i.e. Abraham's) people except that they said: slay him or burn him. But Allah saved him from the fire. Verily there are Signs in this for people who believe. And he (i.e. Abraham) said (to his people): You have only taken (for worship) idols besides Allah out of friendship between yourselves in the life. But on the Day of Judgment you shall disown each other, and curse each other, and your abode shall be in the Fire, and you will have none to help. It is said: Lot believed in him (i.e. Abraham), and he said: I am leaving home for my Lord; surely He is the Mighty, the Wise. And We granted him (i.e. Abraham) Isaac and Jacob, and ordained Prophethood and the Book among his progeny and We granted him his reward in this life, and in the Hereafter he will surely be among the Righteous.

Verses 28 to 30 speak of the rejection of the Message of Prophet Lot by his people. In these verses it is said: and (remember) Lot when he said to his people: surely you commit lewdness such as no people in creation (ever) committed before you. What! do you approach

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25. And he said: You have only taken (for worship) idols, besides Allah, out of friendship between yourselves in this life. But on the Day of Judgment you shall disown each other, and curse each other; and your abode shall be in the Fire, and you shall have none to help.[3]

٢٥- وَقَالَ إِنَّمَا اتَّخَذْتُمْ
مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ
بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا
ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ
وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ
وَمَا لَكُم مِّن نَّاصِرِينَ ۝

26. And Lot believed in him[4] (i.e. Abraham), and he said: I am leaving home for my Lord:[5] surely He is the Mighty, the Wise.

٢٦- فَآمَنَ لَهُ لُوطٌ وَقَالَ إِنِّي
مُهَاجِرٌ إِلَىٰ رَبِّي
إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ۝

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men, and cut off the highway (i.e. you commit robbery) and you practise wickedness (even) in your councils? But nothing was the answer of his people except that they said; Bring on us the wrath of Allah, if you are of the truthful. He (Prophet Lot) said: My Lord! help me against the people who do mischief.

2. The story of Prophet Abraham left at verse 18, is resumed (after the parenthetical clause in verses 19 to 23) from verse 24, which says that the people rejected the message of Abraham and in a state of arrogance decided to slay him or burn him. They carried out their cruel plan and physically flung him into the blazing fire. But Allah the Almighty, in His Might and Mercy, saved him, with not even a hair scathed or hurt. Further details of this awe-inspiring, and yet spiritually stimulating incident, are given in verses 66 to 70 of Chapter 21 (*Ambia*). "Verily", as stated in verse 24, "there are Signs in this for a people who believe".

3. Qur'an has made similar statement in other verses also, as for instance, in verse 67 of Chapter 43 (*Zukhruf*), it is said, "Friends on that day will be foes, one to another, except those who are righteous"; and in verse 38 of Chapter 7 (*A'araaf*) it is said; "every time a (new people) enters (the Hell) it curses its sister"; and in verses 67 and 68 of Chapter 33 (*Ahzab*) it is said, and they say, "Our Lord! We only obeyed our leaders and our great men so they led us astray from the Path. Our Lord! give them a double punishment and curse them with a great course" (Tafheemul Quran, Vol. III, Chapter 29, Note 43).

4. Lot was in fact a nephew of Abraham and he was the only person who adhered to the teachings of Abraham. Here it may be noted that this does not mean that before acceptance of the teachings of Abraham, Lot was not a believer. Lot was in fact a Prophet of Allah who was later sent to the people of Sodom and the Gommorrah, who on account of rejecting him, were destroyed. It is a fact that a Prophet, even before endowment of the office of Prophethood, never disbelieves or does any wrong. By the words *Fa Aa-mana Lahu Lut,* is simply meant that Lot seconded Abraham as the Apostle of Allah, or, in other words, he confirmed the Prophethood of Abraham, and followed him. It is also possible that at that particular moment Lot was only a youngster, and it was the first occasion for him to listen to the

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27. And We granted him (i.e. Abraham) Isaac and Jacob and ordained Prophethood and the Book among his progeny,[6] and We granted him his reward in this life;[7] and in the Hereafter he will surely be among the Righteous.

٢٧- وَوَهَبْنَا لَهٗٓ اِسْحٰقَ وَيَعْقُوْبَ وَجَعَلْنَا
فِيْ ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتٰبَ
وَاٰتَيْنٰهُ اَجْرَهٗ فِي الدُّنْيَا ۚ
وَاِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ۝

28. And (remember) Lot[8] when he said to his people: surely you commit lewdness, such as no people in creation (ever) committed before you.

٢٨- وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖٓ
اِنَّكُمْ لَتَاْتُوْنَ الْفَاحِشَةَ ۡ
مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ مِّنَ الْعٰلَمِيْنَ ۝

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address of Prophet Abraham to the people, and he forthwith accepted the faith in him (Tafheemul Quran, *ibid.,* Note 44; Tadabbure Quran, Vol. V, p. 34; and Ziaul Quran, Vol. III, Chapter 29, Note 28).

5. According to the learned scholars, Prophet Abraham migrated from his homeland i.e. Chaldaea, to Syria and Palestine, along with his wife Sarah and nephew Lot. The "Migration" of Abraham was in fact the First "Migration" in the Way of Allah. It is said that "at that particular moment be was of the age of 75" (Qurtabi, as referred to by Ma'ariful Quran, Vol. VI, p. 686).

6. Isaac was Abraham's second son, and Jacob was his grandson, and among his progeny was also Ishmael, the first son of Abraham. Each of these became fountain-heads of Prophetic Lineage and Revelations; Isaac and Jacob were the forbears of Moses who was the first and the greatest of Prophets among Bani Israel, and Ishmael was the ancestral head of the Quraish to which belonged the Holy Prophet, Muhammad (ﷺ).

7. As regards the reward in this world, Prophet Abraham was made the Leader of the righteous servants of Allah, and in fact all nations of the world, including the Jews and Christians, as well as idolaters of Mecca, held him in high esteem: This ancestral headship of a long-ranged Prophethood, and the Book of Revelations, assigned to these Prophets, constitute what the Qur'an describes as the reward by Allah on Prophet Abraham and his off-spring; and in the Hereafter he will be among the righteous ones who will be admitted to the Paradise (to live therein for ever).

8. The story of Prophet Lot, his mission, his rejection by the people and their destruction, has been given in detail by the Holy Qur'an in verses 80 to 84 of Chapter 7 (*A'araaf*); verses 77 to 83 of Chapter 11 (*Hud*); verses 58 to 79 of Chapter 15 (*Hijr*); verses 74 and 75 of Chapter 21 (*Ambia*); verses 161 to 175 of Chapter 26 (*Sho'ara*); verses 54 to 58 of Chapter 27 (*Naml*); verses 133 to 138 of Chapter 37 (*Saaffaat*); and verses 33 to 38 of Chapter 54 (*Qamar*); and in our comments on these verses. In the present verses (28 to 30) there is a brief reference to the preachings of Prophet Lot, and his rejection by the people.

29. What! do you approach men, and cut off the highway (i.e. commit robbery)?, and you practise wickedness (even) in your councils? But nothing was the answer of his people except that they said: Bring on us the Wrath of Allah, if you are of the truthful.[9]

٢٩- أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ
السَّبِيلَ ۙ
وَتَأْتُونَ فِي نَادِيكُمُ الْمُنكَرَ ۖ
فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا ائْتِنَا
بِعَذَابِ اللَّهِ إِن كُنتَ مِنَ الصَّادِقِينَ ۝

30. He said: My Lord! help me against the people who do mischief.[10]

٣٠- قَالَ رَبِّ انصُرْنِي
عَلَى الْقَوْمِ الْمُفْسِدِينَ ۝ ع ١٥

SECTION 4[1]

31. And when Our Messengers came to Abraham with the good news,[2] they said: Surely we are going to destroy the people of this town;[3] for its people are wrong-doers.

٣١- وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ ۖ
قَالُوا إِنَّا مُهْلِكُو أَهْلِ هَٰذِهِ الْقَرْيَةِ ۖ إِنَّ
أَهْلَهَا كَانُوا ظَالِمِينَ ۝

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9. These verses speak of extreme type of indecent deeds of the people of Lot. However, instead of mending their ways, the people challenged him to bring on them the punishment from Allah. Read with verse 82 of Chapter 7 (*A'araaf*) it will be seen that, according to that verse, they said: "turn them out of your town: surely they are a people who aspire to purity"; and according to verse 29 of this Chapter, in addition to it, they also demanded the punishment. Thus the emphasis in verse 29 is on the fact that they did not believe in Allah, or His Punishment, and that is why they dared to challenge Prophet Lot to bring the punishment upon them.

10. In view of these circumstances, as it is said in verse 30, Prophet Lot invoked the Divine Help to relieve him from the distress, saying: "My Lord! help me against people who do mischief"; and, as it is stated in detail in Chapter 11 (*Hud*), Allah accepted the prayer of Lot, and saved him and his true followers, and destroyed the wrong-doers by the turning upside down their habitations and raining on them the brimstones.

1. In continuation of the previous Section, Section 4 gives the narration about the destruction of the people of Prophet Lot. This Section also makes short reference to the destruction of the 'Aad, the Samud, Qaroon, Pharaoh, and Haamaan, on account of their rejecting the Prophets of Allah. In this Section, association of partners with Allah is condemned and likened to the house built by the spider. Finally, it is said that Allah has created the heavens and the earth in truth, and in it there is Sign for those who believe.

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32. He said: Surely in it is Lot. They said: We are well aware who is in it: we will certainly save him and his followers, except his wife: she is of those who remain behind!

٣٢- قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا
نَحْنُ أَعْلَمُ بِمَنْ فِيهَا ۖ لَنُنَجِّيَنَّهُ وَأَهْلَهُ
إِلَّا امْرَأَتَهُ ۖ كَانَتْ مِنَ الْغَابِرِينَ ○

Section 4 consists of 14 verses i.e. verses 31 to 44. Verses 31 to 35 speak of arrival of the Angels deputed by Allah to destroy the wrong-doers among the people of Prophet Lot. In these verses it is said: And when Our Messengers (i.e. the Angels) came to Abraham with the good news they said: Surely we are going to destroy the people of this town; for its people are wrong doers. He (i.e. Abraham) said: surely in it is Lot. They said: we are well aware who is in it: We will certainly save him and his followers, except his wife: she is of those who remain behind. And when our Messengers came to Lot, he was grieved on account of them; and he felt himself powerless to protect them; but they (angels) said: "Fear not, nor grieve, surely we are to save you and your followers, except your wife; she is of those who remain behind. Surely we are going to bring down upon the people of this town, a Punishment from heaven because they have been wickedly rebellious." And We have left a Clear Sign of it for the people who understand.

Verses 36 and 37 speak of Prophet Sho'aib and the Midyanites. In these verses it is said; And to Midyan (We sent) their brother Sho'aib. He said O my people! Serve Allah and fear the Last Day: and commit no evil, making mischief, in the land. But they rejected him, so a severe earthquake overtook them and they lay prostrate in their abodes by the morning.

Verse 38 speaks of the rejection of Prophets Hud and Swaleh by the 'Aad and the Samud. It is said: and (remember also) the Aad, and the Samud: clearly will appear to you from (the traces of) their buildings (their fate): the evil one made their deeds alluring to them and kept them back from the Path, though they were gifted with intelligence and skill.

Verse 39 speaks of the destruction of Qaroon (Korah), Pharaoh and Haamaan. It is said: And remember also Qaroon (Korah), and Pharaoh, and Haamaan: and certainly Moses came to them with clear Signs, but they behaved with insolence in the land; yet they could not over-reach (Us).

In verse 40 it is said: so each of them We seized for his crime; and of them were some on whom We sent down a violent storm, and of them were some whom the Mighty Blast overtook, and of them were some whom We caused the earth to swallow up, and of them were some whom we drowned and it was not Allah who injured (or oppressed) them, but they injured (and oppressed) their own souls.

In verses 41 to 43 it is said: The parable of those who take protectors besides Allah is, as the parable of the spider that makes for itself a house, but surely the frailest of the houses is the spider's house – if they but knew. Surely Allah knows whatever things they call upon, besides Him: and He is the Mighty, the Wise. And such are the parables We set forth for the mankind, and none understands them but the learned ones.

In verse 44 it is said that Allah created the heavens and the earth with Truth: Surely there is a Sign in this for the believers.

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33. And when Our Messengers came to Lot, he was grieved on account of them; and he felt himself powerless to protect them;[4] but they said: Fear not, nor grieve; surely we are to save you and your followers, except your wife: she is of those who remain behind.

٣٣- وَلَمَّآ اَنْ جَآءَتْ رُسُلُنَا لُوْطًا
سِيْٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا
وَّقَالُوْا لَا تَخَفْ وَلَا تَحْزَنْ ق
اِنَّا مُنَجُّوْكَ وَاَهْلَكَ اِلَّا
امْرَاَتَكَ كَانَتْ مِنَ الْغٰبِرِيْنَ ○

34. Surely We are going to bring down, upon the people of this town, a Punishment[5] from heaven, because they have been wickedly rebellious.

٣٤- اِنَّا مُنْزِلُوْنَ عَلٰٓى اَهْلِ
هٰذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَآءِ
بِمَا كَانُوْا يَفْسُقُوْنَ ○

35. And We have left a Clear Sign[6] of it for the people who understand.

٣٥- وَلَقَدْ تَّرَكْنَا مِنْهَآ اٰيَةًۢ بَيِّنَةً
لِّقَوْمٍ يَّعْقِلُوْنَ ○

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2. Which, in terms of verses 69 to 76 of Chapter 11 (*Hud*) and verses 51 to 60 of Chapter 15 (*Hijr*), was in respect of birth of a son to him, namely Isaac, at such an advanced stage of life when man and woman are both past bearing child, and also of the grandson, namely Jacob, reference to which has also been made in verse 27 of this very Chapter.

3. The word *Qaryatin,* in verse 31, according to the learned scholars, means the township comprising the population of Sodom and Gomorrah (Maajid, Vol. II, Part XX, Note 428). At that time Prophet Abraham was living in Hebrown, presently known as Al-Khaleel – a city of Palestine. In the south of that city at a distance of two miles is that part of the Dead Sea where the people of Lot were residing, and now it has been covered by the water of the sea (Tafheemul Quran, Vol. III, Chapter 29, Note 54).

4. This incident is also mentioned in verses 77 to 83 of Chapter 11 (*Hud*) and verses 61 to 77 of Chapter 15 (*Hijr*). According to the learned scholars, the worry of Prophet Lot was on account of extreme high-handedness of his people and his lacking strength to check their moral debasement. The angels had come in the forms of beautiful lads and Prophet Lot feared that, on seeing them, the wicked ones will certainly rush to them with wicked intentions. As per details given in Chapter 11 (*Hud*), Chapter 15 (*Hijr*), and Chapter 54 (*Qamar*), those moral degenerates did make a dash to the house of Prophet Lot.

5. The details of destruction of the People of Lot are given in verses 73 to 83 of Chapter 11 (*Hud*) and verses 61 to 77 of Chapter 15 (*Hijr*).

6. The Clear Sign refers to the Dead Sea, also known as the Sea of Lot (Bahr-e-Lut), where the people of Lot once flourished, and were later devastated on account of their sin.

36. And to Madyan (We sent) their brother Sho'aib, so he said: O my people! serve Allah, and fear the Last Day, and commit no evil, making mischief, in the land.

٣٦- وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۙ
فَقَالَ يَٰقَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ
الْآخِرَ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ۝

37. But they rejected him, so a severe earthquake overtook them, and they lay prostrate in their abodes by the morning.

٣٧ فَكَذَّبُوهُ
فَأَخَذَتْهُمُ الرَّجْفَةُ
فَأَصْبَحُوا فِي دَارِهِمْ جَٰثِمِينَ ۝

38. And (remember also) the 'Aad, and the Samud: clearly will appear to you from (the traces of) their buildings (their fate): the evil one made their deeds alluring to them, and kept them back from the Path, though they were gifted with intelligence and skill.

٣٨- وَعَادًا وَثَمُودَا۟
وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمْ ۖ
وَزَيَّنَ لَهُمُ الشَّيْطَٰنُ أَعْمَٰلَهُمْ
فَصَدَّهُمْ عَنِ السَّبِيلِ
وَكَانُوا مُسْتَبْصِرِينَ ۝

39. And (remember also) Qaroon (Korah), and Pharaoh, and Haamaan: and certainly Moses came to them with Clear Signs, but they behaved with insolence in the land; yet they could not over-reach (Us).

٣٩- وَقَٰرُونَ وَفِرْعَوْنَ وَهَٰمَٰنَ ۖ
وَلَقَدْ جَآءَهُم مُّوسَىٰ بِالْبَيِّنَٰتِ
فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَٰبِقِينَ ۝

40. So each of them We seized for his crime; and of

٤٠- فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ

Qur'an has repeatedly called upon the non-believers of Mecca to take lesson from this tragic event, because they were well aware of it on account of their caravans of merchandise passing by the side of this sea on their route to Syria.

them were some on whom We sent down a violent storm, and of them were some whom the Mighty Blast overtook, and of them were some whom We caused the earth to swallow up, and of them were some whom We drowned; and it was not Allah who injured (or oppressed) them, but they injured (and oppressed) their own souls.[7]

فَمِنْهُمْ مَّنْ اَرْسَلْنَا عَلَيْهِ حَاصِبًا ۚ
وَمِنْهُمْ مَّنْ اَخَذَتْهُ الصَّيْحَةُ ۚ
وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْاَرْضَ ۚ
وَمِنْهُمْ مَّنْ اَغْرَقْنَا ۚ
وَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ
وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ○

41. The Parable of those who take protectors, besides Allah, is as the parable of the Spider[8] that makes for itself a house; but surely the frailest of the houses[9] is the spider's house,[10] if they but knew.

۴۱۔ مَثَلُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ
اَوْلِيَآءَ كَمَثَلِ الْعَنْكَبُوْتِ ۚ اِتَّخَذَتْ
بَيْتًا ۭ وَاِنَّ اَوْهَنَ الْبُيُوْتِ
لَبَيْتُ الْعَنْكَبُوْتِ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ○

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7. Verses 36 to 40 make short references to the destruction of the Midianites on account of rejection of Divine Message conveyed to them by Prophet Sho'aib, that of the 'Aad for rejecting of Prophet Hud, that of the Samud for rejecting Prophet Swaleh, that of Qaroon, Pharaoh and Haamaan for rejecting Prophet Moses.

As regards the details, verses 84 to 95 of Chapter 11 (*Hud*) speak of the Midianites; verses 65 to 72 of Chapter 7 (*A'araaf*) speak of the 'Aad; verses 73 to 79 of Chapter 7 (*A'araaf*) speak of Samud; and verses 6, 76 to 82 of Chapter 28 (*Qasas*) speak of Pharaoh, Haamaan and Qaroon. As regards the nature of punishment, the Midianites were destroyed by an earthquake as given in verse 37; the 'Aad were destroyed by a violent storm: the Samud by a rumbling mighty Blast; Qaroon by sinking in the earth; and Pharaoh and Haamaan by drowning in the sea, as given in verse 40.

8. Spiders, it is said, are cosmopolitans, being found in about every country. "Except in the extreme north and south, and on the top of the highest mountains, where there is no insect life as food supply, spiders are found all over the world, even in isolate oceanic islands." (Encyclopaedia Britannica Vol. XXV, p. 663, 11th Edition). According to the 'Dictionary of the Bible', "the number of these varieties in Palestine and Syria is very large." (Vol. IV, p. 611); and according to the Jews, "the spider is the creature most hated of man" (Jewish Encyclopaedia, Vol. VI, p. 607) (Maajid, *ibid.,* Note 458).

Contd....

42. Surely Allah knows whatever things they call upon, besides Him: and He is the Mighty, the Wise.

٤٢-إِنَّ اللَّهَ يَعْلَمُ
مَا يَدْعُونَ مِن دُونِهِ مِن شَيْءٍ ۚ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ○

43. And such are the parables[11] We set forth for the mankind, and none understands them but the learned ones.

٤٣-وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۖ
وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ○

44. Allah created the heavens and the earth with Truth: surely there is a Sign in this for the believers.

٤٤-خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ
إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ۝ ٤

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9. To quote Abdullah Yusuf Ali, "The spider's house is one of the wonderful signs of God's creation. It is made up of fine silk threads spun out of silk glands in the spider's body. There are many kinds of spiders and many kinds of spider's houses. Two main types of houses may be mentioned. There is the tubular nest or web, a silk-lined house or burrow with one or two trap-doors. This may be called his residential or family mansion. Then there is what is ordinarily called a spider's web, consisting of a central point with radiating threads running in all directions and acting as the tie-beams to the quasi-circular concentric threads that form the body of the web. This is his hunting box. The whole structure exemplifies economy in time, material, and strength. If an insect is caught in the net, the vibration set up in the radiating threads is at once communicated to the spider, who can come and kill his prey. In case the prey is powerful, the spider is furnished with poison glands with which to kill his prey. The spider sits either in the centre of the web or hides on the under-side of a leaf or in some crevice, but he always has a single thread connecting him with his web, to keep him in telephonic communication. The female spider is much bigger than the male, and in Arabic the generic gender of *Ankabut* is feminine" (Vol. II, Note 3466).

10. As regards the flimsiness of the spider's house, again to quote Abdullah Yusuf Ali, "For their thickness the spider's threads are very strong from the point of view of relativity, but in our actual world they are flimsy, specially the threads of the gossamer spider floating in the air. So is the house and strength of the man who relies on material resources, however fine or beautiful relatively; before the eternal Reality they are as nothing. The spider's most cunning architecture cannot stand against a wave of a man's hand. His poison glands are like the hidden poison in our beautiful worldly plans which may take various shapes but have seeds of death in them" (Vol. II, Note 3467).

11. In the Old Testament it is said, "So are the paths of all that forget God: and the hypocrite's hope shall perish; whose hope shall be cut off, and whose trust shall be spider's web. He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure" (Job, 8:13-15). Further, "They hatch cockatrice eggs, and wear the spider's web ... Their webs shall not become garments, neither shall they cover themselves with their works; their works are works of iniquity, and the act of violence is in their hands" (Isayiah, 59:5, 6) (Maajid, *ibid.,* 459).

PART XXI – (*UTLO MAA OOHIYA*)

SECTION 5[1]

45. Recite that which has been revealed to you of the Book[2] and keep up regular prayer:[3] surely prayer restrains from lewdness and evil, and certainly the remembrance of Allah is the greatest[4] (thing in life) and Allah knows what you do.

٤٥- اُتْلُ مَآ اُوْحِيَ اِلَيْكَ مِنَ الْكِتٰبِ
وَاَقِمِ الصَّلٰوةَ ۭ
اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَاۗءِ وَالْمُنْكَرِ ۭ
وَلَذِكْرُ اللّٰهِ اَكْبَرُ ۭ
وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُوْنَ ○

1. In the previous Section, after making reference to the opposition by, and destruction of, the people on account of rejecting and opposing the Prophets of Allah, it was said that those who rely upon false deities, they in a sense rely upon the web of a spider. In continuation of it Section 5 starts with certain directions to the Holy Prophet, and through him, to the believers. This Section also speaks of the Prophethood of the Holy Prophet and also gives the answer to the demand of Signs by the non-believers.

Section 5 consists of 7 verses i.e. verses 45 to 51. In verses 45 and 46, there is command to the Holy Prophet to recite that which has been revealed to you of the Book (i.e. Holy Qur'an) and to keep up regular prayer. Surely prayer restrains from lewdness and evil; and certainly the remembrance of Allah is the greatest (thing in life), and Allah Knows that you do. And dispute not with the people of the Book but in a manner that is best, except among them those who do wrong; and say to them: We believe in the Revelation which has come down to us and in that which came down to you, and our God and your God is One, and to Him we submit.

In verse 47 it is said: And thus have We revealed the Book to you (O Muhammad! [ﷺ]). So those whom We have given the Book believe in it, and of those (i.e. the Pagan Arabs) also there are those who believe in it, and none but the unbelievers reject Our Signs. In verse 48 it is said: And you did not recite before this any Book, nor did you transcribe it with your right hand; for then the followers of falsehood would have doubted. Verse 49 says: Nay! these are Clear Signs in the hearts of those who are endowed with knowledge and none but wrong-doers reject Our Signs.

Verses 50 and 51 give the answer to the demand of Signs by the non-believers. In these verses it is said: And they (i.e. the non-believers) say: Why are not Signs sent down upon him (i.e. Holy Prophet) from his Lord? Say: Indeed the Signs are only with Allah, and I am only a plain warner. Is it not enough for them that We have revealed to you the Book which is recited to them? Verily there is Mercy in this and a Reminder to those who believe.

2. As regards the recitation of Qur'an, it is apparently the first and the foremost obligation of all believers, unhindered by time and clime, to keep themselves engaged in it because it is through the Holy Qur'an that we get the fundamental and most reliable principles of guidance for all ideological as well as practical activities in all walks of life, material as well as spiritual, adherence to which alone will ensure success in the world as well as the Hereafter.

Contd....

46. And dispute not with the People of the Book but in a manner that is best[5] except those among them who do wrong,[6] and say to them: We believe in the Revelation which has come down to us and in that which came down to you: and our God and your God is one; and to Him do we submit.

٤٦- وَلَا تُجَادِلُوٓا أَهْلَ الْكِتٰبِ
إِلَّا بِالَّتِي هِيَ أَحْسَنُ ۖ
إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ
وَقُولُوٓا ءَامَنَّا بِالَّذِيٓ
أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ
وَإِلٰهُنَا وَإِلٰهُكُمْ وَاحِدٌ وَنَحْنُ لَهُۥ مُسْلِمُونَ ○

In this connection, it is also to be noted that recitation of the Holy Qur'an must be with absolute sincerity of the heart and soul. In a Tradition the Holy Prophet has said regarding some people that, "they will recite Qur'an, but it will not go below their throat, and they will go out of the religion like an arrow going out of the bow" (Bukhari, Muslim, and Muwatta). In fact the recitation of Qur'an which does not bring a change in the mind and soul, and practical life or character, of a man and he persists in thoughts and behaviour contrary to the teachings of the Holy Qur'an, then such a recitation cannot be taken as sincere and honest strictly in spirit which this verse (45) enjoins.

3. As regards the establishment of prayer, it is the second of the five obligatory fundamentals of Islam. According to the Holy Qur'an itself, offering of five times prayer is compulsory for every adult and sane believer, and according to verse 45 "surely prayer restrains from lewdness and evil". It really proved so among the .Pagan Arabs. After acceptance of Islam they had naturally to give up all sorts of sinful activities in which they were deeply involved before. The world knows that these very primitive uncouth Arabs became models of decency and purity and the most potent factor which brought about this revolution in them was undoubtedly *Salaat* or prayer.

4. According to a Tradition of the Holy Prophet, as reported by Tirmizi, "Remembrance of Allah has preference over spending the wealth and fighting in the way of Allah" (Naimuddin, *ibid.,* III). According to another Tradition, reported by Bukhari, the Holy Prophet has said that when one comes to an assembly engaged in the remembrance of Allah, even with a different purpose, Allah the Almighty forgives his sins and declares: I have forgiven even those who sit in such meetings: those who sit with persons remembering Me do not remain unfortunate" (Ziaul Quran, Vol. III, Chapter 29, Note 44).

5. It is evident that irrational discussions never serve the purpose of making anybody to understand, appreciate, and accept the Faith. Qur'an has, therefore, in many verses called upon the believers to adopt rational and polite way to invite the people to Islam and discuss with them the matter of Faith, and deal with them on rational basis. Thus in verse 125 of Chapter 16 (*Nehl*) it is said: "call (the unbelievers) to the Path of your Lord with wisdom and goodly exaltation and argue with them in the best manner"; in verse 34 of Chapter 41 (*Haa Meem Sajdah*) it is said, "Nor can Goodness and Evil be equal. Repel (evil) with what is best. Then one between whom and you is enmity will become as if you (both) were warm friends". In verse 96 of Chapter 23 (*Mo'menoon*) it is said, "Repel evil with that which is best. We know best what they describe"; and in verse 199 of Chapter 7 (*A'araaf*) it is said, "Hold to forgiveness, and enjoin good, and turn away from the ignorant" (Tafheemul Quran, Vol. III, Chapter 29, Note 81).

Contd...

47. And thus have We revealed the Book to you.[7] So those whom We have given the Book believe in it, and of these (i.e. the Pagan Arabs) also there are those who believe, in it, and none but the non-believers reject Our Signs.

٤٧- وَكَذٰلِكَ أَنْزَلْنَآ إِلَيْكَ الْكِتٰبَ ۚ
فَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يُؤْمِنُوْنَ بِهٖ ۚ
وَمِنْ هٰٓؤُلَآءِ مَنْ يُّؤْمِنُ بِهٖ ۚ
وَمَا يَجْحَدُ بِاٰيٰتِنَآ إِلَّا الْكٰفِرُوْنَ ○

48. And you did not recite, before this, any Book, nor did you transcribe it with your right hand: for then the followers of falsehood would have doubted.[8]

٤٨- وَمَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ
كِتٰبٍ وَّلَا تَخُطُّهٗ بِيَمِيْنِكَ
إِذًا لَّارْتَابَ الْمُبْطِلُوْنَ ○

49. Nay! these are Clear Signs[9] in the hearts of those who are endowed with knowledge, and none but the wrongdoers reject Our Signs.

٤٩- بَلْ هُوَ اٰيٰتٌۢ بَيِّنٰتٌ فِيْ صُدُوْرِ
الَّذِيْنَ أُوْتُوا الْعِلْمَ ۚ
وَمَا يَجْحَدُ بِاٰيٰتِنَآ إِلَّا الظّٰلِمُوْنَ ○

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6. According to verse 46, the argument should be with those who are rational, and ready to listen and understand, and it should be in the best possible manner; and as regards the ignorant ones, or the arrogant ones, among the People of the Book (as well as the non-believers), discussion with them should be avoided with politeness.

7. "It either means that, just as Books were revealed to the previous Prophets, the Holy Qur'an has also been revealed to the Holy Prophet, or it means that this has been revealed" "in this spirit that all true Revelation come from God, God is One, and His Message cannot come in one place or at one point, to contradict His Message in another place or at another time in spirit" (Yusuf Ali, Vol. II, Note 3475).

8. It may be noted that similar argument has also been put forward by the Holy Qur'an in verse 16 of Chapter 10 (*Yunus*), saying, "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 life time before this; do you not then understand?"; and also in verse 52 of Chapter 42 (*Shu'araa*) in which it is said, "You (O Prophet!) knew not what the Book was, nor (what) Faith (was), but We made it a light (Noor) guiding thereby whom We pleased of Our servants".

In fact this argument of the Holy Qur'an in favour of its being a Revelation from Allah was so clear that the non-believers could not rebut it on any ground whatsoever. The whole life of the Holy Prophet was before them, and right from the beginning they knew that he was totally unlettered in the sense that he had not learnt the art of reading and writing from any person, and all his knowledge ensued from the Presence of Allah the Almighty, and before the Holy Qur'an, he never publicly claimed to be knowing anything about the realities which he was preaching to the people after the Revelation of the Holy Qur'an to him.

9. The recitation of the Holy Qur'an, bearing the realities underlying the universe,

50. And they say: Why are not Signs sent down upon him from his Lord?" Say: Indeed the Signs are only with Allah, and I am only a plain warner.

٥٠- وَقَالُوا لَوْلَآ أُنْزِلَ عَلَيْهِ اٰيٰتٌ مِّنْ
رَّبِّهٖ ۭ قُلْ اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ ۡ
وَاِنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ ○

51. Is it not enough for them that We have revealed to you the Book which is recited to them? Verily there is Mercy in this and a Reminder to those who believe.

٥١- اَوَلَمْ يَكْفِهِمْ اَنَّآ
اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ يُتْلٰى عَلَيْهِمْ ۭ
اِنَّ فِيْ ذٰلِكَ لَرَحْمَةً وَّذِكْرٰى
لِقَوْمٍ يُّؤْمِنُوْنَ ۧ ع

SECTION 6[1]

52. Say: Allah is enough as a Witness between me and you: He knows what is in the heavens and on the earth. And those who believe in falsehood and disbelieve in Allah, they shall be the losers.

٥٢- قُلْ كَفٰى بِاللّٰهِ بَيْنِيْ
وَبَيْنَكُمْ شَهِيْدًا ۭ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَ
الْاَرْضِ ۭ وَالَّذِيْنَ اٰمَنُوْا بِالْبَاطِلِ وَكَفَرُوْا
بِاللّٰهِ ۙ اُولٰۗىِٕكَ هُمُ الْخٰسِرُوْنَ ○

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and telling about the life in the Hereafter, by the Holy Prophet who, as already declared by verse 48, was unlettered, was itself a Clear Sign of the fact that it was a Revelation from Allah the Almighty, and not at all a man-made compilation by anyone on the earth! This being the position, the denial of Qur'an as a Divine Revelation was nothing short of blatant denial of the obvious and the Plain Truth, and those who do so are undoubtedly the wrong-doers as declared by verse 49.

1. In the concluding verses of the previous Section, in answer to the demand for the Sign by the non-believers, it was said, "is it not enough for them that We have revealed to you the Book which is recited to them? Verily there is Mercy in this and a Reminder to those who believe." In continuation of it, Section 6 starts with consolation to the Holy Prophet, and warning to the disbelievers, referring to their demand for punishment. There is also permission for the believers to migrate on account of persecution by the non-believers, and a promise of better sustenance for them. The Section ends with the Glorification of Allah.

Section 6 consists of 12 verses i.e. verses 52 to 63. Verses 52 to 55 contain consolation for the Holy Prophet during severe opposition to his Message by the non-believers and persecution of the believers at their hands. In these verses it is said: Say: Allah is enough as a Witness between me and you: He knows what is in the heavens and on the earth. And those who believe in falsehood and disbelieve in Allah, they shall be the losers. And they ask you to hasten on the punishment, and had not a term been appointed, the punishment would have come to them; and certainly it will come to them all of a sudden, while they perceive not! They ask

53. And they ask you to hasten on the punishment; and had not a term been appointed; the punishment would indeed have come to them; and certainly it will come to them all of a sudden while they perceive not!

٥٣- وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۖ
وَلَوْلَا أَجَلٌ مُّسَمًّى
لَّجَاءَهُمُ الْعَذَابُ ۖ
وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ○

54. They ask you to hasten on the punishment, and most surely Hell will encompass the rejectors of Faith!

٥٤- يَسْتَعْجِلُونَكَ بِالْعَذَابِ ۖ
وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ○

55. On the Day when the punishment will cover them from above them, and from below them, and He shall say: taste (the fruits) of what you did.[2]

٥٥- يَوْمَ يَغْشَاهُمُ الْعَذَابُ
مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ
وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ ○

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you to hasten on the punishment; and most surely Hell will encompass the rejectors of faith on the Day when the Punishment will cover them from above them and from beneath them, and He (i.e. Allah) shall say: taste (the fruits) of what you did.

Verses 56 to 60 console the believers who were groaning under persecution by the non-believers. In these verses it is said: O My servants who believe! Surely My earth is spacious so Me alone should you serve! Every soul shall taste of death; then to Us you shall be brought back. And those who believe and do good (deeds), We will certainly give them an abode in Heaven – lofty mansions beneath which rivers flow, to dwell therein for ever – an excellent reward for those who do (good)! Those who persevere in patience, and on their Lord do they rely. And how many are the living creatures that carry not their own sustenance; Allah provides sustenance to them and to you. And He is the Hearer, the Knower.

Verses 61 to 63 contain a warning for the non-believers. In these verses it is said: And if you ask them (the non-believers), who created the heavens and the earth, and made the Sun and the Moon subservient (to His Law), (they will certainly say:) Allah!, How are then they turned away? Allah enlarges the sustenance for whom He pleases of His servants, and straightens it for whom (He pleases), Surely Allah has full Knowledge of all things. And if you ask them Who is it that sends down water (rain) from the sky, and gives life therewith to the earth after its death, they will certainly say: Allah!, Say: Praise be to Allah! Nay, most of them understand not.

2. As Abdullah Yusuf Ali puts it, "this is not merely a reproach, but a justification of the punishment. It is you who brought it on yourselves by your evil deeds; blame none but yourself, God's mercy gave you many chances: His justice has now overtaken you" (Vol. II, Note 3488).

56. O My servants who believe! surely My earth is spacious, therefore Me alone should you serve!

٥٦-يٰعِبَادِيَ الَّذِيْنَ اٰمَنُوْٓا اِنَّ اَرْضِيْ
وَاسِعَةٌ فَاِيَّايَ فَاعْبُدُوْنِ ○

57. Every soul shall taste of death; then to Us you shall be brought back.

٥٧-كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۫
ثُمَّ اِلَيْنَا تُرْجَعُوْنَ ○

58. And those who believe and do good (deeds), We will certainly give them an abode in Heaven – lofty mansions beneath which rivers flow, to dwell therein for ever – an excellent reward for those who do (good)!

٥٨-وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ
نِعْمَ اَجْرُ الْعٰمِلِيْنَ ۙ○

59. Those who persevere in patience, and on their Lord do they rely.

٥٩-الَّذِيْنَ صَبَرُوْا
وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ○

60. And how many are the living creatures that carry not their own sustenance: Allah provides sustenance to them and to you. And He is the Hearer, the Knower.[3]

٦٠-وَكَاَيِّنْ مِّنْ دَآبَّةٍ لَّا تَحْمِلُ
رِزْقَهَا ۖ اَللّٰهُ يَرْزُقُهَا وَاِيَّاكُمْ ۖ
وَهُوَ السَّمِيْعُ الْعَلِيْمُ ○

61. And if you ask them, who created the heavens and the earth and made the sun and the moon subservient (to His Law), they will certainly say: Allah! How are they then turned away?

٦١-وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ
وَالْاَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ
لَيَقُوْلُنَّ اللّٰهُ ۚ
فَاَنّٰى يُؤْفَكُوْنَ ○

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3. From verses 56 to 60 it is clear that if a believer cannot live according to the Islamic *Shariah* at any place, he should leave that place. The leaving of the place, however, in such circumstances should prima facie be for the cause of Allah, and not for the fear of Death, because Death is inevitable and "every soul shall taste of death" (verse 57); nor should it be for the loss of sustenance, because "Allah provides the sustenance" (verse 60). Besides this, for those who believe, and do good, and persevere in patience, there is promise of ample reward in the Hereafter (verses 58 and 59).

62. Allah enlarges the sustenance for whom He pleases of His servants, and straitens it for whom (He pleases); surely Allah has full Knowledge of all things.

٦٢- اَللّٰهُ يَبْسُطُ الرِّزْقَ
لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ
وَيَقْدِرُ لَهٗ ؕ
اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ○

63. And if you ask them Who is it that sends down water (rain) from the sky, and gives life therewith to the earth after its death, they will certainly say: Allah! Say: Praise be to Allah! Nay, most of them understand not.

٦٣- وَلَئِنْ سَاَلْتَهُمْ مَّنْ نَّزَّلَ مِنَ السَّمَآءِ
مَآءً فَاَحْيَا بِهِ الْاَرْضَ مِنْۢ بَعْدِ مَوْتِهَا
لَيَقُوْلُنَّ اللّٰهُ ؕ قُلِ الْحَمْدُ لِلّٰهِ ؕ
بَلْ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ۙ ع

SECTION 7[1]

64. And the life of this world is but an amusement and play; and the home of the Hereafter: that surely is the Life,[2] if they but knew.

٦٤- وَمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَآ اِلَّا لَهْوٌ وَّ
لَعِبٌ ؕ وَاِنَّ الدَّارَ الْاٰخِرَةَ لَهِيَ الْحَيَوَانُ ۘ
لَوْ كَانُوْا يَعْلَمُوْنَ ○

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1. In the concluding verses of the previous Section Qur'an made reference to the arrogance of the non-believers in sticking to infidelity and idolatry in spite of admitting at heart that Allah is the Creator and Sustainer of all. In continuation of it, Section 7 speaks of their extreme unthankfulness to the Favours of Allah. In the concluding verse it also refers to the reward of these who strive hard for the Cause of Allah.

Section 7 consists of 6 verses, i.e. verses 64 to 69. In verses 64 to 68 it is said: And the life of this world is but an amusement and play; and the home of the Hereafter: that surely is the life, if they but knew. So when they embark on a boat, they call upon Allah, making their devotion sincerely to Him: but when He brings them safe to the land, behold! they associate others (with Him)! that they may be ungrateful for what We have given them, and that they may enjoy; but they shall soon know. Do they not then see that We have made a sanctuary secure, and that men are being snatched away from all around them? Then do they believe in that which is vain, and reject the Grace of Allah? And who is more unjust than he who forges a lie against Allah or rejects the Truth when it has come to him? Is there not a home in the Hell for those who disbelieve?

Verse 69 speaks of the believers and provides an unqualified assurance of success for their constant striving in the Paths of Allah. It says: And those who strive hard for Us – We will certainly guide them to Our Paths and Allah is surely with those who do good.

2. In verse 64 Qur'an says, "the life of this world is but an amusement and play", having no lasting significance except as preparing us for the serious work of life. So this life is

65. So when they embark on a boat, they call upon Allah, making their devotion sincerely to Him; but when He brings them safe to the land, behold they associate others (with Him)!

٦٥- فَإِذَا رَكِبُوا فِي الْفُلْكِ
دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۚ
فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ
إِذَا هُمْ يُشْرِكُونَ ۝

66. That they may be ungrateful for what We have given them, and that they may enjoy. But they shall soon know.[3]

٦٦- لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ وَلِيَتَمَتَّعُوا ۖ
فَسَوْفَ يَعْلَمُونَ ۝

67. Do they not then see that We have made a Sanctuary secure, and that men are being snatched away from all around them? Then do they believe in that which is vain, and reject the Grace of Allah?

٦٧- أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا
وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ ۚ
أَفَبِالْبَاطِلِ يُؤْمِنُونَ
وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ۝

68. And who is more unjust than he who forges a lie against Allah, or rejects the Truth when it has come to him? Is there not a home in the Hell for those who disbelieve?[4]

٦٨- وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ
كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۚ
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِلْكَافِرِينَ ۝

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but an interlude, a preparation for the real life, which is in the Hereafter. This world's vanities are therefore to be taken for what they are worth; but they are not to be allowed to deflect our minds from the requirements of the inner life that really matters (Yusuf Ali, Vol. II, Note 3497).

3. It may be noted that a similar statement has also been made by the Holy Qur'an in verses 33 and 34 of Chapter 30 (*Rum*) saying: "And when harm afflicts men, they call upon their Lord turning to Him in repentance; but when He gives them a taste of Mercy as from Him, Behold! Some of them begin to associate (others) with their Lord so as to be ungrateful for the favour We have given them. So enjoy yourselves a while, but soon you will come to know (your folly)".

4. In other words, excepting the precincts of Mecca, nowhere the people were or are safe and secure. In view of this extreme favour of Allah, people should have been thankful and submissive to Allah the Almighty, and worship Him alone, but they are unthankful to the extent that not only do they stick to idolatry and worship idols but also refuse and reject

69. And those who strive hard for Us[5] – We will certainly guide them to Our Paths, and Allah is surely with those who do good.

٦٩- وَالَّذِينَ جَاهَدُوا
فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ
وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ۝

Allah, and when the Message of Allah is conveyed to them, they oppose it with all their might. To denounce their ingratitude, therefore, it is said in verse 68; "Who is more unjust than he who forges a lie against Allah, or rejects the Truth when it has come to him? Is there not a home in the Hell for those who disbelieve?"

5. According to the learned Commentators, the words *Jahidu Feena* in verse 69, refer to the endeavour in the Way of Allah (Abdullah Ibne Abbas), endeavour in repentance (Junaid), endeavour in the acquisition of knowledge (Fazail bin Ayaz), endeavour in the establishment of the Holy Prophet's *Sunnah* (Saeed bin Abdullah) (Naimuddin, Chapter 29, Note 168).

The word *Feena* particularly lays emphasis on the fact that the endeavour of a believer must be only for the Pleasure of Allah. In other words, "it should not be for any personal motive for the man himself; as a believer, whatever he does he must do it in obedience to the Command of Allah and (only) for His Pleasure" (Ziaul Quran, Vol. III, Chapter 29, Note 68).

CHAPTER 30

AR-RUM

(The Romans)

Chapter 30 consists of 6 Sections, 60 Verses, 819 Words, and 3534 letters.[1]

Name

The name of this Chapter has been taken from the word *Rum* appearing in verse 2 of it.

Revelation

Admittedly this Chapter was revealed about the sixth or the seventh year before the *Hijra* [i.e. Migration of the Holy Prophet Muhammad (ﷺ) from Mecca to Medinah], corresponding to 615th year of the Christian Era, when the tide of Persian conquest over the Roman Empire was running strong. "This was the same year in which the believers, under the Command of Allah, migrated to Abyssinia" (Yusuf Ali, Vol. II, p. 1049; and Tafheemul Quran, Vol. III, p. 724).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 84.[2]

Background

Eight years before the announcement of Prophethood by the Holy Prophet Muhammad (ﷺ), in a combat against the Caesar of Rome, namely Maurice I, Phocas took over the rule of the Roman Empire and assassinated Maurice along with his wife, sons and daughter. On account of an obligation,

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1. Naimuddin, Chapter 30, Note 1; Ziaul Quran, Vol. III, p. 551.
2. Index-cum-concordance for the Holy Qur'an, by Kherie, *ibid.*

Pervez Kisra (also known as Khusro Pervez), the Emperor of Persia, proceeded to take revenge on Phocas and started the war in 603 A.H., and within 2 years he occupied the Adisa in Asia, Halb and Antoch in Syria. The chiefs of the Roman Empire requested for help from the Governor of Africa who deputed his son Herculis (Herculius) who deposed Phocas, and became the Caesar of Rome, and did to Phocas the same what he had done to Maurice. This happened in 610 A.D. However, Pervez Kisra did not stop and continued the war and gave it the name of a war between the Magians and the Christians. In 613 A.D. he occupied Damascus, and in 614 A.D. the Baitul Muqaddas (in Jerusalem), and subjected the Christian to tyranny and humiliation. On this the non-believers of Mecca started taunting the Holy Prophet, and the believers, saying that just as the Magians, who were the non-believers had subdued the Christians (who were the believers in the Holy Scriptures revealed through Prophet Jesus Christ) the non-believers of Mecca would also subdue the believers who claimed to have professed the Faith in the Holy Prophet (Tafheemul Quran, Vol. III, pp. 724-726).

It was in these circumstances that Chapter 30 was revealed and in the first six verses of it there was a clear forecast for victory of Romans over the Persians. The inference was that this victory of the People of the Book (Romans) over the infidels (Persians) would be an occasion of dismay for the non-believers of Mecca and implied rejoicing for the believers. The Chapter starts with reference to the defeat of Romans at the hands of the Persians, and made the forecast of the victory of the former over the latter within the next 7 to 9 years, which actually happened, and the Romans overthrew the Persians. This points out to the fact that the events that happen in the physical world are merely outward manifestation of Divine Plan behind which the destined results continue to take shape and come to surface only when the appointed time for a proposed change in the life of mankind – individual as well as in group of nations – comes. In the event of Persians and Romans, the change of fortunes is a pointer in this direction. That is the reason why the believers of Mecca, who were groaning under the oppressive behaviour of the non-believers, found an occasion of cheer in the defeat of the Persians as a pleasant forecast for their own triumph over their opponents in not too distant a future.

From this there naturally arises a reference to the *Ma'ad,* or the Hereafter, and in the first 3 Sections, from different angles, Qur'an proves that life after death is a must and, therefore, everybody should pass his life keeping in mind that he has to account for his deeds to Allah the Almighty after the death so that he may not ultimately suffer. In this connection the arguments also prove the Absolute Unity of Allah and from the 4th Section Qur'an lays emphasis on the establishment of Absolute Unity of Allah and rejection of polytheistic ideologies, and proves that idolatry is inherently against the human nature and that all disturbances which the

peoples faced were (and are) on account of giving up the Faith in the Absolute Unity of Allah and following the polytheistic ideologies. Then on the analogy of revival of the life on earth, through the rainfall, which in fact is Sign of Mercy from Allah the Almighty, it is emphasised that through the blessings of Qur'an revealed to the Holy Prophet as the Mercy and Light from Allah, the conscience of humanity which had grown dark and rendered imbecile, under the impact of infidelity and unbelief, would revive and would illuminate and rejuvenate the spirit towards Faith in Allah and His unassociated Supremacy all over the world. This is, in effect the forecast of triumph of the believers all over the world, in due proportion and periodical advance as the forces of faith and belief gather momentum.

In this there is also consolation to the Holy Prophet and his true followers, who were suffering great tortures at the hands of the non-believers, that should they remain firm to their Faith and work righteous deeds as commanded by Allah the Almighty, because ultimately they are going to triumph over the dark forces of infidelity and transgression which had besieged the mind and soul of the non-believers.

CHAPTER 30

AR-RUM
(The Romans)

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. The Romans have been defeated,

٢- غُلِبَتِ الرُّوْمُ ○

3. In a nearby land. But they, after (this) defeat of theirs, will soon be victorious,

٣- فِيْٓ اَدْنَى الْاَرْضِ
وَهُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ ○

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1. The last verse of the previous Chapter concluded with the statement that "those who strive hard for Us, We will certainly guide them in Our Paths, and Allah is surely with those who do good". In continuation of it, the present Chapter, in its first Section, starts with a reference to the defeat of the Romans at the hands of the Persians and also with the forecast of the victory of the former over the latter, in which there was also a forecast for the believers for their victory over their opponents. This Section also speaks of the Hereafter in order to make men understand that the outward things are not final nor real! In fact the Reality lies hidden, which can only be known through the guidance provided by Allah.

Section 1 consists of 10 verses i.e. verses 1 to 10. Verse 1 contains the Abbreviated Letters *Alif. Laam. Meem.* of which as previously stated, the real meaning is known to Allah the Almighty and His Worthy Prophet Muhammad (ﷺ).

Verses 2 to 6 mention the defeat of the Romans by the Persians and also contain a forecast

4. Within a few years. With Allah is the Decision, in the Past and in the Future, and on that day the believers shall rejoice,[2]

٤- فِي بِضْعِ سِنِينَ ۗ
لِلَّهِ الْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ ۚ
وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ۝

5. With the Help of Allah. He helps whom He pleases; and He is the Mighty, the Merciful.

٥- بِنَصْرِ اللَّهِ ۚ يَنصُرُ مَن يَشَاءُ ۖ
وَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

6. (This is) the Promise of Allah. Allah will not fail His Promise. But most people know not.[3]

٦- وَعْدَ اللَّهِ ۖ لَا يُخْلِفُ اللَّهُ وَعْدَهُ
وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

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of the return victory of the Romans over the Persians within a few years. In these verses it is said that the Romans have been defeated in a nearby land; But they after this defeat of theirs, will soon be victorious within a few years. With Allah is the Decision in the Past and in the Future, and that day the believers shall rejoice, with the Help of Allah. He helps whom He pleases, and He is the Mighty, the Merciful. (This is) the Promise of Allah. Allah will not fail in His Promise, But most people know not.

Verses 7 to 10 speak of the Hereafter and contain a warning for the non-believers asking them to see what was the doom of the non-believers before them. In these verses it is said: they (i.e. the non-believers) know (only) the outward (appearance) of the life of this world, but of the Hereafter they are heedless. Do they not reflect within themselves that Allah did not create the heavens and the earth and what is between them but with Truth, and (for) an appointed term. And truly most of the people deny the meeting with their Lord. Have they not travelled in the land and seen (for themselves) what was the end of those before them? They were stronger than these in strength, they tilled the soil and populated it in greater numbers than these have done on it and there came to them their Messengers with clear (Signs): so it was not Allah who wronged them but they wronged their own souls. Then evil was the end of those who committed evil, because they rejected the Signs of Allah and mocked at them.

2. In verses 2 to 4 there was a formal news, as well as a two-fold forecast. The news as stated earlier, was that of the defeat of the Romans at the hands of the Persians; and the two-fold forecast was that of victory of Romans over the Persians, as well as the ultimate victory of the believers themselves over the opponents i.e. the non-believers of Mecca and other nations of Arabia. The latter premise is supported by Qur'anic assertion that on the day of Roman's victory the believers (of Mecca) will rejoice (over this victory).

For the background of the news of the defeat of the Romans and their subsequent victory, (see the Major Work, *ibid.,* Vol. XI, pp. 80 to 82).

3. According to Abdullah Yusuf Ali, this refers to all times and all situations. The righteous should not despair in their darkest moments, for God's help will come (Vol. II, Note 3510).

7. They (only) know the outward (appearance) of the life of this world, but of the Hereafter they are heedless.[4]

٧- يَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا ۖ
وَهُمْ عَنِ الْاٰخِرَةِ هُمْ غٰفِلُوْنَ ○

8. Do they not reflect within themselves that Allah did not create the heavens and the earth and what is between them but with Truth, and (for) an appointed term? And truly most of the people deny the meeting with their Lord.

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

9. Have they not travelled in the land and seen (for themselves) what was the end of those before them? They were stronger than these in strength: they tilled the soil and populated it in greater numbers than these have done on it, and there came to them their Messengers with Clear (Signs): so it was not Allah Who wronged them, but they wronged their own souls.

٩- اَوَلَمْ يَسِيْرُوْا فِى الْاَرْضِ
فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ
قَبْلِهِمْ ؕ كَانُوْٓا اَشَدَّ مِنْهُمْ قُوَّةً
وَّاَثَارُوا الْاَرْضَ وَعَمَرُوْهَآ اَكْثَرَ مِمَّا
عَمَرُوْهَا وَجَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ؕ
فَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ
وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ۝

10. Then evil was the end of those who committed evil, because they rejected the Signs of Allah and mocked at them.

١٠- ثُمَّ كَانَ عَاقِبَةَ الَّذِيْنَ اَسَآءُوا السُّوْٓاٰى
اَنْ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ
وَكَانُوْا بِهَا يَسْتَهْزِءُوْنَ ۝ ع

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4. In verses 7 to 10 there is a lesson for the materialists and, particularly, those nations of the present time who, on account of material development as a result of scientific researches, have become arrogant and think the life of this world as the be-all and end-all of existence. They are totally unmindful of their obligations towards Allah the Almighty – their own Creator and Sustainer. They forget that they will have to account for their deeds in the Hereafter – notably

SECTION 2[1]

11. Allah originates the creation, then repeats it; then to Him you shall be brought back.[2]

١١-اَللّٰهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ○

12. And on the Day when the Hour shall be established, the guilty[3] will be struck dumb with despair.[4]

١٢-وَيَوْمَ تَقُوْمُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُوْنَ ○

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their violations of the Commands revealed by Allah through His Prophets, particularly the Holy Prophet Muhammad (ﷺ) the Last Prophet of Allah, in the form of the Holy Qur'an – the Last Book of Allah for the mankind. If they could only understand and realise that their scientific development, technological supremacy, unlimited resources, scientific standard of living will not be of any avail to then in the Hereafter, it would have certainly helped them in following the Right Course as laid down by the Holy Qur'an and *Sunnah* and make their lives successful in this world as well as in the Hereafter.

1. After inviting the people to reflect over their own selves and the creation of the earth and heavens which has been created for an appointed term and also to reflect over the destruction of the bygone non-believing nations, in the previous verses, in Section 2, Qur'an speaks of the Day of Judgment and the state of affairs which the people will have to face on that Day. Then there is (implied) command for the believers to establish five times prayers a day.

Section 2 consists of 9 verses, i.e. verses 11 to 19. Verses 11 to 16 speak of the Hereafter and the state of affairs which the people will have to face on that Day. In these verses it is said: Allah originates the creation, then (He) repeats it. Then to Him you shall be brought back. And on the Day when the Hour shall be established the guilty will be struck dumb with despair. And they will not have any intercessors from among their associate-gods, and they will (themselves) reject their associate-gods, And on the Day when the Hour shall be established – that Day they will be separated one from the other. Then those who have believed and done good deeds, shall be made happy in a Mead of Delight. And those who have disbelieved and rejected Our Signs and the meeting of the Hereafter, these shall be brought forth to punishment.

Verses 17 to 19 speak of approximation of the times in respect of five daily prayers as ordained for the believers. In these verses it is said: so Glory be to Allah when you reach eventide and when you rise in the morning and to Him be praise in the heavens and on earth, and in the late afternoon, and when the day begins to decline, He brings forth the living from the dead, and brings forth the dead from the living and gives life to the earth after its death, and thus shall you be brought forth (after death).

2. In fact, "nothing exists of its own accord or fortuitously. It is God Who originates all creation. What appears to be death may be only transformation: for God can and does recreate. And His creative activity is continuous. Our death is but a phenomenal event. What we become after death is the result of a process of recreation by God, Who is both the source and the goal of all things. When we are brought back to Him, it will be as conscious and responsible, to receive the consequences of our brief life on this earth" (Yusuf Ali, Vol. II, Note 3517).

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13. And they will not have any intercessors from among their associate-gods, and they will (themselves) reject their associate-gods.

١٣- وَلَمْ يَكُنْ لَّهُمْ مِّنْ شُرَكَآئِهِمْ شُفَعٰٓؤُا
وَكَانُوْا بِشُرَكَآئِهِمْ كٰفِرِيْنَ ○

14. And on the Day when the Hour shall be established – that Day they will be separated one from the other.

١٤- وَيَوْمَ تَقُوْمُ السَّاعَةُ
يَوْمَئِذٍ يَّتَفَرَّقُوْنَ ○

15. Then those who have believed and done good deeds shall be made happy in a Mead of Delight.

١٥- فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
فَهُمْ فِيْ رَوْضَةٍ يُّحْبَرُوْنَ ○

16. And those who have disbelieved and rejected Our Signs and the meeting of the Hereafter, these shall be brought forth to the punishment.

١٦- وَاَمَّا الَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَا
وَلِقَآئِ الْاٰخِرَةِ
فَاُولٰٓئِكَ فِي الْعَذَابِ مُحْضَرُوْنَ ○

17. So Glory be to Allah when you reach eventide and when you rise in the morning.

١٧- فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ
وَحِيْنَ تُصْبِحُوْنَ ○

18. And to Him be praise in the heavens and on earth, and in the late afternoon and when the day begins to decline.[5]

١٨- وَلَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَالْاَرْضِ
وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ ○

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3. The word *Mujrimoon* (the guilty), used in verse 12, includes not only those who committed the offences of dacoity, theft, adultery, etc., but it also includes all those persons who refused to accept the call of the Prophets of Allah, and, in spite of warnings, remained adament to unbelief and idolatry, and also those who, in spite of accepting the Faith in the Prophets of Allah, did not obey their Commands and passed their lives in disregard of Allah's Ordinance, having fallen victims to Satanic persuasions which drove them to commit immoral crimes.

4. This will obviously be because they have persistently and deliberately committed wrong in this world, and, by rejecting the Messenger, and the Message of Allah, they have deprived themselves of any Mercy from Allah the Almighty.

5. According to the agreed opinion of the learned scholars, when somebody enquired

19. He brings forth the living from the dead, and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth (after death).

١٩-يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ
وَيُحْيِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ
وَكَذٰلِكَ تُخْرَجُونَ ۝ ع

CHAPTER 3[1]

20. And among His Signs is this that He created you from dust; and then behold! you are men scattered (far and wide on the earth)!

٢٠-وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَكُمْ
مِّنْ تُرَابٍ
ثُمَّ اِذَآ اَنْتُمْ بَشَرٌ تَنْتَشِرُوْنَ ۝

21. And among His Signs is this that He created mates for you from yourselves, that you

٢١-وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ
لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا

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from Hazrat Abdullah Ibne Abbas whether Qur'an mentions the Five Times' Compulsory Prayers, he referred to verses 17 and 18, and said that the words *Heena Tumsoona* (when you reach eventide or enter the evening) refer to the *Maghrib* prayer; the words *Heena Tusbihoona* (when you rise in the morning) refer to the *Fajr* prayer; and the word *Ashee'yun* (late afternoon) indicates the *Asr,* and the words *Heena Tuzheruna* include the *Zuhar* prayer. As regards the *'Isha* it is given in another verse containing the words *Min Ba'dis Salaatil 'Ishaa* (Chapter 24; verse 58). This verse also contains the words *Salaatil Fajr* (Morning Prayer), *Zaheerah* (*Zohar* or Midday) and *Salaatil 'Isha* already mentioned. According to Hazrat Hasan Basari the words *Heena Tumsoona* include the *Maghrib* as well as the *'Isha* prayer (Ma'ariful Quran, Vol. VI, p. 729; and Naimuddin, Chapter 30, Notes 27 to 32).

As regards 'Five Times Prayers', Qur'an also mentions them in verse 78 of Chapter 17 (*Bani Israil*), verse 114 of Chapter 11 (*Hud*), and verse 130 of Chapter 20 (*Taa Haa*).

1. The previous Section concluded with the statement of the manifestations of Allah the Almighty in creating the living from the dead and the dead from the living and giving life to the earth after it is dead. In continuation of it, Section 3 speaks of most obvious and demonstrative instances of the manifestations of the Divine Power in the creation of natural phenomena round the world including men and other creatures.

Section 3 consists of 8 verses i.e. verses 20 to 27 which speak of the manifestations of the Divine Power in the natural phenomena round the world including the creation of man and other objects. In these verses it is said: and among His Signs is this that He created you from dust, and behold! You are scattered (far and wide on earth). And among His Signs is this that He created mates for you from yourselves, that you may find tranquillity in them, and He has put between you love and mercy. Verily there are Signs in this for a people who reflect. And among His Signs is the creation of the heavens and the earth, and the variation in your languages and colours. Verily there are Signs in this for those who know. And among His Signs is your sleep that you take by night and by day; and your quest of His Grace. Verily there are Signs in this for those who listen. And among His Signs is that He shows you the lightning, by way of fear and hope, and sends down water (rain) from the sky, and gives life therewith to the earth after its death. Verily there are Signs in this for those who are wise.

may find tranquillity in them,[2] and He has put between you love and mercy. Verily there are Signs in this for a people who reflect.

لِّتَسْكُنُوٓا إِلَيْهَا
وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ۝

22. And among His Signs is the creation of the heavens and the earth, and the variation in your languages and colours. Verily there are Signs in this for those who know.

٢٢- وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ
وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ
وَأَلْوَانِكُمْ ۚ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْعَالِمِينَ ۝

23. And among His Signs is your sleep that you take by night and (by) day; and your quest of His Grace.[3] Verily there are Signs in this for those who listen.

٢٣- وَمِنْ آيَاتِهِ مَنَامُكُم بِاللَّيْلِ وَالنَّهَارِ
وَابْتِغَاؤُكُم مِّن فَضْلِهِ ۚ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ۝

And among His Signs is that the heavens and the earth stand by His command. Then when He calls you by a single call from the earth, behold! You (straightway) come forth: And to Him belongs every living being that is in the heavens and the earth: all are devoutly obedient to Him. And He it is Who originates the Creation, then repeats it, and it is easy for Him; and His is the Most Exalted Similitude in the heavens and the earth: And He is the Mighty, the Wise.

2. To quote Abdul Maajid Daryabadi, "this determines the proper status of the wife in Islam. She is not a handmaid, but a lifelong companion of her husband, his consort. Her function is to be, by her words, acts, or by her mere presence, a source of comfort and solace to him. She must constitute the chief consoling, soothing element of his life. And a relation of affection, harmony, and mutual happiness and goodwill ought to subsist between man and wife." As against this, by way of contrast, we may also note the attitude of the early Church. In this respect, to quote from the "Dictionary of Christian Antiquities", by Smith and Cheetham, "We cannot but notice, even in the greatest of the Christian fathers, a lamentably low estimate of women, and consequently of the marriage relationship. Even St. Augustine can see no justification for marriage, except, in a grave desire deliberately adopted of having children and in accordance with this view, all married intercourse, except for this single purpose, is honestly condemned. This idea of the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity, hardly exists and could hardly yet exist" (Vol. II, p. 1909) (Maajid, Vol. II, Part XXI, Note 126).

3. The words "And your quest of His Bounty" (in verse 23) indicate that the sustenance of life which man earns is also on account the Bounty of Allah. It is thus one of the natural phenomena of the heavens and the earth that Allah the Almighty helps produce the sustenance of mankind. The man simply utilises his mental as well as physical energy by harnessing the natural resources in acquiring the sustenance, but he is not the creator of it. The

24. And among His Signs is that He shows you the lightning, by way of fear and hope, and sends down water (rain) from the sky, and gives life therewith to the earth after its death. Verily there are Signs in this for those who are wise.

٢٤- وَمِنْ اٰيٰتِهٖ يُرِيْكُمُ الْبَرْقَ
خَوْفًا وَّطَمَعًا وَّيُنَزِّلُ
مِنَ السَّمَآءِ مَآءً فَيُحْيٖ بِهِ الْاَرْضَ بَعْدَ
مَوْتِهَا ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ۝

25. And among His Signs is that the heavens and the earth stand by His Command.[4] Then when He calls you, by a single call from the earth, behold! you (straightway) come forth:

٢٥- وَمِنْ اٰيٰتِهٖۤ اَنْ تَقُوْمَ السَّمَآءُ وَالْاَرْضُ
بِاَمْرِهٖ ؕ ثُمَّ اِذَا دَعَاكُمْ دَعْوَةً ۖ مِّنَ الْاَرْضِ ۖ
اِذَاۤ اَنْتُمْ تَخْرُجُوْنَ ۝

26. And to Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him.

٢٦- وَلَهٗ مَنْ فِي السَّمٰوٰتِ
وَالْاَرْضِ ؕ كُلٌّ لَّهٗ قٰنِتُوْنَ ۝

27. And He it is Who originates Creation, then repeats it, and it is easy for Him; and His is the Most Exalted Similitude in the heavens and the earth; and He is the Mighty, the Wise.

٢٧- وَهُوَ الَّذِيْ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ
وَهُوَ اَهْوَنُ عَلَيْهِ ؕ وَلَهُ الْمَثَلُ الْاَعْلٰى
فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝ ع

SECTION 4[1]

28. He sets forth to you a parable from your own

٢٨- ضَرَبَ لَكُمْ مَّثَلًا مِّنْ اَنْفُسِكُمْ ؕ

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sustenance has actually been created by Allah through the resources of the earth itself, in which the resources of heaven also work and give evidence of the Absolute Unity and Authority of Allah over the entire universe.

4. In their continuous and exact working, there is maintenance of the life of man on earth, apart from other innumerable benefits. If for a slight moment there occurs any disturbance in the heavens or the earth, life on earth would become impossible, and the entire universe will collapse within no time. This also carries in itself the Sign of the Absolute Unity and Authority of Allah.

1. The previous Section spoke of the manifestations of the Divine Power in various

(experience): Have you among those whom your right hands possess partners to share as equals in the wealth We have bestowed on you? Do you fear them as you fear each other? Thus do we explain the Signs (Messages) in detail to a people who understand.

هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ اَيْمَانُكُمْ
مِّنْ شُرَكَآءَ فِيْ مَا رَزَقْنٰكُمْ
فَاَنْتُمْ فِيْهِ سَوَآءٌ
تَخَافُوْنَهُمْ كَخِيْفَتِكُمْ اَنْفُسَكُمْ ؕ
كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْقِلُوْنَ ۝

phenomena all over the world, and concluded with the statement that Allah originates the creation, and shall repeat it in the Hereafter, and it is easy for Him, and He is the most Exalted, Mighty and Wise. In continuation of it, Section 4 condemns association of partners to Allah, on basis of rational arguments, and commands the believers to remain firm in their Faith in the Absolute Unity of Allah, establish regular prayer and pay the poor-rate. There is also reference to the creation and recreation of the life in this world and the Hereafter. The Section ends with Glorification of Allah.

Section 4 consists of 13 verses i.e. verses 28 to 40. Verse 28 refutes the association of partners to Allah on a rational arguments, saying: He (i.e. Allah) sets forth to you a parable from your own (experience): Have you among those whom your right hands possess partners to share as equals in the wealth We have bestowed on you? Do you fear them as you fear each other? Thus do We explain the Signs (Messages) in detail to a people who understand.

In verse 29 it is said: Nay! the wrong-doers (merely) follow their low desires, being devoid of knowledge. But who will guide those whom Allah leaves astray? For them there will be no helpers.

In verses 30 to 32 there is command for the believers to remain firm on their faith in the Absolute Unity of Allah, and keep up the prayer. In these verses it is said: So set your face towards the religion being up-right – the nature made by Allah in which He has created the mankind – no altering (let there be) in the creation of Allah. That is the right religion, but most people know not. Turn back in repentance to Him, and fear Him, and establish regular prayers, and be not among those who join gods with Allah, among those who split up their religion, and became (mere) sects – each sect rejoicing in that which is with itself.

Verses 33 and 34 speak of the unthankfulness of the people inspite of favours of Allah. In these verses it is said: and when harm afflicts men, they call upon their Lord, turning back to Him (in repentance); but when He makes them taste of Mercy from Him, behold! some of them (begin to) associate (others) with their Lord – so as to be ungrateful for what We have given them. So enjoy yourselves (for a while); you shall soon come to know (what fate awaits you).

In verses 35 to 37 it is said: Or have We sent down an authority to them, so that it speaks of that which they associate with Him? And when We make people taste of mercy, they rejoice in it and if an evil befalls them for what their hands have already sent forth, behold! they are in despair! Do they do not see that Allah enlarges the provision for whom He pleases or straitens (it)? Verily there are Signs in this for a people who believe.

In verse 38 there is command for the true believers who stand for the help of the needy and the poor. It is said: So give what is due to the near of kin, and to the needy and the wayfarer; this is best for those who seek the Countenance of Allah, and it is they who will be successful.

In verse 39 it is said: And whatever you lay out as usury, so that it may increase in the

29. Nay! the wrongdoers (merely) follow their low desires, being devoid of knowledge, but who will guide those whom Allah leaves astray? For them there will be no helpers.[2]

٢٩- بَلِ اتَّبَعَ الَّذِيْنَ ظَلَمُوْٓا اَهْوَآءَهُمْ
بِغَيْرِ عِلْمٍ ۚ فَمَنْ يَّهْدِيْ مَنْ اَضَلَّ اللّٰهُ ؕ
وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ○

30. So set your face towards the religion, being upright[3] – the nature made by Allah in which He has created the mankind[4] – no altering (let there be) in the creation of Allah.[5] That is the right religion, but most people know not.

٣٠- فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ؕ
فِطْرَتَ اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ عَلَيْهَا ؕ
لَا تَبْدِيْلَ لِخَلْقِ
اللّٰهِ ؕ ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۙ
وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۙ○

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property of men, it increases not with Allah; and whatever you give in charity, desiring the Countenance of Allah – these will get manifold (as recompense with Allah).

Verse 40 speaks of the Absolute Authority of Allah saying: Allah is He Who created you, and provided your sustenance, then He will cause you to die, and again He will bring you to life. Are there any of your associate gods who can do any single one of these things? Glory be to Him! and Exalted be He above what they associate (with Him)!

2. In fact, by rejecting the religion of Allah, the non-believers have themselves chosen the way of unbelief and idolatry, and have gone astray, and have deprived themselves of the Mercy of Allah and, therefore, as a natural recourse, they are deprived of any help from anybody, and in the Hereafter there will be none to help them, when they will be punished by Allah the Almighty for their arrogance, opposition, unbelief, idolatry and wrong-doing.

3. The word *Deen,* i.e. Religion, in verse 30, means the religion propounded by the Holy Qur'an and established through the Holy Prophet, in which there is Faith in, and exclusive worship of, Allah the Almighty, and there is rejection of unbelief and idolatry of any kind whatsoever. The word *Haneef* meaning "upright" or "true" as remarked by Abdullah Yusuf Ali, is used in the sense in which we say: "the magnetic needle is true to the north". According to the command, "those who have been privileged to receive the Truth should never hesitate or swerve, but remain constant, as men who know" (Vol. II, Note 3540).

Thus there should be full acceptance, and practical demonstration, of Islamic tenets, without the slightest deviation to any other way of life.

4. From the Traditions of the Holy Prophet also it is clear that every man is born on Islam. According to Hazrat Anas, the Holy Prophet has said that *Fitrat-Allah* means Islam (Roohul Ma'ani), According to Bukhari and Muslim, the Holy Prophet has said that every infant is born on *Fitrat* (submitting to the Absolute Unity of Allah). It is his parents that make him a Jew, a Christian and a Magian. In another Tradition, reported by Ahmad and Nisai, the Holy Prophet has said that "everyone is born on nature, but, when he starts speaking, his parents make him Jew or Christian, According to another Tradition, noted by Ahmad, from Ayaz bin Himaarul

Contd.....

31. Turn back in repentance to Him, and fear Him; and establish regular prayers, and be not among those who join gods with Allah,

٣١-مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ
وَأَقِيمُوا الصَّلَوٰةَ وَلَا تَكُونُوا مِنَ
الْمُشْرِكِينَ ۝

32. Among those who split up their religion, and became (mere) sects,[6] – each sect rejoicing in that which is with itself!

٣٢-مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا
شِيَعًا ۖ
كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ۝

33. And when harm afflicts men, they call upon their Lord, turning back to Him (in repentance); but when He makes them taste of mercy from Him, behold! some of them (begin to) associate (others) with their Lord, –

٣٣-وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ
مُنِيبِينَ إِلَيْهِ
ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً
إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ۝

34. So as to be ungrateful for what We have given them. So enjoy yourselves (for a while), you shall soon come to know (what fate awaits you).

٣٤-لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ
فَتَمَتَّعُوا ۖ فَسَوْفَ تَعْلَمُونَ ۝

Mujaashe'ee, the Holy Prophet addressed the believers saying: My Lord said, "I have created all My servants as 'Haneef', then the Satan made them go astray, and whatever I permitted for them Satan has prohibited, and commanded them to associate Me with things of which I gave no authority" (see Tafheemul Quran, Vol. III, Chapter 30, Note 45; Ziaul Quran, Vol. III, Chapter 30, Note 32; Naimuddin, Chapter 30, Note 64).

5. Allah the Almighty has created the mankind for His Worship and obedience to His Commands. This being the inherent nature of man, none should and can change it, and, therefore, none else can be god as equal to God in any sense of the term whatsoever. Inherently man is not subservient to anyone except Allah the Almighty. If he makes himself subservient to physical objects, in disregard to the Command of Allah, it is his foolishness, but this cannot bring any change in the reality underlying the universe.

6. In this verse there is also refutation of those of the so called modern thinkers who say that the religion of Unity is a development out of the religions of polytheism. This is mere fallacy. According to this verse all other religions are actually deviations from the One True Religion, i.e. Islam, which has been the religion of the entire humanity right from the beginning, and even according to the dictates of Nature on which mankind has been created.

35. Or have We sent down an authority to them so that it speaks of that which they associate with Him?

٣٥-أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا
فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ○

36. And when We make people taste of mercy, they rejoice in it; and if an evil befalls them for what their hands have already sent forth, behold! they are in despair.

٣٦-وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا ۖ
وَإِنْ تُصِبْهُمْ سَيِّئَةٌ ۢ
بِمَا قَدَّمَتْ أَيْدِيهِمْ
إِذَا هُمْ يَقْنَطُونَ ○

37. Do they not see that Allah enlarges the provision for whom He pleases, or straitens (it)? Verily there are Signs in this for a people who believe.

٣٧-أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ
لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ○

38. So give what is due to the near of kin, and to the needy, and the wayfarer: this is best for those who seek the Countenance of Allah, and it is they who will be successful.

٣٨-فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَ
ابْنَ السَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِلَّذِينَ
يُرِيدُونَ وَجْهَ اللَّهِ ۖ
وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ○

39. And whatever you layout as usury, so that it may increase in the property of men, it increases not with Allah;[7] and whatever you give in charity, desiring the

٣٩-وَمَا آتَيْتُمْ مِنْ رِبًا لِيَرْبُوَا فِي أَمْوَالِ
النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ ۖ
وَمَا آتَيْتُمْ مِنْ زَكَاةٍ

7. According to the learned scholars, this verse is the first one which condemns usury. However, in this verse the statement was to this extent only that the wealth one lays out for usury is usually taken to be as a mere source of increase in one's wealth but with Allah this is not at all a rightful increase in the wealth for the simple reason that usury is nothing but the exploitation of some one's stringency or dire necessity. The real increase is through the poor-rate or spending in the Way of Allah as stated above. In the beginning, however, usury was merely denounced as undesirable. But it was in Medinah that a verse clearly banning the usury was revealed saying: Allah diminishes, and causes to decay the usury and develops the charity (and makes it fruitful) (*Baqarah,* 2:276).

To quote Abdullah Yusuf Ali, "*Riba* is any increase sought through illegal means, such as usury, bribery, profiteering, fraudulent trading, etc. All unlawful grasping of wealth at other

Countenance of Allah – these will get manifold (as recompense with Allah).

تُرِيْدُوْنَ وَجْهَ اللّٰهِ
فَاُولٰٓئِكَ هُمُ الْمُضْعِفُوْنَ ○

40. Allah is He Who has created you, and provided your sustenance, then He will cause you to die, and again He will bring you to life. Are there any of your associate-gods who can do any single one of these things? Glory be to Him! and Exalted be He above what they associate (with Him)!

۴۰-اَللّٰهُ الَّذِىْ خَلَقَكُمْ ثُمَّ رَزَقَكُمْ
ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ؕ
هَلْ مِنْ شُرَكَآئِكُمْ
مَّنْ يَّفْعَلُ مِنْ ذٰلِكُمْ مِّنْ شَىْءٍ ؕ
سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ○ ع

SECTION 5[1]

41. Mischief has appeared on the land and the sea on account of what the hands of men have

۴۱-ظَهَرَ الْفَسَادُ فِى الْبَرِّ وَالْبَحْرِ
بِمَا كَسَبَتْ اَيْدِى النَّاسِ

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people's expense is condemned. Economic selfishness and many kinds of sharp practices, individual, national and international, come under this ban. The principle is that any profit which we should seek should be through our own exertions and at our own expense, not through exploiting other people or at their expense, however, we may wrap up the process in the spacious phraseology of high finance or City Jargon. But we are asked to go beyond this negative precept of avoiding what is wrong. We should show our active love for our neighbour by spending of our own substance or resources or the utilisation of our own talents and opportunities in the service of those who need them. Then our reward or recompense will not be merely what we deserve. It will be multiplied to many times more than our strict account" (Vol. II, Note 3552).

1. The previous section provided rational arguments condemning and refuting unbelief and idolatry and, in the concluding verse, brought forth to the non-believers their absurdity in worshipping false deities. In continuation of it, Section 5 contains serious warning of punishment to the non-believers on account of the corruption which has spread in the land due to their misdeeds. There is also reference to the manifestation of the Mercy of Allah in the rainfall through which the people get sustenance, as well as sending of the Messengers through whom guidance is provided to the mankind for success in this life as well as in the Hereafter.

Section 5 consists of 13 verses i.e. verses 41 to 53. In verses 41 to 45 there is serious warning of punishment for the non-believers on account of whose misdeeds, corruption has become apparent in the land and the sea meaning thereby peace of the world is corrupted or disturbed by men of mischievous nature. In these verses it is said: Mischief has appeared on the land and the sea on account of what the hands of men have earned, that He (i.e. Allah) may make them taste a part of that which they have done, so that they may turn back (from Evil) Say: Travel in the land, and see what was the end of those before: most of them associated others

earned,[2] that He may make them taste a part of that which they have done, so that they may turn back (from Evil).[3]

لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ○

with Allah. So set your face towards the right religion before there comes from Allah the Day (the Day of Judgment) which cannot be averted: that Day they shall be divided. Whosoever disbelieves, he shall be responsible for his disbelief; and whosoever does good, such prepare (good) for their own souls. That He may reward, those who believe and do good (deeds), out of His Grace; surely He does not love the disbelievers.

Verses 46 to 51 speak of the manifestations of the Mercy of Allah in the rainfall which He sends down for the benefit of mankind and also in the sending of Messengers for guidance of the people. In these verses it is said: and among His Signs is this that He sends forth the Winds, as heralds of Glad Tidings, and that He may give you taste of His Mercy, and that the ships may sail (peacefully) by His Command, and that you may seek of His Grace, and that you may be grateful. And certainly We sent before you Messengers to their peoples, and they came to them with Clear Signs: then We meted out Retribution on those who were guilty, and it was due from Us to help the believers. Allah is He Who sends forth the Winds, so they raise the clouds; then He spreads them in the sky as He pleases, and breaks them in fragments; then you see the rain-drops coming forth from the midst thereof: then when He causes it to reach such of His servants as He pleases, behold they do rejoice, though they were, before this – before it the rain was sent down upon them, in utter despair. Look then at the effects of Allah's Mercy how He gives life to the earth after its death. Verily the same will give life to men who are dead: Surely He has power over all things. And if We send a wind and they see it (i.e. the tilth) yellow then they would thereafter remain disbelieving.

In verses 52 and 53 there is condemnation of the non-believers, for their total disregard of Divine Message of Guidance. It is said: For, surely you cannot make the dead to hear, and you cannot make the deaf to hear the calls, when they turn away retreating. Nor can you lead back the blind from their straying, you can make none to hear you, save those who believe in Our Signs, and they are Muslims.

2. Verse 41 refers to the all round corruption that was prevailing in all affairs of the human life. According to Hitti, "Anarchy prevailed in the political realm as it did in the religions. The stage was set, the moment, was psychological, for the rise of a great religious and national leader" (History of the Arabs, p. 108). "The verse also hints at the moral decadence pervading the contemporary world" (Maajid, Vol. II, Part XXI, Note 192). In fact there prevailed darkness in all countries of the world affecting the belief as well as deeds of men. "Christianity of the Seventh Century was itself decrepit and corrupt," is Muir's verdict. Such widespread corruption had never previously existed in the world's history. To quote another writer, "In the fifth and sixth centuries, the civilized world stood on the verge of chaos. The old emotional cultures that had made civilization possible, since they had given to men a sense of unity and of reverence for their rulers had broken down, and nothing had been found adequate to take their place. It seemed then that the great civilization which it had taken four thousand years to construct was on the verge of disintegration, and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next, and law and order were unknown" ("Emotion as the Basis of Civilization", by J.H. Denison, pp. 265-268).

3. In view of this unfortunate situation, as it is clear from the words "so that He may make them taste a part of that which they have done, so that they may turn back, (from evil)",

42. Say: Travel in the land, and see what was the end of those before: most of them associated others with Allah.[4]

٤٢-قُلْ سِيرُوا فِي الْأَرْضِ
فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ
قَبْلُ ۚ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ○

43. So set your face towards the right religion before there comes from Allah the Day which cannot be averted: that Day they shall be divided.

٤٣-فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ
مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ
مِنَ اللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ ○

44. Whosoever disbelieves, he shall be responsible for his disbelief; and whosoever does good, such prepare (good)[5] for their own souls.

٤٤-مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ
وَمَنْ عَمِلَ صَالِحًا
فَلِأَنْفُسِهِمْ يَمْهَدُونَ ○

45. That He may reward those who believe and do good (deeds) out of His Grace;[6] surely He does not love the disbelievers.

٤٥-لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
مِنْ فَضْلِهِ ۚ
إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ○

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it had become necessary to check the activities of the mischief makers as a deterrent for future generations. Thus "the ultimate object of God's Justice and punishment is to reclaim man from Evil, and to restore him to the pristine purity and innocence in which he was created. The Evil introduced by his possession of a limited free-will should be eliminated by the education and purification of man's own will. For, with his will and motives purified, he is capable of much greater heights than a creature not endowed with any free-will" (Yusuf Ali, Vol. II, Note 3557).

4. This refers to the destruction of the previous non-believing and transgressing peoples, because of their arrogance and unbelief and opposition to the Prophets of Allah. Thus history always serves as a lesson for the wrong-doers so that they may also be warned of punishment for their misbehaviour.

5. The word *Yamhadoon,* appearing in verse 44, has been variously interpreted. As Allama Qurtabi explains, the cradle of a baby is known as *mehed,* and its couch is known as *Mehaad,* and accordingly the meaning of the word *Yamhadoon* is that the righteous ones are arranging for a comfortable couch for themselves to rest upon it by way of reward of righteousness.

6. It may be noted that the words *Min Fazlehi* (out of His Grace), (in verse 45) make it clear that the reward which the believers will get will be by way of Mercy and Grace of Allah, and not as a matter of right for having done good deeds. In a Tradition, the Holy Prophet has said "desire nearness to Allah, and be pleased, because no need of a man will take him to the paradise (on its own). On inquiry from the Companions, the Holy Prophet said", even my deeds on their own, will not take me to the Paradise, but that Allah forgives me, and covers me by His mercy (Ziaul Quran, Vol. III, Chapter 30, Note 50).

46. And among His Signs is this that He sends forth the Winds, as heralds of Glad Tidings, and that He may give you taste of His Mercy, and that the ships may sail (peacefully) by His Command, and that you may seek of His Grace, and that you may be grateful.

٤٦-وَمِنْ اٰيٰتِهٖٓ اَنْ يُّرْسِلَ الرِّيَاحَ
مُبَشِّرٰتٍ
وَّلِيُذِيْقَكُمْ مِّنْ رَّحْمَتِهٖ
وَلِتَجْرِيَ الْفُلْكُ بِاَمْرِهٖ وَلِتَبْتَغُوْا
مِنْ فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ○

47. And certainly We sent, before you, Messengers to their peoples, and they came to them with Clear Signs: then We meted out Retributions to those who were guilty, and it was due from Us to help the believers.[7]

٤٧-وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا اِلٰى
قَوْمِهِمْ فَجَآءُوْهُمْ بِالْبَيِّنٰتِ
فَانْتَقَمْنَا مِنَ الَّذِيْنَ اَجْرَمُوْا ؕ
وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ ○

48. Allah is He Who sends forth the Winds, so they raise the clouds: then He spreads them in the sky as He pleases, and breaks them in fragments: then you see the raindrops coming forth from the midst thereof: then when He causes it to reach such of His servants as He pleases; behold! they do rejoice.

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

49. Though they were, before this, before it (i.e. the rain) was sent down upon them, in utter despair.

٤٩-وَاِنْ كَانُوْا مِنْ قَبْلِ اَنْ يُّنَزَّلَ
عَلَيْهِمْ مِّنْ قَبْلِهٖ لَمُبْلِسِيْنَ ○

7. According to the scholars, in the phrase "and it was due from Us to help the believers", appearing in verse 47, there is contained a forecast, rather, a promise for the Holy Prophet Muhammad (ﷺ) for his success over his opponents. According to a Tradition, noted by Tirmizi, the Holy Prophet has said: the believer who has saved the modesty of a Muslim brother, Allah the Almighty will save him from the fire of Hell (Naimuddin, *ibid.*, 104). This Tradition has been reported by Hazrat Abu Darda (Ziaul Quran, *ibid.*, Note 52).

50. Look then at the effects of Allah's Mercy: how He gives life to the earth after its death: Verily the same will give life to men who are dead: Surely He has power over all things.

٥٠-فَانْظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ
كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ ذَٰلِكَ
لَمُحْيِي الْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ○

51. And if We send a wind and they see it (i.e. the tilth) yellow, then they would thereafter remain disbelieving.

٥١-وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ
مُصْفَرًّا لَّظَلُّوا مِن بَعْدِهِ يَكْفُرُونَ ○

52. For surely you cannot make the dead to hear,[8] and you cannot make the deaf to hear the call, when they turn away retreating.

٥٢-فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ
وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ
إِذَا وَلَّوْا مُدْبِرِينَ ○

53. Nor can you lead back the blind from their straying, you can make none to hear you except those who believe in Our Signs, and they are Muslims.

٥٣-وَمَا أَنتَ بِهَادِ الْعُمْيِ عَن ضَلَالَتِهِمْ ۖ
إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ
بِآيَاتِنَا فَهُم مُّسْلِمُونَ ○ ع

SECTION 6[1]

54. Allah is He Who created you in a state of weakness, then He gave (you) strength after weakness, then, after strength,

٥٤-اللَّهُ الَّذِي خَلَقَكُم مِّن ضَعْفٍ
ثُمَّ جَعَلَ مِن بَعْدِ ضَعْفٍ قُوَّةً

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8. It may be noted that some, on the authority of verse 52, contend that the dead ones in the grave do not hear, but the view is not correct. From authentic Traditions of the Holy Prophet it is evident that the dead ones also hear as the living ones do. In this respect, Peer Karam Shah has written a very elaborate and convincing article relying upon a similar articles by Allama Ibne Qayyim, and proved that the dead ones also hear (see Ziaul Quran, *ibid.*, Note 59).

In the present verse, in fact, there is reference to the hearing of the spiritually dead, and not hearing by the physically dead lying in the graves. Here the total emphasis is on the point that, on account of deliberate refusal to accept the Word of God, out of arrogance and transgression, the non-believers have destroyed their faculties of seeing and hearing the Truth, and have become spiritually dead, and, therefore, now there is no chance of their coming to the Straight Path.

1. In the concluding verses of the previous Section, the non-believers were likened to the dead ones, and the deaf and the blind because of their refusal to listen, understand, and accept

he (again) gave you weakness and hoary head. He creates as He Wills, and He is the Knowing, the Powerful.[2]

ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضُعْفًا وَّشَيْبَةً ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَهُوَ الْعَلِيْمُ الْقَدِيْرُ ○

55. And at the time when the Hour (of reckoning) shall be established, the guilty shall swear (that) they did not tarry but an hour: thus were they ever deluded!

٥٥- وَيَوْمَ تَقُوْمُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُوْنَ ۙ مَا لَبِثُوْا غَيْرَ سَاعَةٍ ۭ كَذٰلِكَ كَانُوْا يُؤْفَكُوْنَ ○

56. And those who are given Knowledge and Faith will say: Certainly you tarried according to the Decree of Allah to the Day of Resurrection, and this is the Day of Resurrection, but you did not know!

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

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the Truth. In continuation of it, in Section 6 it is said that the developments through which a man passes from birth to the hour of death in this world are themselves very clear to make anybody realise that he has been created by Allah the Almighty. Then there is warning of punishment to the non-believers in the Hereafter. There is also consolation to the Holy Prophet and the believers to remain patient during the opposition and persecution by the non-believers.

Section 6 consists of 7 verses i.e. verses 54 to 60. Verse 54 speaks of the manifestation of the authority of Allah in the creation. In this verse it is said: Allah is He Who created you in a state of weakness, then He gave you strength after weakness, then after strength He again gave you weakness and hoary head. He creates as He Wills, and He is the Knowing, the Powerful.

Verses 55 to 57 speak of the Day of Resurrection. In these verses it is said: And at the time when the Hour (of reckoning) shall be established, the guilty shall swear (that) they did not tarry but an hour. Thus were they ever deluded. And those who are given Knowledge and Faith will say: Certainly you tarried according to the Decree of Allah to the Day of Resurrection, and this is the Day of Resurrection, but you did not know. So on that Day their excuse shall not profit those who were wrong-doers, nor shall they be invited to seek grace to make amends.

In verses 58 to 60 it is said: And accordingly We have set forth for men every kind of parable in this Qur'an; and if you should bring them a Sign, those who disbelieve would certainly say: you do nothing but talk vanities. Thus does Allah set a seal on the hearts of those who do not understand. Therefore be patient: surely the promise of Allah is true, and let not those shake your firmness who have no certainty (of Faith).

2. This entire process through which the man has to pass shows that he is totally under the Control and Authority of Allah, and it is He Who creates what He pleases, and He is the Knowing, the Powerful, meaning thereby that if man has no control even on the various developments of his own life in this world, how then he can control the other phenomena round

57. So on that Day their excuse shall not profit those who were wrongdoers, nor shall they be invited to seck grace (to make amends).[3]

٥٧- فَيَوْمَئِذٍ لَّا يَنفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ
وَلَا هُمْ يُسْتَعْتَبُونَ ○

58. And certainly We have set forth for men every kind of parable in this Qur'an; and if you should bring them a Sign, those who disbelieve would certainly say: you do nothing but talk vanities.

٥٨- وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا
الْقُرْآنِ مِن كُلِّ مَثَلٍ ۚ
وَلَئِن جِئْتَهُم بِآيَةٍ لَّيَقُولَنَّ الَّذِينَ
كَفَرُوا إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ ○

59. Thus does Allah set a seal on the hearts of those who do not understand.

٥٩- كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الَّذِينَ
لَا يَعْلَمُونَ ○

60. Therefore be patient; surely the promise of Allah is true, and let not those shake your firmness, who have no certainty (of Faith).[4]

٦٠- فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ
ع وَلَا يَسْتَخِفَّنَّكَ الَّذِينَ لَا يُوقِنُونَ ۝

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the world, and how can anything be equal to Allah deserving worship. The manifestation of the Divine Power in the creation and development of man, as well as the natural phenomena round the world is in itself a clear proof of the Absolute Unity and Authority of Allah and proves that He alone is to be worshipped.

3. In fact all their excuses will be false and baseless, and actually it will be too late for them to accept the Truth because the doors of repentance and amendment will already be closed on the end of life in this world. The life of the Hereafter is either a life of reward for righteousness, or a life of punishment for the evil. The question of any repentance or forgiveness for the non-believers and idolaters, therefore, will not arise in the Hereafter.

4. In fact, Qur'an has explained everything in detail, from various points of view, even through similitudes drawn from nature and from human life in this world, but, inspite of the explanations being fully convincing, the wrong-doers deliberately turned their back from them, and declared them to be falsehoods. The Holy Prophet and, through him, also the believers were, therefore, commanded to be patient, and it was said that surely the Promise of Allah is True, and let not those shake your firmness who have themselves no certainly of Faith. In fact "the man of God does not slacken in his efforts or feel discouraged because the unbelievers laugh at him or persecute him or even seem to succeed in blocking his Message. He has firm faith, and he knows that God will finally establish His Truth. He goes on in his divinely entrusted task, with patience and perseverance, which must win against the levity of his opponents, who have no faith or certainly at all to sustain them" (Yusuf Ali, Vol. II, Note 3578).

CHAPTER 31

LUQMAN

Chapter 31 consists of 4 Sections, 34 Verses, 548 Words and 2110 Letters.[1]

The name of this Chapter is in reference to the wise man of Arabia, namely Luqman, who was known very well to the Arabs, and was taken in high esteem even by the non-believers of Arabia. The word Luqman also appears in verse 13 of this Chapter.

Revelation

According to Naimuddin Muradabadi, two of its verses 27 and 28 are Madani and the rest of the Chapter is Mecci (Naimuddin, Chapter 31, Note 1). However, according to other scholars the entire Chapter is Mecci and was revealed in the late middle period of the Mecci life of the Holy Prophet when the non-believers had come out in opposition to the Holy Prophet and his true followers, but the matter had not become serious as we see in Chapter 29 (*Ankaboot*). This shows that this Chapter was revealed before Chapter 29 (*Ankaboot*).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 57.[2]

Subject Matter

With reference to the advice which Luqman gave to his son, this Chapter emphasises the point that one should give up blind following of the ancestors and give up unbelief and idolatry and submit to the Absolute Unity of Allah of which the invitation was given by the Holy Prophet Muhammad (ﷺ). The fact that Allah is One and He is the only Creator and Sustainer of the entire universe is also fully proved by the natural phenomena round the world. This is also to make

1. Naimuddin, Chapter 31, Note 1; Ziaul Quran, Vol. III, p. 595.
2. Index-cum-Concordance for the Holy Qur'an by Kherie, *ibid.*

the non-believers understand that the invitation of Absolute Unity of Allah, as extended by the Holy Prophet, was not new because, even in the primitive ages, a wise man of Arabia, namely Luqman who is fully known and respected by the Arabs (believers as well as non-believers) also advised his son, inter-alias, to submit to the Absolute Unity of Allah. Luqman, according to this Chapter, not only advised his son to submit to the Absolute Unity of Allah and associate no partners to Him, but He also told him that Allah has complete authority over the universe and He is fully aware of everything. He also asked his son to establish the prayer and to command for the good and abstain from the evil and to adopt patience in sufferings and hardships and be not arrogant or exultant and also to adopt the middle course in his life. The moral precepts which Luqman taught to his son are not different from that which the Holy Qur'an was teaching to the people, but the non-believers, out of arrogance, opposed them. This also shows that the teachings of Qur'an are totally rational and are inherently supported by the human reason and are responsive to human nature. On the other hand, those who were opposing the Holy Qur'an, offered no rational justification at all. They were simply blindly following the footsteps of their forefathers on account of Satanic inducement, which had made it fair-seeming to them.

CHAPTER 31

LUQMAN

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. *Alif. Laam. Meem.*[2]

١- الٓمّٓ

2. These are verses of the Wise Book.[3]

٢- تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ

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1. After inviting the mankind to ponder over the natural phenomena all over the world as well as their inner being, the last Section, of the previous Chapter, concluded with the statement that Allah the Almighty has set forth for men in the Holy Qur'an every kind of parables, but unfortunately the non-believers are not going to believe even if there comes a Sign to them. This is because their hearts are sealed on account of their arrogance and insistence on unbelief. The Holy Prophet and the Believers, therefore, were commanded to be patient and it was said that "the promise of Allah is true". In continuation of it, in the first Section of the present Chapter, Qur'an speaks of the fact that this is the Book of Wisdom and Guidance and a Mercy for those who are doers of good and they will be ultimately successful. Then this Section speaks of misfortune of the non-believers in the Hereafter, as also of the reward which the believers will get. Finally once again the people are called to reflect over the manifestations of the Divine Power in the Creation.

Section 1 consists of 11 verses i.e. verses 1 to 11. Verse 1, i.e. Alif, Laam, Meem, is one of the sets of *Huroof-e-Muqatta'aat* used by the Holy Qur'an in the beginning of some Chapters, the meaning of which is known to Allah and His Worthy Prophet Muhammad (ﷺ).

Verses 2 and 3 speak of the Holy Qur'an and say that these are verses of the Wise Book – a Guidance and a Mercy for the doers of Good – verses 4 and 5 define the doers of good deeds saying: They are those, who establish the Regular Prayer, and give the poor rate and are convinced

Contd.....

3. A Guide and a Mercy for the doers of Good[4] –

٣-هُدًى وَّرَحْمَةً لِّلْمُحْسِنِيْنَ ۙ

4. Those who establish Regular Prayer, and give the poor-rate, and are convinced of the Hereafter.

٤-الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝

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of the Hereafter. These are on (true) guidance from their Lord; and these are the ones who are successful.

Verses 6 and 7 speak of the wrong doers and say: And of men is one who purchases idle tale, that he may mislead (others) from the path of Allah without knowledge and takes it by way of mockery. For such there shall be a humiliating punishment. And when Our Signs (i.e. Messages) are rehearsed to him, he turns away in arrogance, as if he heard them not, as if there was deafness in his ears; so announce to him a painful punishment.

Verses 8 and 9 speak of the reward for the doers of Good and say that verily for those who believe and do righteous deeds, there will be Gardens of Bliss, to dwell therein. The promise of Allah is true, and He is the Mighty, the Wise. Verses 10 and 11 speak of the manifestations of the Divine Power in the Creation. In these verses it is said: He (Allah) created the heavens without pillars as you see them and set mountains on the earth (firmly) last it should shake with you, and He scattered through it (animals) of all kinds. And We send down rain from the sky, and produce therewith every kind of noble growth. Such is the Creation of Allah: Now show Me what others, besides Him, have created: Nay, but the wrong-doers are in manifest error.

2. It may be noted that verses 1 and 5 are exactly similar to verses 1 and 5 of Chapter 2 (*Baqarah*) in letter as well as in spirit, while verses 2 to 4 of this Chapter are similar to verses 3 to 4 of that Chapter in respect of the subject matter; and as such, these verses should be read along with verses 1 to 5 of Chapter 2 (*Baqarah*).

3. According to Allama Ibne Manzoor, when the word *Hakeem* is used for the Holy Qur'an, it means *Al-Hakimo Lakum wa Alaikum,* i.e. the Holy Qur'an is a decisive authority for you (for your guidance) and (binding) on you; the decision of which is frank and impartial (*Lisanul Arab*), meaning thereby that if you are on the right, its decision will be in your favour, but if you are on the wrong, then it will warn you of your wrong as also its result at the right time. The Holy Qur'an is known as *Kitabul Hakeem,* because in it there is no contradiction at all (Ziaul Quran, Vol. III, Chapter 31, Note 2).

4. The words "doers of good" have been used in their general connotation, according to which they are those who remain away from all those evil things from which the Holy Qur'an commands them to remain away, and follow all those righteous deeds which the Holy Qur'an commands them to follow. The specific qualification mentioned in verse 4 is to show that actually all righteous deeds depend upon the three specific postulates. The establishment of prayer makes them God-fearing and God-worshipping, and payment of poor-rate develops in them the desire to sacrifice in the Way of Allah and tones down the love of worldly riches in their heart and increases the longing of Pleasure of Allah, and the Faith in the Hereafter creates in them the sense of accountability for all their deeds to Allah the Almighty. Thus they pass their life in this world as responsible human beings: and not as free lancers having no definite goal or end in view (see Tafheemul Quran, Vol. IV, Chapter 31, Note 3).

5. These are on (true) guidance from their Lord; and these are the ones who are successful.[5]

٥-أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ
وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ○

6. And of men is one[6] who purchases idle tale,[7] that he may mislead (others) from the Path of Allah, without knowledge, and takes it by way of mockery. For such there shall be a humiliating punishment.

٦-وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ
لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ ۖ
وَيَتَّخِذَهَا هُزُوًا ۚ
أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ○

7. And when Our Signs are rehearsed to him, he turns away in arrogance, as if he heard them not, as if there was deafness in his ears. So announce to him a painful punishment.

٧-وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا
وَلَّىٰ مُسْتَكْبِرًا
كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا ۖ
فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ○

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5. They get these blessings because they submit their will to God's Will and receive His Guidance. They will do well in this life (from the highest standpoint) and they will reach their true Goal in the future" (Yusuf Ali, Vol. II, Note 3583).

6. He was a Pagan Nazr bin Haris who brought, from abroad, the romance of Persian heroes, and he used to narrate them to the crowd of Quraish and persuade them to think that his stories were preferable to the Word of Allah (Maajid, Vol. II, Part XXI, Note 252).

Ibne Hashsham has noted this incident from Muhammad Bin Ishaq (vide Seerat Ibne Hashsham, Vol. I, pp. 320-321); and Wahidi has also noted it from Kalbi and Maqatil. Hazrat Abdullah Ibne Abbas has further said that Nazr bin Haris had also employed some singing slave girls for this purpose. Whenever he heard that some one was influenced by the Holy Prophet, he used to send a slave girl to him asking her to keep him engaged in eating and drinking and amusement so that he may be kept away from the Holy Prophet.

7. The Commentators are generally of the view that *Lahwal Hadees* implies all those things which attract a man totally to itself and make him unmindful of all other things (Tafheemul Quran, Vol. IV, Chapter 31, Note 6). According to Hasan Basri, everything which deviates man from the worship and remembrance of Allah is *Lahwal Hadees* (Roohul Ma'ani). Songs and musical instruments are also included in it (Bukhari, Kitabul Mufradaat). It refers to those who, on account of their ignorance and imprudence, leave the Qur'an and indulge themselves in dance, music, sports, variety shows and other indecent activities, and also try to involve others in such activities and deviate them from the religion and remembrance of Allah, and also laugh at or make a mockery of religious rites (Tafseer-e-Usmani), and also all such things which the transgressors circulate to deviate the people from the Signs (or Messages) of Allah (Tadabbure Quran, Vol. V, p. 122), even the purchasing (or hiring) of the singers, men or women, or purchasing of

8. Verily, for those who believe and do righteous deeds, there will be Gardens of Bliss,[8]

٨- إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ جَنَّاتُ النَّعِيمِ ۝

9. To dwell therein. The promise of Allah is true; and He is the Mighty, the Wise.

٩- خَالِدِينَ فِيهَا ۖ وَعْدَ اللَّهِ حَقًّا ۖ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

10. He created the heavens without pillars as you see them, and set mountains on the earth (firmly) lest it should shake with you; and He scattered through it animals of all kinds.[9] And We send down rain from the sky, and produce therein every kind of noble growth.

١٠- خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا
وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ
أَنْ تَمِيدَ بِكُمْ
وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۚ
وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا
فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ۝

11. Such is the Creation of Allah: Now show Me what others, besides Him, have created: Nay, but the wrong-doers are in manifest error.

١١- هَٰذَا خَلْقُ اللَّهِ
فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۚ
بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ۝ ع

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such like things which make man unmindful of Allah's remembrance (Sunan Behaqqi). Ibne Jareer has also given the same meaning (Roohul Ma'ani). Thus practically it means all frivolous and indecent things, e.g., talks, jokes, tales, novels, songs, etc. (Tafheemul Quran, *ibid.*), and also games, chess, dice etc. (Muslim), even pigeon-flying (Abu Daud), and such like engagements.

8. The use of the words *Jannaatun Naeem,* i.e. Gardens of Bliss, in verse 8, is very suggestive and significant. Qur'an does not say that for the doers of good there is "Bliss of the Gardens", rather it says, for them there are "Gardens of Bliss". In the case of former (viz., Bliss of the Gardens) the implication would be that although they will be permitted to make use of the Gardens but the Gardens will not be their own in the sense of having full occupancy and possessive rights as we know from our experience in the life, while according to the latter (viz., Gardens of Bliss) the significance is that the Garden itself, consisting of the Bliss, will be given to the doers of good, which means that it will be gifted to them as reward and they will make use of it as owners thereof (Tafheemul Quran, *ibid.,* 10).

9. It may be noted that reference to the creation of heavens without pillars is also contained in verse 2 of Chapter 13 (*Ra'd*), and to setting of the mountains in verse 15 of Chapter 16 (*Nehl*), and spreading of the beasts of all kinds in verse 164 of Chapter 2 (*Baqarah*).

SECTION 2[1]

12. And certainly We gave wisdom to Luqman,[2] (saying) Be grateful to Allah; And whoever is (so) grateful, he is only grateful for (the good of) his own soul; and whoever is ungrateful, then surely Allah is free from all wants, Worthy of all Praise.

١٢-وَلَقَدْ اٰتَيْنَا لُقْمٰنَ الْحِكْمَةَ
اَنِ اشْكُرْ لِلّٰهِ ؕ
وَمَنْ يَّشْكُرْ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ
وَمَنْ كَفَرَ
فَاِنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ○

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1. The previous Section concluded with the statement relating to the manifestation of the Divine Power in the creation of the natural phenomena, in order to refute polytheism. In continuation of it, Section 2 starts with a statement of manifestation of the Divine Power in giving wisdom with particular reference to Luqman, the Wise Man of Arabia, and this is to lay emphasis on the fact that invitation of Qur'an to the Absolute Unity of Allah is not something new, but that even the wise men among the Arabs, in the primitive ages, propagated the Absolute Unity of Allah, and condemned polytheism or worship of things other than Allah. In this connection the admonition of Luqman to his son has been specifically mentioned in detail, touching various aspects of human life – religious, moral, social, etc.

Section 2 consists of 8 verses i.e. verses 12 to 19. Verse 12 speaks of the Favours of Allah on Luqman. In this verse it is said: And certainly We gave wisdom to Luqman, (saying), Be grateful to Allah; And whoever is (so) grateful he is only grateful for (the good of) his own soul; and whoever is ungrateful, then surely Allah is free from all wants, Worthy of all Praise.

Verse 13 speaks of the ethics on morals and beliefs given by Luqman to his son. It says: And (remember) when Luqman said to his son, while he was exhorting him: O my son! Associate no partner to Allah; Surely to ascribe partners (to Him) is a tremendous wrong.

Verses 14 and 15 speak of the Parent-Child relations, commanding the child to do good to their parents. In these verses it is said: and We have enjoined on man concerning his parents – his mother bears him travail upon travail, and his weaning takes two years, (saying): Be grateful to Me and to both your parents. To Me is (your eventual) goal. But if they (i.e. the parents) strive with you to make you associate with Me that of which you have no knowledge, obey them not and keep company with them in this world kindly and follow the way of him who turns to Me; then to Me is your return, then will I inform you of what you did.

Verses 16 to 19 are in continuation of Luqman's moral instruction to his son. In these verses, 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 (any where) in the heaven or in the earth, Allah will bring it forth; surely Allah is Knower of subtleties, Aware. O my son! establish regular prayer, and enjoin the good and forbid the wrong, and bear patiently that which befalls you: surely that is of the firmness of affairs. And swell not your cheeks for men (in pride), nor walk on the earth insolently: surely Allah loves not any arrogant boaster. And be moderate in your pace, and lower your voice: Surely the most hateful of voices is the braying of the ass.

2. According to general and agreed opinions of the scholars, Luqman was not a prophet. Only Ikramah held him to be a prophet, but it has no authority. According to Imam Baghwi,

13. And (remember) when Luqman said to his son, while he was exhorting him: O my son! ascribe no partner to Allah.[3] Surely to ascribe partners (to Him) is a tremendous wrong.[4]

١٣- وَإِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ
يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ؕ
إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ○

14. And We have enjoined on man concerning his parents – his mother bears him[5] in travail

١٤- وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ ۚ
حَمَلَتْهُ أُمُّهٗ وَهْنًا عَلٰى وَهْنٍ

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it is well settled that Luqman was a jurist and a wise man but not a prophet (Ibne Kaseer and Mazhari) (Ma'ariful Quran Vol. VII, p, 34; Naimuddin, Chapter 31, Note 13).

According to the 'Encyclopaedia of Islam', "Luqman was already known in the pagan periods as a sage. His wisdom is celebrated by pre-Muslim poets ... Luqman's wisdom forms the transition from the Djahiliya to the Kur-an" (Vol. III, pp. 36-37), According to 'Encyclopaedia Britannica', Luqman is the name of two, if not of three, persons famous in Arabian tradition. The first was of the family of Aad ... The name of the second Luqman, called 'Luqman the Sage', occurs in the Koran ... According to Mas'udi he was a Nubian freedman who lived in the time of David (Vol. XIV, p. 487). According to Hitti, "he was either an Abyssinian or a Hebrew" ('History of the Arabs', p. 91) (Maajid, Vol. II, Part XXI, Note 264).

For more details about Luqman, see the Major Work, *ibid.,* Vol. XI, pp. 146-148.

3. In this admonition there was a clear lesson for the non-believers of Mecca, exposing their duality of behaviour towards one and the same personality. They took Luqman in high esteem for his wisdom yet never followed him in their practical life. In a way, they were reminded that while Luqman admonished his son to submit to the Absolute Unity of Allah, they were forcing their children to unbelief and idolatry, which in terms of verse 13, is *Zulmun Azeem,* i.e. "tremendous wrong".

4. The word *Zulm* signifies "to deprive any body of his right" or to "act unjustly". *Shirk,* or association of partners to Allah is *Zulm* because it raises the creation (i.e. the deities, idols, etc.) to the status of the Creator and relegates the status of the Creator, as the Absolute One to be worshipped and to be obeyed in all affairs of the life of this world. Everything has been created by Allah and naturally, therefore, nothing can stand or be even thought of as equal to Him. On the other hand, everything is subservient to Allah the Almighty and is sustained by Him. As such, any person who denies or compromises the Absolute Authority of Allah, and takes things created by Allah at par with Allah Himself, commits the most grievous type of sin. To quote a non-Muslim writer, "this hatred of idolatry has been found even among the most uncivilized followers of the Prophet. The gorgeous ritual, the gaudy pictures, and the pious frauds which play so large a part in the conversion of the Slavonian nations to Christianity, seem only to have alienated these semi-barbarians. Mahmud the Ghazanavid ... was offered a sum of ten million sterling if only he would spare the famous idol in the pagoda of Somnat. Avarice is said to have been his besetting fault, but he replied in the memorable words "Never shall Mahmud be a merchant of idols, and broke it into pieces" (Bosworth Smith, 'Mohammad and Mohammadanism', p. 265) (Maajid, Vol. II, Part XXI, Note 269).

5. As regards the stage of stay and nourishment in the womb of the mother, to quote

upon travail,[6] and his weaning takes two years,[7] (saying): Be grateful to Me and to both your parents. To Me is (your eventual) goal.

وَفِصٰلُهٗ فِیْ عَامَیْنِ
اَنِ اشْكُرْ لِیْ وَلِوَالِدَیْكَ ؕ
اِلَیَّ الْمَصِیْرُ ○

15. But if they strive with you to make you associate with Me that of which you have no knowledge, obey them not,[8] and keep company with them in this world kindly, and follow the way of him who turns to Me; then to Me is your return, then will I inform you of what you did.

۱۵- وَاِنْ جَاهَدٰكَ عَلٰۤی اَنْ تُشْرِكَ بِیْ
مَا لَیْسَ لَكَ بِهٖ عِلْمٌ ۙ
فَلَا تُطِعْهُمَا
وَصَاحِبْهُمَا فِی الدُّنْیَا مَعْرُوْفًا ۫
وَّاتَّبِعْ سَبِیْلَ مَنْ اَنَابَ اِلَیَّ ۚ
ثُمَّ اِلَیَّ مَرْجِعُكُمْ
فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

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a non-Muslim writer, "Speaking broadly, the foetus lives on the blood of its mother very much in the same way as all the tissues of any animal live on the blood of the body of which they are the parts" (Foster , 'Text Book of Physiology', p. 676). "From beginning to end, the process of reproduction is bound up with sacrifice of self on the part of the parents, and needs self-sacrifice for its fulfilment" (Mercier, 'Conduct and its Disorders', p. 288) (Maajid, *ibid.,* 270).

6. As regards "hardship upon hardship", referred to in verse 14, again to quote a non-Muslim writer, "Detailed investigations by Robert Benda proved that during pregnancy, especially in the second half, and also during childbirth, there are frequently great disturbances in the so-called reticulo-enthetical system which contemporary medicine considers of vast importance. This apparatus, so important in the struggle of the organism against injurious influences, is, according to Benda, affected during pregnancy in its entirety. Benda frankly states that the defensive struggle which the organism of a pregnant woman is engaged, in is very analogous to the struggle of the organism when threatened by infectious products" ('Biological Tragedy of Woman', p. 157) (Maajid, *ibid.,* 271).

7. This in fact refers to the three stages of creation, viz., that of the conception, the bearing in the womb, and the suckling as a child. Since all these three stages relate to the mother as the central and the most concerned personality therefore, while talking of the obligation due to the parents by a man, Qur'an makes a specific mention of the mother, which shows the regard and reverence she receives; even in the celestial realm! In a Tradition the Holy Prophet has also declared the rights and privileges of the mother as being three times greater than those of the father.

8. This, however, does not mean that the son should totally discard and disregard his parents; despite this grave lapse on the part of the parents, he should give them company in this world, with obedience and kindness, and at the same time, he must abide by Almighty Allah's Command to worship Him alone so as to receive the award on the Day of Judgment when Allah will "inform every person what he (or she) did in the world".

16. O my son! even if it be the weight of a grain of mustard-seed, even though it be in a rock or (any where) in the heaven or in the earth, Allah will bring it forth; surely Allah is Knower of subtleties, Aware.

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

17. O my son! establish regular prayer, and enjoin the good and forbid the wrong, and bear patiently that which befalls you: surely that is of the firmness of affairs.

١٧-يٰبُنَيَّ اَقِمِ الصَّلٰوةَ
وَاْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ
وَاصْبِرْ عَلٰى مَآ اَصَابَكَ ؕ
اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ۝

18. And swell[9] not your cheeks for men (in pride), nor walk on the earth insolently:[10] surely Allah loves not any arrogant boaster.[11]

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

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9. The word *To'sa'ir,* appearing in verse 18, is derived from the word *Sa'ir,* which, as Allama Ibne Manzoor writes, is a disease of the camel in which the neck of the camel turns on one side and remains as such throughout. Derived from this, is a proverb in the Arabic to mean that one has turned his neck like the camel. Turning of the face, in terms of human behaviour, is attributed to arrogance or pride (Ziaul Quran, Vol. III, Chapter 31, Note 32).

10. The word *Marahan,* appearing in verse 18, implies excessive type of pleasure (Tajul Uroos). Allama Ibne Manzoor writes: *Marahan* means "pleasure exceeding the bounds", "and according to Allama Ibne Aseer, *Marahan* is that pleasure in which there is shame or behaving lowly in presence of others, as generally the low grade people give up all bounds of decency to express their equally low type pleasure. Thus there is admonition to avoid pleasure exceeding the bounds which, in essence, is nothing but insolence or pertness (*ibid.*).

11. The words *Mukhtaalin Fakhoor* meaning arrogant boaster, also appearing in verse 18, refer to the person who thinks himself to be great and expresses his superiority over others. According to Allama Ibne Manzoor, the word *Mukhtal* (arrogant) signifies 'boasting', and is used for the one who hates his relatives, and looks with contempt at his poor neighbours, and does not behave with kindness with them, and the word *Fakhoor* signifies 'excessive pride' particularly pride in those things which are not on account of personal qualifications of man but depend upon outward things, as for instance the wealth or authority (*ibid.*).

19. And be moderate in your pace,[12] and lower your voice:[13] Surely the most hateful of voices is the braying of the ass.

١٩-وَاقْصِدْ فِيْ مَشْيِكَ وَاغْضُضْ مِنْ
صَوْتِكَ ؕ اِنَّ اَنْكَرَ
الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ ۝ ع

SECTION 3[1]

20. Do you not see that Allah has made subservient to you whatever is in the heavens and whatever is on the earth,[2] and has completed to you His Favours, outwardly and inwardly?[3] And among men are those who dispute about Allah, without knowledge, and without guidance, and without a Book to enlighten them!

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

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12. The idea is to lay emphasis on the fact that from the walking (gait) of the man there should be no indication of pride or sense of superiority over others (Tafheemul Quran, Vol. IV, Chapter 31, Note 33).

13. The emphasis is on the fact that there should be no expression of pride from the manner of address or conversation. The idea is that while talking one should not use loud voice in order to express his superiority over others or to disrespect others (Tafheemul Quran, *ibid.,* 34).

1. In the previous Section there was admonition of Luqman to his son. In continuation of it, Section 3 starts with the enunciation of the basic Truth that there should be Faith in the Absolute Unity of Allah. Then this Section speaks of the arrogance of the non-believers and gives them the warning of Hell. There is also reference to the Absolute Authority of Allah over the universe.

Section 3 consists of 11 verses i.e. verses 20 to 30. Verse 20 speaks of the favours of Allah on mankind; they also refer to the attitude of the non-believers (toward Allah). In this verse it is said: "Do you not see that Allah has made subservient to you whatever is in the heavens and whatever is on the earth, and has completed to you His Favours outwardly and inwardly? And among men are those who dispute about Allah, without knowledge, and without guidance, and without a Book to enlighten them.

Verse 21 speaks of the arrogance of the non-believers. It says: And when 'it is said to them: Follow what Allah has revealed, they say: Nay! we follow that on which we found our fathers. What! even though Satan beckons them to the punishment of the burning fire!

Verse 22 speaks of the believers. It says: And whoever submits himself wholly to Allah, and he is the doer of good, he has indeed taken the firmest hand-hold: and with Allah rests the End and Decision of (all) affairs.

Contd.....

21. And when it is said to them; Follow what Allah has revealed, they say: Nay, we follow that on which we found our fathers. What! even though the Satan beckons them to the punishment of the burning Fire!

٢١-وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ
قَالُوا بَلْ نَتَّبِعُ
مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۚ
أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ
إِلَىٰ عَذَابِ السَّعِيرِ ○

Verses 23 and 24 contain a warning for the non-believers. In these verses it is said: And whoever disbelieves, let not his disbelief grieve you (O Muhammad! [ﷺ]). To Us is their return, then will We inform them of (the truth) of what they did; Surely Allah is the Knower of what is in the hearts (of people). We grant them to enjoy a little, then We will drive them to a severe punishment.

In verse 25 it is said: And if you ask them who created the heavens and the earth?, they will certainly say: Allah! Say: praise be to Allah! But most of them understand not.

Verses 26 to 30 speak of the Absolute Authority of Allah over the universe. In these verses it is said: To Allah belong all things in the heavens and the earth: Surely Allah is free from all wants: Worthy of all Praise. And if all the trees on earth were pens and the oceans (were) ink, with seven more oceans added to increase it, yet the Words of Allah would not be exhausted; surely Allah is Mighty, Wise. Neither your creation nor your resurrection is but as a single soul; surely Allah is Hearer, Seer. See you not that Allah makes the Night to enter into the Day, and He makes the Day to enter into the Night, and He has made the sun and the moon subservient (to His Law), each running its course for a term appointed; and that Allah is aware of what you do? This is because Allah is the Truth, and that which they invoke, besides Him, is falsehood, and that Allah is the Most High, the Most Great.

2. Making subservient of anything to man is in two ways, namely (1) to give the thing in his control with the authority to use it in any manner, as for instance, air, water, earth, vegetation, animals, minerals, etc., (2) to make the thing bound by such principles which may make it to serve the man, as for example, heavenly bodies, the sun, the moon, the stars, the planets, etc. (Tafheemul Quran, *ibid.,* 35). Thus, either the things are made and given in the control of man, or they are functionally beneficial for the mankind, without being under his control. Further, the subservience is also in the sense that Allah the Almighty in His Infinite Mercy has given man the faculty to subdue the forces of nature and to penetrate through high mystics with his power of reason and insight" (Yusuf Ali, Vol. II, Note 3605).

3. According to the learned scholars, the outward favours of Allah include the completion in the physique or organic development with perfect measure, form, beauty and senses or energy; while the inner favours include knowledge and appreciation of ultimate Reality. According to Hazrat Abdullah bin Abbas, the outward favours are Islam and Qur'an, and the inward favours are that Allah the Almighty covers our sins and does not let them be known to others, and also does not punish us forthwith. According to some, the inward favours include the Faith, and the outward favours include the sustenance, and so on. There is yet another view according to which the outward favour is supremacy of Islam over the enemies, and the inward favours include the help through the angels. It is also said that the outward favours consist in obedience to the Holy Prophet, and the inward favours consist in his love (Naimuddin, Chapter 31, Note 37; also see Ziaul Quran, Vol. III, Chapter 31, Note 35).

22. And whoever submits himself wholly to Allah, and he is the doer of good, he has indeed taken the firmest hand-hold:[4] and with Allah rests the End and Decision of (all) affairs.

٢٢- وَمَنْ يُّسْلِمْ وَجْهَهٗٓ اِلَى اللّٰهِ
وَهُوَ مُحْسِنٌ
فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى ؕ
وَاِلَى اللّٰهِ عَاقِبَةُ الْاُمُوْرِ ○

23. And whoever disbelieves, let not his disbelief grieve you: to Us is their return, then will We inform them of (the truth) of what they did: surely Allah is the Knower of what is in the hearts (of people).

٢٣- وَمَنْ كَفَرَ فَلَا يَحْزُنْكَ كُفْرُهٗ ؕ
اِلَيْنَا مَرْجِعُهُمْ
فَنُنَبِّئُهُمْ بِمَا عَمِلُوْا ؕ
اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ○

24. We grant them to enjoy a little, then will We drive them to a severe punishment.[5]

٢٤- نُمَتِّعُهُمْ قَلِيْلًا
ثُمَّ نَضْطَرُّهُمْ اِلٰى عَذَابٍ غَلِيْظٍ ○

25. And if you ask them: who created the heavens and the earth, they will certainly say: Allah! Say: Praise be to Allah! But most of them understand not.

٢٥- وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ
السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ
اللّٰهُ ؕ قُلِ الْحَمْدُ لِلّٰهِ ؕ
بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ○

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4. The words *Man Aslama* (i.e. whoever submits) according to Allama Aalusi, signify "total entrustment and submission of oneself (to Allah)" which in fact is the real spirit of Islam; and the words *Wa Howa Mohsinun* (i.e. and he is a doer of good) signify the practical demonstration of "Islam in all of his deeds with all sincerity". *Aslama* and *Mohsinun* both being present in a man, as it is said in verse 22, "he has indeed taken firmest hand-hold", and has, therefore, no danger of falling down (Ziaul Quran, *ibid.,* 39). In other words his success is sure in this world as well as in the Hereafter.

5. In verses 23 and 24, on the one hand, there is consolation to the Holy Prophet that he should not be worried on account of the opposition by the non-believers because ultimately the non-believers have to return to Allah the Almighty and suffer the punishment for their misdeeds. On the other hand, there is also a warning to the non-believers that they are simply granted a latitude for sometime during which they may enjoy and thus throw themselves further apart from the Divine Grace, but soon a time will come when they will all be driven to a severe punishment. They must also know that nothing is hidden from Allah the Almighty. Their misdeeds, manifest as well as hidden, are fully known to Allah. And He will Himself tell them what they actually did in this world.

26. To Allah belong all things in the heavens and (on) the earth: Surely Allah is free from all wants; Worthy of all Praise.

٢٦-لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۚ
إِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيدُ ○

27. And if all the trees on earth were pens and the oceans (were) ink, with seven more oceans to increase it, yet the Words[6] of Allah would not be exhausted: Surely Allah is Mighty, Wise.

٢٧-وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ
أَقْلَامٌ وَّالْبَحْرُ يَمُدُّهُ
مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ
مَّا نَفِدَتْ كَلِمٰتُ اللّٰهِ ۗ
إِنَّ اللّٰهَ عَزِيزٌ حَكِيمٌ ○

28. Neither your creation nor your resurrection is but as a single soul; surely Allah is Hearer, Seer.

٢٨-مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ
إِلَّا كَنَفْسٍ وَّاحِدَةٍ ۗ
إِنَّ اللّٰهَ سَمِيعٌ بَصِيرٌ ○

29. See you not that Allah makes the Night to enter into the Day, and He makes the Day to enter into the Night, and He has made the sun and the moon subservient (to His Law): each running its course for a term appointed; and that Allah is Aware of what you do?

٢٩-أَلَمْ تَرَ أَنَّ اللّٰهَ يُولِجُ الَّيْلَ فِي النَّهَارِ
وَيُولِجُ النَّهَارَ فِي الَّيْلِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ
كُلٌّ يَّجْرِي إِلٰى أَجَلٍ مُّسَمًّى
وَّأَنَّ اللّٰهَ بِمَا تَعْمَلُونَ خَبِيرٌ ○

30. This is because Allah is the Truth, and that which they

٣٠-ذٰلِكَ بِأَنَّ اللّٰهَ هُوَ الْحَقُّ وَأَنَّ

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6. According to the author of Roohul Ma'ani, the word *Kalemaat* i.e. 'Words', in verse 27 stands for *Uloom,* or branches of knowledge, of Allah, which are innumerable and unlimited (Naimuddin, *ibid.,* 49).

To quote Abdullah Yusuf Ali, "His wonderful Signs and Commandments are infinite and cannot be expressed if all the trees were made into pens, and all the wide ocean, multiplied seven times, were made into ink. Any Book of His Revelation would deal with matters which man can understand and use in his life: there are mysteries beyond mysteries that man can never fathom. Nor would any praise that we could write with infinite resources be adequate to describe His power, glory, and wisdom" (Vol. II, Note 3616).

It may be noted that a similar statement has also been made by the Holy Qur'an in verse 109 of Chapter 18 (*Kahf*).

invoke, besides Him, is falsehood, and that Allah is the Most High, the Most Great.[7]

مَا يَدْعُوْنَ مِنْ دُوْنِهِ الْبَاطِلُ ۙ
وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ۝ ع

SECTION 4[1]

31. See you not that the ships sail through the sea by the Grace of Allah so that He may show you of His Signs? Verily there are Signs in this for all who constantly persevere, and give thanks.

٣١- اَلَمْ تَرَ اَنَّ الْفُلْكَ تَجْرِيْ
فِي الْبَحْرِ بِنِعْمَتِ اللّٰهِ
لِيُرِيَكُمْ مِّنْ اٰيٰتِهٖ ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ۝

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7. The entire administration of the Universe, consisting of the earth and the heavens, and the heavenly bodies, working in perfect Unison, under definite laws, prove that only Allah is the Creator and Cherisher of all, and He alone deserves to be worshipped and glorified. They also point at the fact that the Real and Eternal Existence is only of Allah, and the only Authority is also that of Allah, and He Alone is to be worshipped. All else, which the non-believers worship, is nothing but falsehood. According to Allama Aalusi, "the *Baatil* (i.e. Falsehood) is one which has no existence of its own, and which can not come into existence from non-existence without the Will of Allah" (Ziaul Quran, *ibid.,* 48).

1. The previous Section concluded with the statement that Allah is the Truth and that which the non-believers call upon besides Allah is all Falsehood. In continuation of it, and by way of the Signs of the Grace of Allah, Section 4 speaks of safe-sailing of the ships through the seas. There is also reference to the ungratefulness of most of the men after getting relief from the distress. There is also warning of punishment to the non-believers. These verses also speak of the Absolute Knowledge of Allah.

Section 4 consists of 4 verses i.e. verses 31 to 34. Verses 31 and 32 speak of the favours of Allah on man and unthankfulness of man (to Him). In these verses it is said: See you not that the ships sail through the sea by the Grace of Allah that He may show you of His Signs? Verily there are Signs in this for all who constantly persevere and give thanks. And when a wave covers them like the canopy (of clouds), they call upon Allah, being sincere to Him in obedience. But when He brings them safe to the land some of them follow the middle course and none disputes Our Signs but every perfidious, ungrateful one!

Verses 33 and 34 contain a warning of the Day of Judgment and also speak of the ignorance of man regarding even the most fundamental truths which affect his life all the time. In these verses it is said: O people! do your duty to your Lord, and fear the Day when no father can avail aught for his son, nor the son avail aught for his father: surely the promise of Allah is true: let not then the life of this world deceive you, nor let the Chief Deceiver deceive you about Allah. Surely Allah is He with Whom is the Knowledge of the Hour; and He sends down the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die; Surely Allah is Knowing, Aware.

32. And when a wave covers: them like the canopy (of clouds), they call upon Allah, being sincere to Him in obedience. But when He brings them safe to the land, some of them follow the middle course;[2] and none disputes Our Signs but every perfidious, ungrateful one![3]

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

33. O people! do your duty to your Lord, and fear the Day when no father can avail aught for his son, nor the son avail aught for his father;[4] surely the promise of Allah is true; let not then the life of this world

٣٣- يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا
يَوْمًا لَّا يَجْزِي وَالِدٌ عَن وَلَدِهِ
وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئًا ۚ
إِنَّ وَعْدَ اللَّهِ حَقٌّ

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2. Those who adopt the middle course cannot be placed at par with the steadfast believers. It means that there is no middle course in Faith and Belief. Therefore, such men can also be taken as perfidious and ungrateful in terms of verse 32, as opposed to patient and persevering believers (verse 31).

3. The perfidious is one who is unfaithful and does not honour the commitment, as against patient and persevering one who remains firm on his word, in spite of sufferings and hardship; and the ungrateful is the one who does not acknowledge the obligation of his Benefactor and becomes more arrogant to Him in spite of his having bowed to the Lord Creator in moments of distress and despondency.

It is said that when Mecca was conquered by the Holy Prophet, Ikramah bin Abi Jehl left Arabia by the route of sea. During the journey a terrible wind overtook him and those with him, and Ikramah said that if Allah saved them from the trouble he would on return, accept the faith in the Holy Prophet. Allah, in His Infinite Mercy, listened to his prayer, and on safe arrival to Mecca, Ikramah accepted the Faith on the hands of the Holy Prophet, but there were some with him who did not honour their commitment, and returned to unbelief. It was on that occasion that verse 31 was revealed (Naimuddin, Chapter 31, Note 61).

4. It may be noted that, in this verse, Qur'an speaks particularly of the inability of the father to help his son and that of the son to help his father, because the relation of father and son is the closest one among human beings. The emphasis in this verse, therefore, is that if such a close relation will not be able to help one another on the Day of Judgment, where lies the justification for any help from anybody else, and particularly the false deities which the non-believers worship in this world.

Here verse 15 of this very chapter may also be kept in view, in which though a son is commanded to serve his parents, yet he is commanded not to follow them in unbelief and idolatry, obviously because, as it is said in verse 33, the parents will not be able to help their children if they are caught and punished for unbelief on that Fateful Day.

deceive you,[5] nor let the chief Deceiver[6] deceive you about Allah.

فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۪ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ○

34. Surely Allah is He with Whom is the Knowledge of the Hour; and He sends down the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die; surely Allah is Knowing, Aware.

٣٤- اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَيُنَزِّلُ الْغَيْثَ ۚ وَيَعْلَمُ مَا فِي الْاَرْحَامِ ؕ وَمَا تَدْرِيْ نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ؕ وَمَا تَدْرِيْ نَفْسٌۢ بِاَيِّ اَرْضٍ تَمُوْتُ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ○ ع

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5. As regards the deception by the life of this world, this may consist in thinking the life of this world as the first and the last, and disbelieving of the life after death. It may also consist in total and all round enjoyment of the comforts of this life even if these be (and actually are) of a passing nature and are to come to end soon.

6. As regards the "Chief Deceiver", according to the learned scholars, it means the Satan, or the power of evil, which makes us forget that time is running, and deludes us by suggesting that the reckoning may not come although it is certain to come.

CHAPTER 32

AS-SAJDAH

(The Prostration)

Chapter 32 consists of 3 Sections, 30 Verses, 380 Words and 1518 Letters.[1]

Name

The name of this Chapter has been taken from verse 16 of it.

Revelation

According to the scholars, this Chapter was revealed in the middle period of the Holy Prophet's stay at Mecca after bestowment of Prophethood. To be more correct, it was revealed in the beginning of that period because there is no reference to the extremity of opposition and persecution by the non-believers in this Chapter which we find in the chapters revealed after it.

However, according to another opinion, three of its verses i.e. verses 18 to 20 are Madani and the rest of the Chapter is Mecci (Naimuddin, Chapter 32, Note I).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 75.[2]

Subject Matter

As Abdullah Yusuf Ali puts it, "this short *Sura* closes the series of the four A.L.M. (*Alif Laam. Meem*) *Suras,* which began with the 29th. Its theme is the mystery of Creation, the mystery of Time and the mystery of the Ma'ad (the

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1. Naimuddin, Chapter 32, Note 1, Ziaul Qur'an, Vol. III, p. 623.
2. Index-cum-concordance for the Holy Qur'an, by Kherie, *ibid.*

Final End) as viewed through the Light of God's Revelation. The contemplation of these mysteries should lead to Faith and the adoration of God" (Yusuf Ali, Vol. II, p. 1091). The Holy Prophet had put to the people, a three-fold invitation, i.e. Absolute Unity of Allah, Revelation of the Holy Qur'an by Allah, and the Resurrection on the Day of Judgment for reckoning of the deeds and reward or punishment according to what a man has done in this world. The non-believers were averse to these ideologies which cut at the very roots of their unbelief and idolatry. Instead, they started raising objections against these fundamentals which Qur'an has expressed and explained in a logical manner in this Chapter.

Side by side, stress has also been laid on the fact that revelation of the Book to the Holy Prophet Muhammad (ﷺ) is not something new or novel because, even previous to him, the Heavenly Books namely Torah and Scriptures were revealed by Allah to Prophets Moses and Jesus Christ, whose followers under their guidance had achieved high status among the nations of the world. Similarly it is predicted that in keeping with the Divine Plan, the followers of the Holy Qur'an, under the guidance of the Holy Prophet, will also get high status among the nations and ultimately succeed in their mission. On the other hand, those who oppose the Divine Guidance will suffer the punishment exactly as the opponents of the previous Prophets suffered the destruction on account of their opposition and arrogance. In this respect, attention of the non-believers of Mecca is also drawn to the pathetic Fate of those people who once flourished in their home towns which were later reduced to rubble on account of their arrogance and transgression of Divine Commandments. The cities or towns lie on their caravan routes through which they often pass with their merchandise during their journeys to Syria and other neighbouring towns. They are asked to take lesson from the unfortunate destruction of the people on account of their unbelief and opposition to the Prophets of Allah.

The Chapter is an imposing illustration of Almighty Allah's Power and Wisdom in the Creation of the Universe: how He controls the affairs and how He guides the destiny of man with promises of reward of Eternal Delight for those who submit, and warning of dire consequences in this world as well as in the Hereafter for those who wilfully reject His Commands.

Lastly, there is consolation to the Holy Prophet that the ultimate success will come to him, in spite of the fact that the non-believers are opposing and making mockery of the Divine Messages and asking for the punishment in a totally irresponsible manner as if the sudden burst of Divine Wrath were a plaything for them! The Truth will certainly descend upon them when the appointed Hour overtakes them by surprise, but then it will be too late to repent or make amends.

CHAPTER 32

AS-SAJDAH
(The Prostration)

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. (This is) the Revelation[2] of the Book, there is no doubt in it, from the Lord of the Worlds.

٢- تَنْزِيْلُ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ۝

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1. After speaking of the five specific spheres of Exclusive Divine Knowledge of the Unseen, the previous Chapter concluded with the assertation: Surely Allah is Knowing, Aware. In continuation of it, Section 1 of the present Chapter opens with the eternal Truth that Qur'an is a Revelation from Allah, and then it refutes the allegation of the non-believers that it has been forged by the Holy Prophet. Then it is stated that Allah has created the earth and the heavens and all that is between them, in Six Days, and He is the Knower of the Unseen and the Seen, the Mighty and the Merciful. Finally, there is reference to life after death which is inevitable.

Section 1 consists of 11 verses i.e. verses 1 to 11. Verse 1 is composed of the *Huroof-e-Muqatta'at, Alif. Laam. Meem.*, the meaning of which as already explained at other relevant places is known only to Almighty Allah and the Holy Prophet.

Verses 2 and 3 speak of the authenticity of this Holy Qur'an. In these verses it is said: (This is) the Revelation of the Book (i.e. Qur'an) there is no doubt in it, from the Lord of the Worlds. Or, do they (i.e. the non-believers) say: He (i.e. Prophet Muhammad, [ﷺ]) has forged it? Nay, it is the Truth from your Lord, that you may admonish a people to whom no warner has come before you in order that they may receive guidance.

Contd....

3. Or do they say: He has forged it? Nay, it is the Truth from your Lord, that you may admonish a people to whom no warner has come before you,[3] in order that they may receive guidance.[4]

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

4. Allah is He Who has created the heavens and the earth, and all that is between

٤-اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ
وَالْاَرْضَ وَمَا بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ

Verses 4 to 9 speak of the Creation of the Universe by Allah the Almighty. In these verses it is said: Allah is He Who has created the heavens and the earth, and all that is between them, in Six Days, and He is firmly established on the Throne of Authority: You have not, besides Him, any guardian or intercessor; will you not then receive admonition? He directs (and controls) the affairs from the heavens to the earth. Then (in the end) will (all affairs) go up to Him, on a Day the measure of which is a thousand years by your reckoning. Such is He, the Knower of the Unseen and the Seen, – the Mighty, the Merciful, – He Who has made good, everything that He has created; and He began the creation of man with clay. Then He made his progeny from a quintessence of the nature of a fluid despised, Then He fashioned him in due proportion, and breathed into him of His Spirit. And He gave you hearing and sight and feeling. Little thanks do you give.

Verses 10 and 11 speak of the 'life after death'. In these verses it is said: And they say: What! when we have become lost in the earth, shall we then certainly be in a new creation? Nay, they deny the Meeting with their Lord! Say: The angel of death, who is set over you, shall take your souls: then shall you be brought back to your Lord.

2. The word *Tanzeel* signifies revelation through stages, and the word *Kitab* means the Holy Qur'an, and accordingly, in verse 2, the emphasis is on the fact that the Holy Qur'an has been revealed through stages by Allah the Almighty Who is the Lord of the worlds.

3. It may be noted that when Prophet Abraham settled his wife Haggar (Hajrah) and child Ishmael (Ismail) near the House of Lord, about 2500 years before the Holy Prophet, the entire valley of Mecca was totally barren and unpopulated and, as the facts of history prove, the Quraish themselves were the descendants of Prophet Ishmael. It is evident that the prayer of Prophet Abraham, which he invoked at the time of Raising the Foundation of the Holy Ka'bah, was granted by Allah the Almighty (verse 37: Ch. 14). The environs of the Holy Ka'bah and then, gradually, the entire precincts of Mecca were soon strewn with plenty of provision, and was populated by the Arab nationals from all around. But, after Prophet Ishmael, who was of the anscesters of the Quraish themselves, right upto the time of the Holy Prophet, no Prophet had come to them and, as it has been said in verse 3, no warner had come to those people before the Holy Prophet.

4. Warning in terms of the Holy Qur'an basically consists in invitation to the non-believing people to have faith in the Absolute Unity and Authority of Allah, and do righteous deeds to mitigate the severity of Accountability on the Day of Judgment. In the context

them, in Six Days, and He is firmly established on the Throne[5] (of Authority): you have not, besides Him, any guardian or intercessor; will you not then receive admonition?

ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۚ
مَا لَكُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِيٍّ وَّلَا شَفِيْعٍ ۚ
اَفَلَا تَتَذَكَّرُوْنَ ۝

5. He directs (and controls) the affairs from the heavens to the earth. Then (in the end) will (all affairs) go up to Him, on a Day the measure of which is a thousand years of your reckoning.[6]

٥- يُدَبِّرُ الْاَمْرَ مِنَ السَّمَآءِ اِلَى الْاَرْضِ
ثُمَّ يَعْرُجُ اِلَيْهِ فِيْ يَوْمٍ
كَانَ مِقْدَارُهٗٓ اَلْفَ سَنَةٍ
مِّمَّا تَعُدُّوْنَ ۝

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of warning, that leads to guidance in terms of verse 3, the first essential is to have Faith in the Absolute Unity and Authority of Allah.

5. As we have already dealt with in detail in our comments on verse 3 of Chapter 10 (*Yunus*) the words *Sit-ta-te Ayyaam,* i.e. "The Six Days", point to "Six Periods" or "Six Stages" of Creation. The significance of *Istawa Alal Arsh,* i.e. "He established Himself on the Throne of Power" has also been dealt with in those comments.

6. According to one view, the word *Youm* used in this verse means the Day of Judgment, and as such the learned scholars are of the view that the Day of Judgment will be of one thousand years according to the reckoning by the mankind (Ziaul Quran, Vol. III, Chapter 32, Note 7; Naimuddin, Chapter 32, Note 10; also see Ma'ariful Quran, Vol. VII, p. 61).

According to the other view, however, the word *Youm* used in this verse, does not mean the Day of Judgment. It simply states that the period of thousand years according to 'your reckoning is merely of the duration of one day with Allah', and the idea, underlying the statement made in verse 5, is that the non-believers of Mecca used to demand punishment for unbelief and rejection of the Word of Allah, and they repeatedly used to say that although "we have been given the warning of punishment for unbelief which we have so often refused to accept, yet no punishment is forthcoming, which means that the warning of punishment is nothing more than a mere threat." It is in this context that, in verse 5, it is said that it is Allah Who determines the affairs from the Throne of Power in the heavens relating to the earth, and that each and every affair (of this world) ascends to Him on a day the measure of which is a thousand years of (the world's) reckoning, meaning thereby that you count the years as per your reckoning, and, on basis of it, think that since punishment has not overtaken you within few years as you expected; the warning itself is baseless. But the fact is that it is Allah Who runs the affairs, and for Him a period of few years does not amount more than a few seconds, and if the punishment were to befall you in terms of your own reckoning, the matter would have been settled within the twinkling of eye. It is, therefore,

6. Such is He, the Knower of the Unseen and the Seen – the Mighty, the Merciful, –

٦-ذٰلِكَ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ
الرَّحِيْمُ ۝

7. He Who has made good everything that He has created: and He began the creation of man with clay.

٧-الَّذِيْٓ اَحْسَنَ كُلَّ شَيْءٍ خَلَقَهٗ
وَبَدَاَ خَلْقَ الْاِنْسَانِ مِنْ طِيْنٍ ۝

8. Then He made his progeny from a quintessence of the nature of a fluid despised,

٨-ثُمَّ جَعَلَ نَسْلَهٗ مِنْ سُلٰلَةٍ
مِّنْ مَّآءٍ مَّهِيْنٍ ۝

9. Then He fashioned him in due proportion, and breathed into him of His Spirit. And He gave you hearing and sight and feeling;[7] Little thanks do you give!

٩-ثُمَّ سَوّٰىهُ
وَنَفَخَ فِيْهِ مِنْ رُّوْحِهٖ
وَجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ؕ
قَلِيْلًا مَّا تَشْكُرُوْنَ ۝

10. And they say: What! when we have become lost in the earth, shall we then certainly be in a new creation? Nay, they deny the Meeting with their Lord!

١٠-وَقَالُوْٓا ءَاِذَا ضَلَلْنَا فِى الْاَرْضِ
ءَاِنَّا لَفِىْ خَلْقٍ جَدِيْدٍ ؕ
بَلْ هُمْ بِلِقَآئِ رَبِّهِمْ كٰفِرُوْنَ ۝

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a Grace and a Mercy from Allah that His Decisions, specially relating to affliction, on account of disobedience, are based on 'Heavenly Time Schedule' which provides you ample relief and respite to ponder over your misdeeds, and make amends, before it is too late.

7. This refers to the stage of fertilization of ovum by the sperm, and individual life comes into existence, and it is gradually fashioned into shape; its limbs are formed; its animal life begins to function; all the beautiful adaptations come into play. The fourth stage here mentioned is that of distinctive Man, into whom God's Spirit is breathed. Then he rises higher than animals. To quote Abdullah Yusuf Ali, "As a complete man he gets the higher faculties. The five animal senses I understand to be included in the third stage but in the fourth stage he rises higher, and is addressed in the second person, 'you' instead of the third person 'him'. He has now the spiritual counterpart of hearing (i.e., the capacity of hearing God's Message), and seeing (i.e. the inner vision), and feeling the nobler heights of love and Understanding the bearings of the inner life (both typified by the Heart). Yet with all these gifts, what thanks does (the) unregenerate or corrupted man give to God? (Vol. III, Notes 3639 and 3640).

11. Say: The angel of death, who is set over you, shall take your souls:[8] then shall you be brought back to your Lord.

١١- قُلْ يَتَوَفّٰىكُمْ مَّلَكُ الْمَوْتِ الَّذِيْ وُكِّلَ بِكُمْ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ۝ ع

SECTION 2[1]

12. If only you could see when the guilty ones will bend low their heads before their Lord, (Saying) Our Lord! We have seen and we have heard: therefore send us back we will do good: for we do indeed (now) believe.

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

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8. From this it is clear that the occurrence of death is not accidental or unregulated. It is governed by set principles laid down by Allah the Almighty, which are enforced through the angels, a group of angels under the leadership of the Angel of Death, named as 'Izrael', and as it is clear from verse 97 of Chapter 4 (*Nisa*), verse 93 of Chapter 6 (*An'aam*), verse 28 of Chapter 16 (*Nehl*), verses 83 to 94 of Chapter 56 (*Waaqi'ah*), while taking out the soul from the body, the treatment of the angels with the believers is different from that with the non-believers. Verse 27 of Chapter 47 (*Muhammad*) states the situation, "the angels smite the faces and the backs of the non-believers while extracting their soul on death". This also shows that the soul is never allowed to perish, but it is kept intact in the custody, and is presented to Allah the Almighty, and it will get the reward of Paradise or punishment of Hell, for the good or bad deeds done in this world.

According to a Tradition of the Holy Prophet, the Angel of Death has no authority of his own to cause anybody to die, even that of a mosquito except with the Command of Allah (Tafseer-e-Mazhari; Ma'ariful Quran, Vol. VII, pp. 67-68).

1. Section 1 concluded with a reference to the objection of the non-believers regarding the life after death, and it was said that "the Angel of Death, who is set over you, shall take your souls, then shall you be brought back to your Lord", In continuation of it, Section 2 starts with a statement regarding the condition of the non-believers on the Day of Judgment. Then this Section gives the qualifications of the true believers, as also the distinction between the believers and the non-believers, and finally speaks of the punishment which the non-believers are going to suffer in the Hereafter.

Section 2 consists of 11 verses i.e. verses 12 to 22. Verses 12 to 14 speak of the humiliating disgraceful condition of the non-believers on the Day of Judgment. It is said: If only you could see when the guilty ones will bend low their heads before their Lord (saying) Our Lord! We have seen and we have heard: therefore send us back: We will do good: for We do indeed (now) believe and if We had so willed, We would certainly have brought to every soul its guidance: but the Word from Me will come true: Surely I will fill Hell with Jinns and men all together. So taste (the punishment) because you forget the meeting of this Day of yours; and We too will forget you: and taste the abiding punishment for what you did!

13. And if We had so willed, We would certainly have brought to every soul its guidance; but the Word from Me will come true: Surely I will fill Hell with Jinns and men all together.

١٣- وَلَوْ شِئْنَا لَاٰتَيْنَا كُلَّ نَفْسٍ هُدٰىهَا
وَلٰكِنْ حَقَّ الْقَوْلُ مِنِّيْ
لَاَمْلَئَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ
اَجْمَعِيْنَ ○

14. So taste (the punishment) because you forget the meeting of this Day of yours; and We too will forget you: and taste the abiding punishment for what you did![2]

١٤- فَذُوْقُوْا بِمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ هٰذَآ
اِنَّا نَسِيْنٰكُمْ وَذُوْقُوْا عَذَابَ الْخُلْدِ
بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

15. Only those believe in Our Messages, who, when these are recited to them, fall down in adoration, and celebrate the praise of their Lord, and they are not proud.[3]

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

Verses 15 to 17 speak of the qualifications of the true believers in respect of Remembrance of Allah even in the late hours of night. In these verses it is said: Only those believe in Our Messages, who, when they are recited to them, fall down in adoration and celebrate the praise of their Lord, and they are not proud. (They) draw away their sides from (their) beds; they call upon their Lord, in fear and in hope: and they spend out of what We have given them. So no soul knows what delights of the eye are kept hidden for them, as a reward for what they did.

Verses 18 to 22 distinguish between the believers and the non-believers and also speak of the punishment which the non-believers and also speak of the punishment which the non-believers are going to be awarded. In these verses it is said: Is then the man who is a believer like the one who is a transgressor? They are not equal. For those who believe and do good (deeds), are Gardens as hospitable Home and as entertainment for what they did. And for those who transgress, their abode will be the Fire: whenever they desire to get out from it, they will be forced back into it, and it will be said to them: Taste the punishment of the fire, which you used to call a lie. And indeed We will make them taste of the lower punishment (of this world) before the greater punishment (in the Hereafter), in order that they may (repent and) return. And who is more wrong than the one to whom are recited the Messages of his Lord, and he turns away from them? Surely We will exact retribution from the guilty.

2. The idea is that acceptance of the Truth after observing the impending result of evil, as inevitable, will be of no avail. In this connection it may be noted that in verses 27, 28 and 158 of Chapter 6 (*An'aam*) also Qur'an refers to such a desire and gives similar answer to it.

3. On the recitation of this verse, there should be performance of prostration known as *Sajda-tut-Tilaawat* (see comments on verse 206 of Chapter 7 [*A'araaf*]).

16. (They) draw away their sides from (their) beds;[4] they call upon their Lord, in fear and in hope: and they spend out of what We have given them.

١٦- تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ
يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا
وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ○

17. So no soul knows what delights of the eyes[5] are kept hidden for them, as a reward for what they did.

١٧- فَلَا تَعْلَمُ نَفْسٌ
مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ
جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ○

4. In verse 16 reference is to the "After Mid-Night Prayer", generally known as the *Tahhajjud* Prayer. This prayer is, in a sense, the Test or the criterion of the sincerity, selflessness, and extreme devotion to Allah the Almighty. *Tahhajjud* is the prayer at the time of the night –as midnight, when the sleep is the sweetest, and the bed, the cosiest. It is about which Qur'an declares: truly, the rising by night is most impressionable, and conducive to the curbing of the (temptations of) the soul, and most suitable for (framing) the Word (of Prayer and praise) (*Muzzammil,* 73:6). It is in such auspicious moments that the True Servants of Allah forsake their beds, sacrifice their slumber, and call upon their Lord in fear and in hope. The fear signifies the spiritual fear lest their adoration to Allah should be insufficiently worthy of acceptance, and the hope signifies the spiritual hope that their short-comings shall be overlooked by the Mercy of Allah.

It may be noted that according to a Tradition, also, as noted by Ahmad, Tirmizi and Nisai on the authority of Hazrat Ma'aaz bin Jabal, the words "they draw away their sides from (their) beds", in verse 16, refer to the "after-midnight prayer" known as *Tahhajjud.*

According to another Tradition, noted by Hazrat Asma binte Yazid, the Holy Prophet has said that when on the Day of Judgment all will be gathered together, it will be announced by an angel that all those who steadfastly responded to the pre-requisites of late midnight prayers (verse 16) without any wilful lapse, should stand aside so that they be recognised and counted before the rest of the Assembly, but their number will be low (Ibne Kaseer) (Ma'ariful Quran, Vol. V, pp. 69-70).

5. As regards the reward referred to as "delights of the eye", in verse 17, Bukhari, Muslim, Tirmizi, and Ahmad have noted a Tradition, from Hazrat Abu Hurairah, according to which the Holy Prophet has said: Allah says that "I have got prepared for My righteous servants that which neither any eye has seen, nor any ear has heard, nor any human being can ever comprehend it". Similar Tradition has also been noted on the authority of Hazrat Abu Saeed Khudri, Hazrat Mugheerah bin Sho'bah, and Hazrat Sohail bin Sa'adi, as noted by Muslim, Ahmad Ibne Jareer, and Tirmizi (Tafheemul Quran, Vol. IV, Chapter 32, Note 29).

The words *Qurrate Aayonin* i.e. "delights of the eye" according to the Arabic-English Lexicon, mean, "that by which, or in consequence of which, the eye becomes cool, or refrigerated, or refreshed". According to the Old Testament also, "For since the beginning of the world men have not heard, nor received by the ear, nor hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him" (Isaiah, 64:4). In the New Testament also it is said, "But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (I, Corinthia, 2:9) (Maajid, Vol. II, Part XXI, Note 370).

18. Is then the man who is a believer like the one who is a transgressor? They are not equal.

١٨-أَفَمَنْ كَانَ مُؤْمِنًا
كَمَنْ كَانَ فَاسِقًا ۚ لَا يَسْتَوُونَ ۝

19. For those who believe and do good (deeds), are Gardens as Hospitable Homes – an entertainment[6] for what they did.

١٩-أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ
جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ۝

20. And for those who transgress, their abode will be the Fire: whenever they desire to get out from it, they will be forced back into it, and it will be said to them: Taste the punishment of the Fire, which you used to call a lie.

٢٠-وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ ۖ
كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا
أُعِيدُوا فِيهَا
وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ
الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ۝

21. And indeed We will make them taste of the lower punishment[7] (of this world) before the greater punishment (in the Hereafter), in order that they may (repent and) return.

٢١-وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ
دُونَ الْعَذَابِ الْأَكْبَرِ
لَعَلَّهُمْ يَرْجِعُونَ ۝

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6. As Ameen Ahsan Islahi puts it, the word *Nuzulan* signifies those things of entertainment which are presented to the guest immediately on his arrival. This shows that the *Jannaatul Ma'awa* (in the plural number) mentioned in verse 19, are those Paradises, or hospitable Homes, in which the true believers will be straightaway admitted and entertained forthwith without formality. Then they will be sent to the real Paradises. Thus, the Gardens mentioned in verse 19, will be of the type of Rest Houses, and the use of the word *Jannaatul Ma'awa* in the plural signifies that the Gardens will be separate for the believers (see Tadabbure Quran, Vol. V, p. 168).

7. According to the learned Commentators, the *Azaabil Adna* (lower or immediate punishment), mentioned in verse 21, refers to mundane inflictions such as personal sufferings on account of illness, death of near and dear ones, accidents, losses and failures in important matters, etc. It also includes devastations on account of storms, earthquakes, floods, epidemics, famines, disturbances, and wars, which come either as a punishment for the waywardness of the nation as a whole, or by way of warning as a fore-runner of some bigger calamities etc. Sufferings on a sinning people also descend when the righteous ones, from amongst them, leave the place under the Command of Allah. This very misfortune befell the non-believers of Mecca in the wake of migration of the Holy Prophet to Medinah, when they were involved in diseases and sufferings, and humiliating defeat in the Battle Field of Badr in which many of their stalwarts

22. And who is more wrong than the one to whom are recited the Messages of his Lord,[8] and he turns away from them? Surely We will exact retribution from the guilty.[9]

٢٢- وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ
بِاٰيٰتِ رَبِّهٖ ثُمَّ أَعْرَضَ عَنْهَا ؕ
إِنَّا مِنَ الْمُجْرِمِيْنَ مُنْتَقِمُوْنَ ۝ ع

SECTION 3[1]

23. And We indeed gave Book to Moses; so be not in doubt concerning its reaching (you),[2] and We made it a guide to the Children of Israil.

٢٣- وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ
فَلَا تَكُنْ فِيْ مِرْيَةٍ مِّنْ لِّقَآئِهٖ
وَجَعَلْنٰهُ هُدًى لِّبَنِيْٓ إِسْرَآءِيْلَ ۝

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and well-known persons were either killed or taken as war prisoners: They also suffered drought and famine for seven long years (see Tafheemul Quran, *ibid.,* 33; and Naimuddin, Chapter 32, Note 39).

8. The words *Aayate Rabbehi* (Messages or Signs of his Lord), as Abul Aala Maududi puts it, are very comprehensive, and include all those Signs which Qur'an has repeatedly referred to make the man understand that he is a creation of Allah, and that he should realise his obligations towards his Creator (Tafheemul Quran, *ibid.,* 34).

9. It may be noted that the word *Mujremeen* (guilty ones), used in this part of the verse, is very wide and includes all types of guilty people, and the word *Muntaqemoon* also includes the retribution of this world as well as of the Hereafter. According to some Traditions of the Holy Prophet, however, it is clear that three types of sins are such that they are retributed even in this world. They are: (1) to oppose the Truth; (2) disobedience to the parents; (3) help to the wrong-doers (Ibne Jareer, on the authority of Ma'az bin Jabal) (Ma'ariful Quran, Vol. VII, p. 71).

1. The previous Section concluded with the statement "Surely We will exact retribution from the guilty", which in fact meant a serious warning of punishment for the opponents of the Holy Prophet. In continuation of it, Section 3 contains good news of ultimate success to the Holy Prophet, also containing a promise of giving him the Book as was given to Prophet Moses.

Section 3 consists of 8 verses i.e. verses 23 to 30. In verses 23 to 25 there is a reference to the Book (Scriptures) given to Moses and the dispute among the Bani Israil and also a promise to the Holy Prophet for the Book to reach him (soon). In these verses it is said: And We indeed gave Book to Moses; so be not in doubt concerning its reaching you, and We made it a guide to the Children of Israil. And We appointed from among them, Leaders giving guidance under Our Command, so long as they persevered with patience and continued to have faith in Our Signs. Surely your Lord will Judge between them on the Day of Judgment, concerning that wherein they differ.

In verses 26 and 27 it is said: Does it not teach them a lesson, how many of the generations in whose abodes they go about, did We destroy before them? Surely there are signs in this do they not, then, listen? And do they not see that We drive the water (of rain) to parched land, (having no herbage) and We produce therewith crops of which their cattle and also they themselves eat? Have they not, then, the vision?

Verses 28 to 30 refer to the oft repeated objections raised by the non-believers regarding

Contd.....

24. And We appointed, from among them, Leaders giving guidance under Our Command, so long as they persevered with patience and continued to have faith in Our Signs.

٢٤-وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُوْنَ
بِأَمْرِنَا لَمَّا صَبَرُوْا ط
وَكَانُوْا بِاٰيٰتِنَا يُوْقِنُوْنَ ○

25. Surely your Lord will judge between them on the Day of Judgment, concerning that wherein they differ.[3]

٢٥-إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ
الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ○

26. Does it not teach them a lesson how many of the generations, in whose abodes they go about, did We destroy before them? Surely there are Signs in this: do they not, then, listen?[4]

٢٦-أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ
مِّنَ الْقُرُوْنِ
يَمْشُوْنَ فِيْ مَسٰكِنِهِمْ ط
إِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ ط أَفَلَا يَسْمَعُوْنَ ○

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the Day of Judgment and give the answer to them. In these verses it is said: and they say: When will this Decision take place, if you are telling the truth? Say: On the Day of Decision, no profit will it be to the non-believers if they (then) believe: nor will they be respited. So turn away from them and wait: Surely they too are waiting.

2. One view is that the pronoun 'hi' refers to Prophet Moses, and accordingly the meaning is that there was news in this verse that the Holy Prophet Muhammad (ﷺ) will meet Prophet Moses: and he met him in the Night of Ascension. This view is from Abdullah bin Abbas and Qatadah (Ma'ariful Quran, Vol. VII, p. 74, also followed by Naimuddin, Chapter 32, Note 43).

The other view, however, is that the pronoun 'hi' refers to the Book, and as such the verse assures that very soon the Holy Prophet would also have the Book (i.e. the Qur'an) irrespective of what the Meccans used to say about him, or regarding the gradual revelation of the Holy Qur'an (Ma'ariful Quran, Vol. VII, p. 74; Tafheemul Quran, Vol. IV, Chapter 32, Note 35 and Abdullah Yusuf Ali, Vol. II, Note 3656).

3. To quote Abdullah Yusuf Ali, "The series of Judges, Prophets, and Kings in Israil continued to give good guidance, in accordance with God's Law, as long as the people continued in Faith and Constancy (Persevering patience). When that condition ceased, God's grace was withdrawn, and the people broke up into wrangling sects and practically suffered national annihilation. These wrangles and disputes among them will continue until the Day of Judgment" (Vol. II, Notes 3659), and, as it is said in verse 25, Allah the Almighty will judge between them respecting that wherein they differ.

4. As Abdullah Yusuf Ali puts it, by the word *Yas-ma'oon* used in verse 26, it is to be noted, "how naturally the transition is effected from the physical to the spiritual – from the

27. And do they not see that We drive the water (of rain) to a parched land (having no herbage), and We produce therewith crops of which their cattle and they themselves eat?[5] Have they not, then, the vision?

٢٧-أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ
إِلَى الْأَرْضِ الْجُرُزِ
فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ
وَأَنْفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ○

28. And they say: When will this Decision take place, if you are telling the truth?

٢٨-وَيَقُولُونَ مَتَىٰ هَٰذَا الْفَتْحُ
إِنْ كُنْتُمْ صَادِقِينَ ○

29. Say: On the Day of Decision, no profit will it be to the non-believers if they (then) believe! nor will they be respited.

٢٩-قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ
الَّذِينَ كَفَرُوا إِيمَانُهُمْ
وَلَا هُمْ يُنْظَرُونَ ○

30. So turn away from them, and wait: surely they too are waiting.

٣٠-فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ
إِنَّهُمْ مُنْتَظِرُونَ ۝

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ruined physical vestiges of ungodly nations on this earth to the more intangible Signs conveyed by History and Revelation. Here the sense of Hearing is mentioned, both in its physical and its metaphysical or spiritual aspect. Similarly, by the word *Yubsiroo'n,* used in verse 27, "there is an easy transition from the physical to the spiritual. In physical nature there may be parched soil, which is to all intents and purposes dead. God sends rain, and the dead soil is converted into living land producing rich crops of fodder and corn, nuts and fruits, to satisfy the hunger of man and beast. So in the spiritual world. The dead man is revivified by God's grace and mercy, through His Revelation. He becomes not only an asset to himself but to his dependents and those around him" (Yusuf Ali, Vol. 11, Notes 3661 and 3662).

5. In the simile of producing the crop from a barren land, after rainfall, as in verse 27, there is actually a forecast of the flourishing of the new Faith (i.e. Islam) which the Holy Prophet was propagating among the non-believers and idolaters of Mecca. Since they had no Faith in the Absolute Unity of Allah, they were like the barren land without herbage, because of drought or lack of attention to render them fertile again and produce rich crops. It was after the propagation of the Islamic Faith by the Holy Prophet, which was like the rainfall from the heaven, that the people were brought to the Straight Path, and they accepted the Faith in Allah the Almighty and gave up their faith in idolatry.

CHAPTER 33

AL-AHZAAB

(The Clans or the Confederates)

Chapter 33 consists of 9 Sections, 73 Verses, 1280 Words, and 5790 Letters.[1]

Name

The name of this Chapter has been taken from the word *Ahzaab* appearing in verse 20 of it. This Chapter is so called because it prominently mentions the Battle of 'Ahzaab', or the 'Trench', in which the Quraish had come to fight against the Holy Prophet and his followers with sinister intention to wipe off Islam from the Arabian soil which (Faith) they feared would grow from strength to strength after their humiliating defeat at Badr, and frustration of their revenge – battle at Uhud the very next year. They had a huge army of 20,000 strong men consisting of idolatrous tribes of Arabia, instigated and supported by the treacherous Jews. The battle, in spite of the two armies facing each other, with a Trench separating them, ended in yet another frustration to the opponents of Islam as they could not dare cross the Trench; they withdrew after a siege of nearly a month, though the siege itself was very trying for the Muslims.

Revelation

This Chapter makes reference to three important events, namely, the Battle of Ahzaab, the Battle of Bani Quraizah and the marriage of the Holy Prophet with Hazrat Zainab. All these events took place in the fifth year of Hijrah and, therefore, all scholars agree that this Chapter was revealed at Medinah in the 5th year of Hijrah.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 90.[2]

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1. Naimuddin, Chapter 33, Note, 1; Ziaul Qur'an, Vol. IV, p. 5.
2. Index-cum-Concordance for the Holy Qur'an by Kherie.

The Background

As regards the Battle of Ahzaab, "The Quraish in Mecca had tried all sorts of persecution, boycott, insult, and bodily injuries to the Muslims, leading to their partial Hijrat or migration to Abyssinia and later their Hijrat as a body to Medinah. The first armed conflict between them and the Muslims took place at Badr in Ramazan A.H. 2, when the Quraish were signally defeated. Next year (Shawwal A.H. 3) they came to take revenge on Medinah. The battle was fought at Uhud, and though the Muslims suffered severely, Medinah was saved and the Meccans had to return to Mecca with their object frustrated. Then they began to make a network of intrigues and alliances, and besieged Medinah with a force of 10,000 men in Shawwal and Zeeqa'ad A.H. 5. This is the siege of the Confederates referred to in Chapter 33, verses 9-27, which lasted over two weeks: some accounts give 27 days. It caused much suffering, from hunger, cold, an unceasing shower of arrows, and constant general or concentrated assaults. But it ended in the discomfiture of the Confederates, and established Islam firmer than ever. It was a well organised and formidable attack, but the Muslims had made preparations to meet it. One of the preparations, which took the enemy by surprise, was the Trench (*Khandaq*) dug round Medinah by the Prophet's order and under the supervision of Salman the Persian. The siege and Battle are, therefore, known as the Battle of the Trench or the Battle of the Confederates" (Yusuf Ali, Vol. II, Introduction, p. 1100).

As regards the Battle of Bani Quraizah, it may be noted that the Banu Quraizah, a Jewish tribe of Medinah, in clear disregard to the previous Alliance made by them with the Holy Prophet, had joined hands with the Quraish of Mecca and other non-believing Arab tribes in the Battle of Ahzaab against the Holy Prophet and the believers, and had thus planned to destroy them and uproot Islam from Medinah. In view of this blatant treachery of the Jews, the Holy Prophet, immediately, after the return from the Battle of Ahzaab, besieged the territory of Bani Quraizah which continued for about 2 to 3 weeks, after which the Banu Quraizah surrendered themselves to the Holy Prophet, and agreed to abide by the decision of Hazrat Sa'd bin Ma'az appointed by the Holy Prophet to formulate terms of the peace.

As regards the Holy Prophet's marriage with Hazrat Zainab, this actually brought about a radical change in the prevalent social life of the Arabs. Prior to this, an adopted son was treated at par with real son and his widow or divorcee could not be taken in marriage by his adopting father if the circumstances so warranted. Islam wanted to abolish this compulsive practice as well as those customs and practices which had no legal or natural barrier. Therefore, under the

command of Allah, the Holy Prophet married Hazrat Zainab after she had been divorced by Hazrat Zaid, the adopted son of the Holy Prophet. On account of this marriage, the opponents of the Holy Prophet and the hypocrites started propaganda against him, and knowing very well that the pagan system was merely a practice of the Days of Ignorance, and could not be allowed to continue under the tenets of Islam, which conformed even in minute details to the dictates of nature. Therefore, in order to silence the critics and to stop this irrational primitive practice from taking roots in the emerging Islamic society, Allah the Almighty revealed the commands relating to the abolition of the aforesaid custom. In addition to this, some more commands relating to the privacy of the household of the Holy Prophet in particular and the believers in general, were also revealed.

Subject Matter

From these details it is clear that this Chapter was not revealed all at one and the same time. Different parts of it were revealed on different occasions. Section 1 appears to have been revealed shortly before the Battle of the Trench. From this Section it also appears that by that time Hazrat Zaid had divorced his wife Hazrat Zainab and the Holy Prophet was thinking of abolishing the custom of prohibiting marriages with the divorcees or the widows of the adopted sons.

Sections 2 and 3 give the narration about the Battle of Ahzaab and the Battle of Bani Quraizah and accordingly, it is obvious, both these Sections were revealed immediately after these battles.

From verse 28 (Section 4) to verse 35 (Section 5), Qur'an deals with two subjects. In one, there is reference of the domestic life of the Holy Prophet in which there was no indication of worldly ease and comfort and the Holy Prophet as well as his wives had to pass their lives in dire austerity and contentment; and the other subject contained commands for the wives of the Holy Prophet to shun display of their adornments as did the women in the pagan age and to observe *Pardah* (veil) from the strangers.

In verses 36 (Section 5) to 48 (Section 6), there is narration about the marriage of Hazrat Zainab with the Holy Prophet, and in this the objections raised by the opponents of the Holy Prophet have been answered.

Verse 49 (Section 6) deals with the law for *Iddat.*

In verses 50 to 52 (Section 6), there is special permission by Allah the Almighty in respect of marriage for the Holy Prophet, exempting him from the general command applied to the believers.

In verses 53 to 55 (Section 7) entry into the house of the Holy Prophet was restricted only to near relatives. Further, the wives of the Holy Prophet were commanded not to talk to strangers except from behind the curtains. It was also

said that the wives of the Holy Prophet were granted the dignity and reverence of *Ummul Momineen* (Mother of the Believers). The believers were also commanded not to cause inconvenience or annoyance to the Holy Prophet, nor ever to marry his widows at any time in any event.

Verse 56 (Section 7) shows the affectionate regard by Allah the Almighty for the Holy Prophet, and reveals that He and the angels send salutation to the Holy Prophet and command the believers to send salutations in extreme devotion to the Holy Prophet.

In verses 57 and 58 (Section 7) there is condemnation of those non-believers (as well as hypocrites) who caused annoyance to Allah and His Prophet and indulged in baseless injurious allegations against the believing men and women.

In verse 59 (Section 8) the believing women in general are commanded to come out of their houses only after fully covering themselves.

From verse 60 (Section 8) upto the end of Section 9 (and accordingly the end of the Chapter itself) the propaganda of the hypocrites and the non-believers had been condemned (Tafheemul Quran, Vol. IV, pp. 66-67).

Section 9 also contains the famous verses (72 and 73) in respect of the presentation of Allah's "Trust" (*Amanat*) first to the Heavens, then to the Earth, and then to the Mountains – all emblems of nature's loftiness, expanse and firmness in their own way, but all of them feared and declined to accept the responsibility thereof, but the 'Man' willingly bore the burden of Divine Trust, and thus on his own subjected himself to Accountability on the Day of Judgment when the virtue shall be rewarded and the vice will be punished.

CHAPTER 33

AL-AHZAAB
(The Clans or the Confederates)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. O Prophet![2] fear Allah, and obey not the un-believers and the hypocrites: surely Allah is Knowing, Wise,

١- يٰٓاَيُّهَا النَّبِيُّ اتَّقِ اللّٰهَ
وَلَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ ؕ
اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۙ ○

2. And follow that which is revealed to you from your Lord: surely Allah is Aware of what you do,

٢- وَّاتَّبِعْ مَا يُوْحٰٓى اِلَيْكَ مِنْ رَّبِّكَ ؕ
اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۙ ○

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1. Just as Chapter 25 (*Furqan*) marked the beginning of series of Mecci Chapters culminating with Chapter 32 (*Sajdah*), Chapter 33 (*Ahzaab*) is also the beginning of its specific group dealing with hard facts of life. The former group was predominantly mystic or ideological in its context dealing with *Eiman* (Faith) and *Ma'ad* (Hereafter), the present series (beginning with Chapter 33) relate to hard facts of day to day life alongwith confrontation with the opponents in which the main conspirators and intriguers (hypocrites) play the major role.

It may also be noted that the previous Chapter concluded with the warning to the non-believers that on the Day of Decision (Judgment) their profession of faith will be of no avail, and they will not be given any respite; and also a command to the Holy Prophet and the believers to turn away from the non-believers (as well as the hypocrites) and wait, they too are waiting.

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3. And rely on Allah, and enough is Allah as Protector.

٣-وَّتَوَكَّلْ عَلَى اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ۝

4. Allah has not made for any man two hearts in his bosom: nor has He made your wives

٤-مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهٖ ۚ وَمَا جَعَلَ اَزْوَاجَكُمُ

In continuation of it, the present Chapter opens by asking the Holy Prophet (as well as the believers) to fear Allah, to forbid what the disbelievers and hypocrites said, and to follow that which was revealed (i.e. Qur'an) from Allah. Further, the Pagan Systems in respect of "Zihaar" and adopted sons have been abolished. Unique and exalted status of the Holy Prophet and his wives has also been given a specific mention, there is reference to the Covenant taken by Allah from the Prophets.

Section 1 consists of 8 verses, i.e, verses 1 to 8. Verses 1 to 3 contain a direction as well as consolation for the Holy Prophet Muhammad (ﷺ) saying: O Prophet: Fear Allah and obey not the unbelievers and the hypocrites; surely Allah is Knowing, Wise: And follow that which is revealed to you from your Lord: surely Allah is Aware of what you do; And rely on Allah and enough is Allah as Protector.

Verses 4 and 5 deal with divorce by Zihaar and the affairs of the adopted sons. As regards the divorce by Zihaar in verse 2 it is said: Allah has not made for any man two hearts in his bosom nor has He made your wives whom you divorce by Zihaar, your mothers: nor has He made your adopted sons your sons; these are mere utterances by your mouths and Allah tells the Truth, and He shows the (right) way. As regards the adopted sons, in verse 5 it is said: call them by the names of their fathers; this is more equitable in the Sight of Allah. And if you do not know their fathers then they are your brothers in Faith, and your friends. And there is no blame if you make a mistake therein except what your hearts purposely intend. And Allah is Forgiving, Merciful.

Verse 6 speaks of the status of the Holy Prophet and his wives among the believers. It says: the Prophet is closer to the believers than their own selves, and his wives are their mothers: And blood-relations among each other have closer personalities in the Decree of Allah, than (the brotherhood of) Believers, and Muhajirs: except that what good you do is just to your (close) friends: this is written in the Book of Allah.

Verses 7 and 8 speak of the Covenant taken from the prophets. In these verses it is said: And (remember) when We took a Covenant from the prophets: as (We did) from you, (the Holy Prophet) and from Noah, and Abraham, and Moses and Jesus son of Mary: and We took from them a solemn Covenant: that He (i.e. Allah) may question the truthful (i.e. the custodians of Truth) concerning their Truth (which they were charged with): and He has prepared for the unbelievers a painful punishment.

2. As regards the epithet *Nabi,* as noted by the 'Lisanul Arab', the scholars are of three different views. According to some, it has been derived from the word *Naba'un;* according to others, from the word *Nabwatun,* and according to some, from the word *Nabawatun.* Taking the first view, the word *Naba'un* (meaning News) is in the sense of the one deputed to give the Divine News or Commands to the people: Allama Jauhari and Farra are both of this view. If, however, the root is *Nabwatun* or *Nabawatun,* then its meaning would be the "high" or a "high thing", and this has been used for the Prophet because he is always higher than all other human beings (Lisanul Arab). Allama Asphahani further writes that *Nabaun* is not used for each and every news but only for that news which contains several qualifications viz; (1) it should be beneficial;

whom you divorce by Zihaar[3] your mothers: nor has He made your adopted sons, your sons: these are mere utterances by your mouths, and Allah tells the Truth, and He shows the (right) way.

الّٰٓـِٔيْ تُظٰهِرُوْنَ مِنْهُنَّ اُمَّهٰتِكُمْ ۚ
وَمَا جَعَلَ اَدْعِيَآءَكُمْ اَبْنَآءَكُمْ ؕ
ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ ؕ
وَاللّٰهُ يَقُوْلُ الْحَقَّ وَهُوَ يَهْدِى السَّبِيْلَ ۝

5. Call them by (the names of) their fathers: this is more equitable in the Sight of Allah. But if you do not know their fathers, then they are your brothers in Faith, and your friends. And there is no blame if you make a mistake therein except what your hearts purposely intend.[4] And Allah is Forgiving, Merciful.

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

(2) it should be important; and (3) it should be such from which one can acquire knowledge. He further writes that *Nabuwat* is an embassy or medium between Allah and the human beings through which the cure of all diseases of the life in this world and salvation in the Hereafter are provided. Maulana Ahmad Raza Khan has translated the word *Nabi* in his Urdu Translation as "the one who gives the news of the Unseen". Maulana Badre Aalam has also adopted the same meaning (see Ziaul Quran, Vol. IV, Chapter 33, Note 1).

3. As regards 'Zihaar', it may be noted that when the pagan husband wanted to get rid of his wife, without making her free to remarry, he simply said to her, "Thou art to me as the back of my mother". By pronouncing these words he deprived her of all conjugal rights and yet retained control over her. The Holy Qur'an repudiated this barbaric form of divorce, and thereby effected a great reform in the status of the Arab women (Maajid, Vol. II, Part XXI, Note 397).

4. Among the pagan Arabs whenever a person adopted a son, he was always taken like a real son. He even inherited the adopting father's property, and all close or blood relations were prohibited in marriage to him. Likewise his divorced wife, as well as his widow, was also prohibited for the adoptee's father.

After the revelation of verse 5, it was declared unlawful to call the adopted sons by the name of adopting fathers and they were all named after their real fathers. Bukhari, Muslim, and Adu Dawood have noted, on the authority of Hazrat Sa'd bin Abi Waqas, that the Holy Prophet has said, "Whoever declares himself to be the son of some one other than his own real father, knowing that he is not his father, on him "Paradise is *Haraam* (prohibited)" (Tafheemul Quran, Vol. IV, Chapter 33, Note 8).

It may also be noted that while there is prohibition of calling an adopted son by the name of his adopting father in verse 5 it is said "there is no blame on you in that where you err

6. The Prophet is closer to the believers than their own selves,[5] and his wives are their mothers:[6] and blood-relations among each other have closer personal ties, in the Decree of Allah, than (the brotherhood of) Believers and Muhajirs:

٦- اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ
وَاَزْوَاجُهٗٓ اُمَّهٰتُهُمْ ؕ
وَاُولُوا الْاَرْحَامِ بَعْضُهُمْ
اَوْلٰى بِبَعْضٍ فِيْ كِتٰبِ اللّٰهِ
مِنَ الْمُؤْمِنِيْنَ وَالْمُهٰجِرِيْنَ

(inadvertently), but (you are answerable for) that which your hearts (purposely intend)," which in fact shows that, if, out of love and affection, one calls anyone as his son, or any woman as his mother, daughter, sister, or any man as brother, out of courtesy or personal regard, there is no sin in it, but if it is done deliberately giving him the status of relation as assuming the status of real Parent by which he is commonly called then it is prohibited and the defaulter will be accountable for this wilful disobedience on the Day of Judgment (Tafheemul Quran, *ibid.,* 10).

5. In fact the Holy Prophet is the real well-wisher of the human beings, particularly the believers. He is more conscious and thoughtful regarding their well-being than their own close relations and their own selves. In another verses, Qur'an has said regarding the Holy Prophet that: Grievous to him is your falling into distress, most solicitous for you; to the believers he is Compassionate, Merciful (*Taubah,* 9:128). According to a Tradition reported by Bukhari, on the authority of Hazrat Abu Hurairah, the Holy Prophet has said, "there is no believer for whom I am not the *Awla* (The Foremost) and *Aqrab* (The Nearest) of all other human beings in the world, as well as in the Hereafter", and, if you like, you can read the verse "Surely the Holy Prophet is closer to the Believers than their own selves" (verse 6). In yet another Tradition, reported by Bukhari and Muslim, the Holy Prophet has said: "none can be a true believer among you unless he loves me more than his parents and children and all human beings" (Ma'ariful Quran, Vol. VII, p. 97; Ziaul Quran, *ibid.,* 11).

6. As regards the esteemed regard of the wives of Holy Prophet it is said, "and his wives (i.e. Wives of the Holy Prophet) are their mothers". Thus Qur'an gives high dignity and regard to the wives of the Holy Prophet, who had important missions to perform for the promotion of Islam at that critical juncture of its existence. They were specially assigned the responsibility to instruct and enlighten the women-believers in religious and spiritual matters and thus lay the secure foundation of staunch believing generation of the future. The exaltation of the wives of the Holy Prophet, not only to be regarded but also believed as Mothers of the Believers, in any age or country surpasses even the highest human intellect. It is an honour and sense of pride and affection for the believers to be associated spiritually with their mothers-in-faith (*Ummul Momineen*) to whose dignity and affectionate regard even their real mothers cannot dream to approach. Their unimaginable dignified position can be judged from the fact that even the believers – other than blood relations – cannot enter their premises without permission, and that too under strict *Pardah.* The prohibition of marriage with them, after the Holy Prophet, is not merely on account of 'mother-son' relation, but their inviolable dignity as being the supreme most members of women-folk all over the world, and for all times, to whom none can associate, except as the Holy Qur'an has declared in verse 6. Here it is also worth noting that the respect and honour granted by the Holy Qur'an in verse 6 applies to all the wives of the,

except that what good you do is just to your (close) friends:[7] this is written in the Book of Allah.

إِلَّآ أَن تَفْعَلُوٓا۟ إِلَىٰٓ أَوْلِيَآئِكُم مَّعْرُوفًا ۚ كَانَ ذَٰلِكَ فِى ٱلْكِتَٰبِ مَسْطُورًا ۝

7. And (remember) when We took a Covenant from the Prophets: as (We did) from you, and from Noah, and Abraham, and Moses, and Jesus son of Mary: and We took from them a Solemn Covenant:[8]

٧- وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّۦنَ
مِيثَٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ
وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ ۖ
وَأَخَذْنَا مِنْهُم مِّيثَٰقًا غَلِيظًا ۝

Holy Prophet, and if any body takes an exception to, or suggests differentiation or discrimination in respect of any of his wives under any misguided notion, he actually violates the command contained in this verse for which he is to suffer in the Hereafter.

7. It may be noted that when the Muslims migrated to Medinah, the Holy Prophet established a sort of unique brotherhood (which had no parallel in history) among the migrants and the local Muslims of Medinah. The foundation of it was based on the principle of equality without the slightest tinge of grudge or discrimination as is often noticed between the alliance of two strangers. The principle so adopted had the whole-hearted support of all concerned on the basis of which a Muhajir (Migrant) was made the brother of a local (Ansar) to the extent that the Migrants (Muhajirs) and the Locals (Ansars) were to inherit each other's property in case of death of either.

After the victory over Mecca, the Muslim State was established over the entire Arabia, and the Muslim Migrants settled in Medinah could resume their contacts and maintain their relationship with their relatives in Mecca. This naturally improved their lot at both the places. In the changed circumstances of self-sufficiency, therefore, the relationship in regard to inheritance or sharing the economic liability between the Migrants and the Locals was no more necessary. Accordingly, in this part of the verse 6 it is said that the Blood Relations among each other have closer personal ties, and as such they have to inherit each other's property in terms of the general principles laid down by the Holy Qur'an. Accordingly, the expedient inheritance on account of *Hijrat,* introduced in special circumstances, was abolished, and now inheritance could only be established by the blood-relations as laid down by the Holy Qur'an. However, by way of a general principle of mutual goodwill, it was laid down, "except that what good you do is just to your (close) friends". Now the believers were permitted to assist each other by gifts and bequest in favour of their Muslim brothers. This, however, as it is clear from the details of the commands relating to gifts and will, was subject to the condition that none was permitted to deprive his legal heirs of his inheritance or to do any injustice to any of the legal heirs.

8. The covenant referred to in these verses was the covenant which was taken from all Prophets to submit to the Command of Allah. There is a Tradition of the Holy Prophet, reported by Mishkat, on the authority of Imam Ahmad, in which the Holy Prophet has said that this covenant was for the performance of the mission of Prophethood, and to confirm each other and help each other, as noted by Ibne Jareer and Ibne Abi Haatim from Qatabah. According to

8. That He may question the truthful (i.e. the custodians of Truth) concerning their Truth (which they were charged with):[9] and He has prepared for the unbelievers a painful punishment.

٨- لِيَسْـَٔلَ الصّٰدِقِيْنَ
عَنْ صِدْقِهِمْ ۚ
وَاَعَدَّ لِلْكٰفِرِيْنَ
عَذَابًا اَلِيْمًا ۝

SECTION 2[1]

9. O you who believe! Remember the Grace of Allah to you, when there came down upon you hosts (of enemies)[2] so We sent against them a strong wind[3] and hosts that you saw not: and Allah is Seeing what you do.

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

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another Tradition, the covenant taken from all Prophets was also to this effect that they will declare that "Muhammad (ﷺ) is the Messenger of Allah, and, after him there is no Prophet", and according to Roohul Ma'ani and Tafseer-e-Mazhari, this Covenant was taken on the very First Day of Creation, when covenant was taken from the human beings in general, by the Question: *Alasto Be Rabbikum,* (Am I not your Lord?), in answer to which all had said: *Bala* i.e. Yes! (*A'araaf,* 7:172).

9. As it is clear from verse 8 "the men to whom God's Truth has been committed for promulgation will be asked in the Hereafter as to how the Truth fared in the world – how it was received, who opposed it, and who assisted it. Like all trustees, they will have to give a full account of their trust. God knows all, and it will not add to His information. But it will be evidence for and against those to whom it was preached, so that the responsibility of those who dishonoured it may be duly enforced. The primary custodians of spiritual Truth are the Prophets, but in descending degrees all men to whom God's Message comes are included" (Yusuf Ali, Vol. II, Note 3678).

1. In the previous Section there was a direction for the Holy Prophet and, through him to the believers to put their trusts in Allah and not to fear the disbelievers and the hypocrites. In continuation of it, Section 2 refers to the Battle of the Trench in which, on account of total reliance on Allah the Almighty, the Holy Prophet and his Companions succeeded in facing the combined forces of the Quraish, the non-believing tribes and the Jews: and in which they received many favours from Allah the Almighty, and their enemies, in spite of a compact alliance with each other, utterly failed in their attempts "to destroy the believers and uproot Islam from Medinah.

Section 2 consists of 12 verses i.e. verses 9 to 20. Verses 9 to 11 refer to the Battle of

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10. When they came upon you from above you and from below you, and when the eyes became dim and the hearts rose upto the throats, and you began to think diverse (vain) thoughts about Allah!

١٠-إِذْ جَآءُوكُمْ مِّنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ
مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ
وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ
وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ○

Ahzab and speak of the favours of Allah to the Believers when they were surrounded with fears of attack by the combined forces of the enemy (non-believing Pagan Quraish, the Jews and Bedouin Arabs) who had come to besiege Medinah: but Allah the Almighty protected them. In these verses it is said: O you who believe: Remember the Grace of Allah to you, when there came down upon you hosts (of enemies); so We sent against them a strong wind and hosts which you saw not: and Allah is Seeing what you do. When they came upon you from above you and from below you, and when the eyes became dim and the hearts rose upto the throats and you began to think diverse (vain) thoughts about Allah! In that situation the believers were tried and they were shaken with a severe shaking.

Verses 12 to 20 speak of the behaviour of the hypocrites and those in whose hearts is a disease. It is said: And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Apostle promised us (nothing) but delusion! And (remember) when a part among them said: O People of Yasrib! you cannot stand (the attack)! Therefore, go back! And a party of them asked permission of the Prophet (to go back), saying: Surely our houses are bare and exposed, though they were not exposed; they only desired to run away. And if an entry had been effected to them from the sides of the City (Medinah), and if they were incited to sedition, they would have certainly brought it to pass, and they would not delay but a little! And certainly they had made a covenant with Allah before! (that) they would not turn their backs (in case of attack), and a covenant with Allah will surely be inquired about. Say: Running away will not profit you if you are running away from death or slaughter and even if (you do escape), you will not be allowed to enjoy yourselves but a little! Say: Who is it that can protect you from Allah if He intends to give you punishment or He intends to give you mercy? Nor will they find for themselves, besides Allah, any Protector or Helper. Allah indeed knows those among you who hinder others and those who say to their brethren: Come to us! but they come not to the battle except for a little while, covetous over you: But when fear comes, you will see them looking to you, their eyes rolling like one swooning because of death: but when the fear is gone, they will smite you with sharp tongues, covetous of good things (i.e. wealth and spoils!) such men have no faith, and so Allah has made their deeds of none effect; and that is easy to Allah. They think that the confederates (accumulated army of the enemy) have not withdrawn and if the confederates were to come (again), they would wish they were in the deserts (wandering) with the Bedouins seeking news about you! and if they were among you, they would not fight but a little.

2. Battle of Ahzab: Verses 9 to 11 refer to the Battle of Ahzaab, also known as "the Battle of the Trench" in which, in the 5th year of Hijra, the combined forces of the Quraish and their Confederates i.e. the Tribes of Ghatafan, the Murrah, the Khizaa', the Banu Asad, and Banu Sa'd, also aided by the Jewish tribes of the Banu Nazeer and the Banu Quraizah, jointly came

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11. In that situation the Believers were tried and they were shaken with a severe shaking.

١١- هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ
وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ○

12. And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Apostle promised us (nothing) but delusion.[4]

١٢- وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم
مَّرَضٌ مَّا وَعَدَنَا اللَّهُ
وَرَسُولُهُ إِلَّا غُرُورًا ○

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to fight against the Holy Prophet and his Companions, The total forces so combined against the believers numbered from 10 to 12 thousand warriors while the believers were about fourteen hundred. Describing the strength of the enemy a non-Muslim scholar says: Koraish themselves brought into the field 4,000 soldiers, including 300 horsemen and 1500 riders upon camels, The entire force was estimated at 10,000, They marched in three separate camps; all were under the general leadership of Abu Sufyan: but when the time for action came, the several chiefs, each for a day, commanded in succession (Muir, 'Life of Mahomet', pp. 306-307; Maajid, Vol. II, Part XXI, Note 423). Naturally, therefore there was an occasion of great danger for the believers. For a detailed discussion on this battle, see the Major Work, *ibid.,* Vol. XI, pp. 235-242.

3. On the 25th day of the siege, during extreme winter, at night a hurricane or strong wind blew across the region, shedding shiver and fear among the besiegers who were shelterless and away from their homes, unable to make any arrangement against the winter and fierce wind in the wilderness.

To quote Muir, "wind and rain beat mercilessly on the unprotected camp. The storm rose to a hurricane. Fires were extinguished, huts blown down, cooking vessels and other equipage overthrown. Cold and comfortless Abu Sufyan suddenly resolved on an immediate march. Hastily summoning the chiefs, he made known his decision: "Break up the camp", he said, "and march: as for myself, I am gone". With these words he leaped on his camel (so great, we are told, was his impatience) while his foreleg was yet untied, and led the way." (Muir, 'Life of Mahomet', pp. 313-314) (Maajid, *ibid.,* 424).

When in the morning the believers saw that all the tribes had left the field, they informed the Holy Prophet and, after thanking Allah, the Holy Prophet said, "now the Quraish will not be able to come on you again and now you will go on them" After this shameful retreat, the non-believers of Arabia, found no courage left at all in them to plan any attack on Medinah in the future (see Tafheemul Quran, Vol. IV, pp. 54-62; and Ziaul Quran, Vol. IV, Chapter 33, Note 33; also see Ma'ariful Quran, Vol. VII, pp. 100 to 121).

4. Making the general comment on the attitude of the hypocrites as depicted by the Holy Qur'an in verses 12 to 20, Abdullah Yusuf Ali writes, "this completes the picture of the psychology of the hypocrites, begun at verse 12. Let us analyse it (1) When they first saw the enemy they were already in a defeatist mood, and thought all was over (verse 12). (2) Not content with disloyalty themselves, they tried to infect others, who made paltry excuses to withdraw from the fight (verse 13). (3) They were ready to betray the city to the enemy if once the enemy had gained entrance (verse 14). (4) They forgot all the promises of fidelity which they had previously sworn (verse 15). (5) In their paltry calculations they forgot that cowardice in

13. And (remember) when a party among them said: O People of Yasrib! you cannot stand (the attack)! Therefore go back! and a party of them asked permission of the Prophet (to go back), saying: Surely our houses are bare and exposed, though they were not exposed: they only desired to run away.

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

14. And if an entry had been effected to them from the sides of the City (Medinah), and if they were incited to sedition, they would have certainly brought it to pass, and they would not delay but a little.

١٤- وَلَوْ دُخِلَتْ عَلَيْهِمْ
مِّنْ أَقْطَارِهَا
ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا
وَمَا تَلَبَّثُوْا بِهَآ إِلَّا يَسِيْرًا ○

15. And certainly they had made a Covenant with Allah before (that) they would not turn their backs (in case of attack), and a Covenant with Allah will surely be inquired about.

١٥- وَلَقَدْ كَانُوْا عَاهَدُوا اللّٰهَ مِنْ قَبْلُ
لَا يُوَلُّوْنَ الْأَدْبَارَ ۭ
وَكَانَ عَهْدُ اللّٰهِ مَسْئُوْلًا ○

16. Say: Running away will not profit you if you are running away from death or slaughter: and even if (you do escape), you will not be allowed to enjoy yourselves but a little!

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

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war does not pay (verses 16-17); (6) Without taking much part in the actual defence, they were ready to talk glibly and claim a lion's share in the fruits of the victory (verses 18-19). (7) Even when the enemy had withdrawn, their cowardly minds were still afraid that the enemy would return, and were already meditating what they would do in that case: perhaps they would dwell in the deserts and spy on Medinah from a safe distance: and if caught in Medinah they would fight little and intrigue much. It was a miracle that with such men in their midst, the Holy Prophet and his band won through" (Vol. II, Note 3693).

17. Say: Who is it that can protect you from Allah if He intends to give you punishment or He intends to give you mercy? Nor will they find for themselves, besides Allah, any Protector or Helper.

١٧- قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِّنَ اللّٰهِ
إِنْ أَرَادَ بِكُمْ سُوْٓءًا
أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُوْنَ لَهُمْ مِّنْ
دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا ○

18. Allah indeed knows those among you who hinder others and those who say to their brethren: Come to Us: but they come not to the battle except for a little while.

١٨- قَدْ يَعْلَمُ اللّٰهُ الْمُعَوِّقِيْنَ مِنْكُمْ
وَالْقَآئِلِيْنَ لِإِخْوَانِهِمْ
هَلُمَّ إِلَيْنَا ۖ
وَلَا يَأْتُوْنَ الْبَأْسَ إِلَّا قَلِيْلًا ۝

19. Covetous over you: But when fear comes, you will see them looking to you, their eyes rolling like one swooning because of death: but when the fear is gone, they will smite you with sharp tongues, Covetous of the good things. Such men have no faith, and so Allah has made their deeds of none effect: and that is easy to Allah.

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

20. They think that the Confederates (accumulated army of the enemy) have not withdrawn; and if the Confederates were to come (again), they would wish they were in the deserts (wandering) with the Bedouins, seeking news about you: and if they were among you, they would not fight but a little.

٢٠- يَحْسَبُوْنَ الْأَحْزَابَ لَمْ يَذْهَبُوْا ۚ
وَإِنْ يَّأْتِ الْأَحْزَابُ
يَوَدُّوْا لَوْ أَنَّهُمْ بَادُوْنَ فِي الْأَعْرَابِ
يَسْأَلُوْنَ عَنْ أَنْبَآئِكُمْ ۖ وَلَوْ كَانُوْا
فِيْكُمْ مَّا قَاتَلُوْٓا إِلَّا قَلِيْلًا ۝

SECTION 3[1]

21. You have indeed in the Apostle of Allah an Excellent Pattern[2] (of conduct), for him whose hope is in Allah and the Final Day, and who remembers Allah much.

٢١- لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ
أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۝

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1. In continuation of the previous Section, this section also refers to the Battle of the Trench, speaks of the Noble Character of the Holy Prophet, firmness of the Faith of the true believers. It also refers to the Battle of Banu Quraizah in which Banu Quraizah tribe of the Jews of Medinah had violated the covenant with the Holy Prophet and sided the non-believers in the Battle of Trench.

Section 3 consists of 7 verses i.e. verses 21 to 27. Verse 21 speaks of the highest noble character of the Holy Prophet saying: You have indeed in the Apostle of Allah an Excellent Pattern of (Conduct) for him whose hope is in Allah and in the Final Day, and who remembers Allah much.

Verses 22 to 24 speak of the believers who remained firm in the Battle of the Trench. In these verses it is said: And when the believers saw the Confederate forces they said: This is what Allah and His Apostle had promised us, and Allah and His Apostle told us what was true: and it only increased them in faith and submission. Among the believers are men who are true to the Covenant which they made with Allah: of them some completed their vow (to the extreme) and some (still) wait: and they have not changed (their determination) in the least: That Allah may reward the men of truth, and punish the hypocrites if that be His Will, or turn to them in mercy: surely Allah is Forgiving, Merciful.

Verse 25 speaks of the non-believers whom Allah turned back for all their rage from the battle-field. It says: and Allah turned back the unbelievers in their rage: they did not gain any advantage: and enough is Allah for the believers in fighting: And Allah is Strong, Mighty.

Verses 26 and 27 refer to the siege of Banu Quraizah of the Jews of Medinah on the occasion known as the Battle of Banu Quraizah. In these verses it is said: and those of the people of the Book who aided them Allah did take them down from their strongholds and cast terror into their hearts, (so that) some you slew and some you made prisoners. And He made you heirs to their lands, and their dwellings, and their goods, and of a land which you had not frequented (before); and Allah has Power over all things.

2. Right from the beginning, the life of the Holy Prophet was a model of virtue and righteousness. He started as an orphan boy but ended as the most graceful and affectionate absolute ruler of the entire Arabia. Throughout his life, he acted in a dignified manner. While as a youngman he was a model of virtue, righteousness and sobriety and had won the adulatory titles of *Al-Ameen* (The Trustworthy) and *Al-Sadiq* (The Truthful) from his country men. As a businessman he proved to be most honest. As a husband, and as a father, he was faithful, loving and most affectionate. During his career, he proved to be a mediator, a judge, and a statesman of outstanding calibre and an unequalled master of oration. To quote a non-Muslim writer, "Head of the state as well as of the Church he was Caesar and Pope (rolled) in one: but he was Pope without the Pope's pretensions, and Caesar without the legions of Caesar. Without a standing army, without a bodyguard, without a palace, without a fixed revenue, if ever any man had the

22. And when the Believers saw the Confederate forces, they said: This is what Allah and His Apostle had promised us, and Allah and His Apostle told us what was true: and it only increased them in faith and submission.

٢٢- وَلَمَّا رَأَ الْمُؤْمِنُونَ الْأَحْزَابَ ۙ
قَالُوا هٰذَا مَا وَعَدَنَا اللّٰهُ وَرَسُولُهٗ
وَصَدَقَ اللّٰهُ وَرَسُولُهٗ ۡ
وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَّتَسْلِيمًا ۝

23. Among the believers are men[3] who are true to the Covenant which they made with Allah: of them some have completed their vow (to the extreme), and some (still) wait: and they have not changed (their determination) in the least:

٢٣- مِنَ الْمُؤْمِنِينَ رِجَالٌ
صَدَقُوا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ
فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَمِنْهُمْ مَّنْ
يَّنْتَظِرُ ۖ وَمَا بَدَّلُوا تَبْدِيلًا ۝

24. That Allah may reward the men of Truth for their Truth, and punish the hypocrites if that be His Will, or turn to them in mercy: surely Allah is Forgiving, Merciful.

٢٤- لِيَجْزِيَ اللّٰهُ الصّٰدِقِينَ بِصِدْقِهِمْ
وَيُعَذِّبَ الْمُنٰفِقِينَ إِنْ شَآءَ أَوْ يَتُوبَ
عَلَيْهِمْ ۚ إِنَّ اللّٰهَ كَانَ غَفُورًا رَّحِيمًا ۝

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right to say that he ruled by a Right Divine, it was Muhammad (ﷺ) for he had all the power without its instruments and without its supports. He would do his household work with his own hands, would sleep upon a leathern mat, and his menu consisted of dates and water or barley-breads, and after having done a full day of multifarious duties, he would spend the hours of night in prayer and supplication till his feet got swollen. No man under so vastly changed circumstances and conditions had changed so little" ('Muhammad and Muhammadanism', by Bosworth Smith).

To quote Asad, "The example of the Prophet has set before us in his actions and sayings. His wonderful life was a living illustration and explanation of the Qur'an, and we can do no greater justice to this Holy Book than by following him who was the mouthpiece of its revelation" (Asad, 'Islam at the Cross-roads', pp. 91-92) (Maajid, Vol. II, Part XXI, Note 476).

3. According to the learned scholars, the word *Rijaal* (men), in verse 23, has a pointed reference to such brave and faithful believers who were prepared to sacrifice all their assets in life, property, and other comforts for the sake of Islam; and when time came, they never wavered in doing so. In this connection, the name of Hazrat Sa'd bin Mu'aaz, the Chief of Oas Tribe may be mentioned, who, in the Battle of the Trench, received serious wounds on account of which he died and became a martyr. As regards the others, they also fought valiantly and were always

25. And Allah turned back the unbelievers in their rage: they did not gain any advantage:[4] and enough is Allah for the believers in fighting: and Allah is Strong, Mighty.

٢٥-وَرَدَّ اللّٰهُ الَّذِيْنَ كَفَرُوْا بِغَيْظِهِمْ
لَمْ يَنَالُوْا خَيْرًا ۭ وَكَفَى اللّٰهُ الْمُؤْمِنِيْنَ
الْقِتَالَ ۭ وَكَانَ اللّٰهُ قَوِيًّا عَزِيْزًا ۝

26. And those of the people of the Book who aided them – Allah did take them down from their strongholds and cast terror into their hearts, (so that) some you slew, and some you made prisoners.[5]

٢٦-وَاَنْزَلَ الَّذِيْنَ ظَاهَرُوْهُمْ مِّنْ اَهْلِ
الْكِتٰبِ مِنْ صَيَاصِيْهِمْ
وَقَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ
فَرِيْقًا تَقْتُلُوْنَ وَتَاْسِرُوْنَ فَرِيْقًا ۝

27. And He made you heirs to their lands, and their dwellings, and their goods, and of a land which you had not frequented (before); and Allah has Power over all things.

٢٧-وَاَوْرَثَكُمْ اَرْضَهُمْ وَدِيَارَهُمْ
وَاَمْوَالَهُمْ وَاَرْضًا لَّمْ
تَطَــُٔوْهَا ۭ وَكَانَ اللّٰهُ عَلٰي كُلِّ شَيْءٍ قَدِيْرًا ۝ ع

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ready to lay down their lives for the cause of Islam. It is in respect of these groups of believers that the verse makes an explicit reference of having won the Divine Mercy.

4. To quote Abdullah Yusuf Ali, "In spite of the mighty preparations and the great forces which the Meccans, in concert with the Central Arabian Bedouins, the discontented Jews, and the treacherous Hypocrites, brought to the siege of Medinah, all their plans were frustrated. Their fury availed them nothing. They departed in hot haste. This was their last and dying effort. The initiative thereafter lay with the forces of Islam" (Yusuf Ali, Vol. II, Note 3699).

5. The Battle of Banu Quraizah: The Banu Quraizah Tribe of the Jews of Medinah had already entered into an agreement with the Holy Prophet by which they were bound to fight with him against the enemy attacking Medinah. But, as we have already noted in the narration regarding the Battle of the Trench, at the instance of Hai bin Akhtab, the chief of Banu Nazeer, a previously exiled Jew tribe of Medinah, violated the agreement, rather point blank denied it, made intrigues with the confederates and agreed to attack the believers from within the city. This they did when the combined forces of the Quraish, the tribes, and the Jews of Khyber had already come face to face the believers in the Battle of the Trench. Therefore, when the enemy left the field in frustration and fury and the Holy Prophet and his Companions returned to Medinah, Angel Gabriel came and conveyed the Command of Allah to the Holy Prophet not to take off the arms but proceed against the Banu Quraizah. The Holy Prophet accordingly commanded his Companions not to take off their arms and proceed straightaway towards the Banu Quraizah who were settled in their fortresses at the distance of 3 or 4 miles in the north-east of Medinah, and offer their *Asr* pray there. Accordingly, the Holy Prophet and his Companions besieged the fortresses of Banu Quraizah who, with terror and dismay, shut themselves up in their castles;

SECTION 4[1]

28. O Prophet! say to your Consorts: If you desire the life of this world, and its glitter, then come, I will provide for your enjoyment and release you (with) a handsome releases.

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

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the siege continued for about 25 days after which they surrendered, declaring that they would abide by the decision of Hazrat Sa'd bin Mu'aaz, the Chief of the Oas tribe, to which they had been in alliance. Hazrat Sa'd gave the decision that the fighting men among them should be put to death and the rest made captives (Bukhari, 66, 168).

In fact this decision of Hazrat Sa'd was according to the Jewish law itself which says, "And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it. And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword: But the women, and the little ones, and the cattles, and all that is in the city, even all the spoil thereof shalt thou take unto thyself; and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee" (Deuteronomy, 20:12-14). Thus the fighting men of Quraizah were slain, the women were taken as captive and their lands and properties were divided among the believers.

1. The previous Section ended with the statement that Allah the Almighty made the believers to inherit the properties and land of the Banu Quraizah. On account of getting the riches of the Banu Quraizah, the believers who were extremely poor and facing acute financial difficulties, became at ease and acquired good properties for their maintenance. Looking to it, it is said, the wives of the Holy Prophet also made a request for better maintenance for them. In answer to it and in continuation of the previous Section, Section 4 answers their demand and also contains directions for them how to pass their lives, and gives promise of double reward to them.

Section 4 consists of 7 verses i.e. verses 28 to 34. In verses 28 and 29 there is a command to the Holy Prophet to give the option of separation to his wives in answer to the demand of increased maintenance. In these verses it is said: 'O Prophet! Say to your consorts: If you desire the life of this world, and its glitter then come, I will provide for you enjoyment and release you (with) a handsome release. And if you desire Allah and His Apostle, and the Home of the Hereafter, then surely Allah has prepared for the doers of good among you a great reward.

In verses 30 and 31 there is a direct address to the wives of the Holy Prophet saying: 'O Consorts of the Prophet! if any of you were guilty of evident unseemly conduct, the punishment to her shall be doubled, and that is easy for Allah. And whoever of you is obedient to Allah and His Apostle, and does good, We will give to her reward twice over: and We have prepared for her a generous sustenance.

In verses 32 to 34 also there is a direct address to the wives of the Holy Prophet saying: O consorts of the Prophet! You are not like any of the (other) women; If you do fear (Allah), be not soft in speech, lest he in whose heart is a disease should be moved with desire, but speak a speech (that is) just. And stay in your houses, and display not yourselves like the display of the former times of Ignorance and keep up prayer, and pay the poor-rate and obey

29. And if you desire Allah and His Apostle, and the Home of the Hereafter, then surely Allah has prepared for the doers of good among you a great reward.[2]

٢٩-وَإِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَرَسُوْلَهٗ
وَالدَّارَ الْاٰخِرَةَ فَإِنَّ اللّٰهَ اَعَدَّ
لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ○

30. O Consorts of the Prophet! if any of you were guilty of evident unseemly conduct,[3] the punishment would be doubled to her, and that is easy for Allah.

٣٠-يٰنِسَآءَ النَّبِيِّ مَنْ يَّأْتِ مِنْكُنَّ بِفَاحِشَةٍ
مُّبَيِّنَةٍ يُّضٰعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ
وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ○

Allah and His Apostle. Allah only wishes to keep off the uncleanness from you, O People of the Household! and to purify you with a thorough purification and recite what is rehearsed to you in your Homes, of the Signs (Messages) of Allah and (His) Wisdom. Surely Allah is ever Knower of Subtleties, Aware.

2. In this particular incident, which is said to be the occasion of revelation of verses 28 and 29, according to a Tradition (noted by Muslim, on the authority of Jabir bin Abdullah), the revered wives of the Holy Prophet are reported to have approached him with a request for provision of some comforts or relief in the discharge of their onerous domestic chores, in view of the better changed conditions of the believers as a result of vast collection of spoils in the battle of Banu Quraizah. This naturally grieved the Holy Prophet as it was unexpected and unbecoming of the Prophet's household. For obvious reasons, the Holy Prophet, in that state of mind, neither refused nor accepted the request, but remained in seclusion and silence for nearly a month, whereafter these verses were revealed.

When these verses were revealed, the Holy Prophet had four wives namely Hazrat Sudah, Hazrat Aisha, Hazrat Hafsa and Hazrat Umme Salamah ('Ahkamul Quran', by Ibnul Arabi, Vol. III, pp. 1512-1513). On the revelation of these verses, the Holy Prophet first came to Hazrat Aisha and said: "I put it to you, and before giving the answer, you should consult your parents, and do not make haste in the answer". Then the Holy Prophet recited these verses to her. Immediately on hearing these verses, Hazrat Aisha said, "Should I enquire about this matter from my parents! I desire Allah and His Messenger and the Hereafter". Thereafter, the Holy Prophet put the same thing to his other three wives, one by one, and each one gave the same answer (Ahmad, Muslim, Nisai) (Tafheemul Quran, Vol. IV, Chapter 33, Note 42, Ziaul Quran, Vol. IV, Chapter 33, Note 53; Naimuddin, Chapter 33, Note 73; Ma'ariful Quran, Vol. VII, pp. 126-128; and Maajid, Vol. II, Part XXI, Note 495).

Verses 28 and 29 are known as *Aayaate Takhayyur,* or the "verses giving the option of separation to the wives known as *Tafweez*". According to these verses, the Holy Prophet was commanded by Allah to give the right of separation to his wives if they so chose. However, the separation could not be automatic on the mere choice or wish of the wife as it is clear from the words: "then come: I will provide for your enjoyment and release you (with) a handsome release"

Contd.....

PART XXII – (*WA MANN YAQNUT*)

31. And whoever of you is obedient to Allah and His Apostle, and does good, We will give to her reward twice over, and We have prepared for her a generous sustenance.

٣١- وَمَنْ يَّقْنُتْ مِنْكُنَّ لِلّٰهِ وَرَسُوْلِهٖ
وَتَعْمَلْ صَالِحًا
نُّؤْتِهَآ اَجْرَهَا مَرَّتَيْنِ ۙ
وَاَعْتَدْنَا لَهَا رِزْقًا كَرِيْمًا ○

32. O Consorts of the Prophet! you are not like any of the (other) women;[4] if you do fear (Allah), be not soft in speech,[5] lest he in whose heart is a disease should be moved with desire: but speak a speech (that is) just.

٣٢- يٰنِسَآءَ النَّبِيِّ
لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ
فَلَا تَخْضَعْنَ بِالْقَوْلِ
فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ
وَّقُلْنَ قَوْلًا مَّعْرُوْفًا ○

(verse 28). Thus separation, if at all, could only be by the Holy Prophet himself. He had given the option and, in case of acceptance of the offer, the Holy Prophet was to separate them with a handsome separation.

For more details regarding *Takhayyur,* see the Major Work, *ibid.,* Vol. XI, pp. 257-58).

3. It may be noted that the wives of the Holy Prophet were all extremely pious, God-fearing, and no evil, of any nature, could ever be expected or imagined from them. In fact, the idea underlying this verse was to make them realise that in the Islamic society their status was (and is) higher than any other woman, and accordingly their obligations and responsibilities were also exceedingly delicate and morally unimpeachable status and dignity. In this connection it may be noted that a similar statement also appears in the Holy Qur'an for the Holy Prophet himself in verse 65 of Chapter 39 (*Zumar*) in which it is said: "If you associate any partner with Allah, your deeds will certainly come to nothing and you will surely be of the losers". Obviously there was no question of indulgence in *Shirk* by the Holy Prophet on any account whatsoever. Actually through him a warning was given to the people in general that *Shirk* or associating deities etc., with Allah is an unpardonably heinous crime and they must keep themselves far from it (Tafheemul Quran, *ibid.,* 43).

4. As Abdullah Yusuf Ali puts it, "the Prophet's Consorts were not like ordinary women, nor was their marriage an ordinary marriage, in which only personal or social considerations enter. They had a special position and special responsibilities, in the matter of guiding and instructing women who came into the fold of Islam (Vol. II, Note 3712).

After speaking of the high status of the consorts of the Holy Prophet, Qur'an, in verses 32 to 34 gives certain commands for them. In this connection it may be noted that the address in these verses is directly to the consorts (wives) of the Holy Prophet, which is indicative of the truth that these holy personages are regarded as models of Qur'anic virtues and

Contd....

33. And stay in your houses,[6] and display not yourselves like the display of the former times

٣٣- وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

Divine postulates as far as the exclusive feminine righteous conduct is concerned. According to the learned scholars, therefore, these commands apply to all Muslim women. The reason for address to the wives of the Holy Prophet is clearly to emphasise the fact that, as being the first to observe these commands, they would serve as models for the rest of the Muslim women, for all times to come. This also indicates the enormity of values of these commands that women are morally and spiritually bound to observe as their religious obligation. As Abul A'ala Maududi puts it, the idea underlying these verses could not be that only the wives of the Holy Prophet should be clean of abomination, or that only they should be obedient to Allah and His Worthy Prophet, or that they alone should establish the prayer or pay the poor-rate. For obvious reasons this could not be the idea. The commands relating to stay in the houses and shun display of adornments, and to refrain from talking to strangers in soft tone, etc., are equally or even more compulsorily applicable to all Muslim women. Further, the phrase "you are not like any of the (other) women", appearing in verse 32, does not, in the least, mean that while, the consorts of the Holy Prophet should observe privacy, the Muslim women are free to mix up with strangers, and deal with them in any manner they like (Tafheemul Quran, *ibid.,* 46).

5. This lays a check by implication and ordinance relating to the manner of speech by Muslim women. It may be noted that very often the manner of female speech acts as lever to excite passion in man, and he is driven to a state of animal carnality in merely being attracted by a soft female voice (Maajid, Vol. II, Part XXII, Note 8).

Thus in order to avoid indecency and sexual stimulation between the opposite sexes, and to promote purity of the heart and maintain chastity, Qur'an prohibits Muslim women to speak in soft tone to strangers. In this connection, it may also to be noted that the Holy Qur'an prohibits the striking of feet by a Muslim woman while 'walking' (*Noor,* 24:31). It is for this very reason that a Muslim woman is not permitted to call *Azaan* for the prayers, and, if she is offering the prayer in company, behind an Imam, and the Imam commits a mistake in the prayer, she is not permitted to say *Subhan-Allah,* as the men do, to remind him of his mistake; instead, she has only to strike one hand on the other, and the Imam would be warned of his mistake (Tirmizi).

In view of this, there remains no room at all for a Muslim woman to come on the stage to act, sing, or dance, before the public. She must not accept any profession or vocation in which she may have to mix with men or with strangers (see Tafheemul Quran, *ibid.,* 47).

After imposing the condition of not being soft in speech with strangers, in the concluding words of verse 32, permission is given to talk, if unavoidable, with express intention to speak only the *Qaulan Maroof,* or the speech which is just and precise, to the extent of need only, and keeping in view that it should not be soft, creating evil desire in the heart of the hearer.

6. As noted by Hafiz Abu Bakr Bazzaar on the authority of Hazrat Anas, when a woman enquired from the Holy Prophet as to what they should do, so as to get the blessings equivalent to the *Mujaahideen* (or the Fighters in the Way of Allah), the Holy Prophet told her, "whoever of you stays in her home, will get the reward of deeds as of those who fight in the Way of Allah", meaning thereby that the women should stay in their homes, and perform their duties, and make their men free from the thoughts of the safety and maintenance of the household

of Ignorance,[7] and keep up prayer, and pay the poor-rate and obey Allah and His Apostle:[8]

وَأَقِمْنَ الصَّلٰوةَ وَاٰتِيْنَ الزَّكٰوةَ وَاَطِعْنَ

as well as care of the children. If they do so, then it is obvious that they also got the blessing of taking part in the *Jihaad* or fighting in the Way of Allah (Tafheemul Quran, *ibid.,* 48).

Here it may be noted that Islam enjoins strict isolation of its women-folk, which is not without parallel or precedent in the teachings of the ancient Prophets of Israel. "The women had indeed in the innermost part of the house their own appartments to which access was not permitted to men, or, in the case of wealthy people or people of rank, they had a separate house to themselves" ("Encyclopaedia Biblica", by Cheyne and Blocky C. 2946). The rule was also observed, at any rate, in regard to the public worship, by the Jews and early Christians. "In the early Church the women were always separated from the men in public worship ... the practice may probably have come into the Christian Church without any formal enactment from the usages of Jewish worship, in which the women were (and are to this day) separated from the men ("Dictionary of Christian Antiquities," by Smith and Cheetham, Vol. II, p. 1891) (Maajid, *ibid.,* 10).

7. Muslim women are strictly warned against adorning themselves with their finery and going abroad into the streets to show themselves to the men. Note that the condition of woman in pagan Arabia closely resembled that of her sister in the West today. Indecent exposure of parts of her body was as common in the streets of Makka and Medinah as it is today in the electrified centres of modern civilization, *Aljahilia* denotes the time or state of paganism that preceded the advent of the Holy Prophet – a way of life that is reasserting itself in the West. And there can be little doubt that this new paganism is far more licentious than its ancient variety" (Maajid, *ibid.,* 11 and 12).

It may, however, be noted that Qur'an does not totally ban the coming out of the Muslim women from their houses. They can certainly come out subject to the commands contained in verses 59 and 60 of this Chapter (which we shall discuss later). Further, according to a Tradition, the Holy Prophet addressed his wives saying, "you are permitted to go out in case of needs" (Muslim). Further, the Holy Prophet himself used to take his wives for the performance of *Hajj* and *Umrah,* and also while going to fight against the enemy in the battle-field. There is also no doubt that the wives of the Holy Prophet, at times, visited their parents and relatives, for the purpose of inquiring about their health or to offer condolence in case of death of relatives of the Holy Prophet; they were also permitted to go to the mosque to offer the prayers. Even, after the passing away of the Holy Prophet, his wives Hazrat Saudah and Hazrat Zainab binte Jahash used to go for the performance of *Hajj* and *Umrah,* and Hazrat Umar and Hazrat Usman used to depute Companions of the Holy Prophet to look after the Mothers of the Believers during their journey for *Hajj* and *Umrah* (Ma'ariful Quran, Vol. VII, pp. 133-134).

8. Then there are three more commands given in verse 33, viz., to establish prayer, to pay the poor-rate, and to obey Allah and His Apostle, the Holy Prophet Muhammad (ﷺ). The idea of specifically mentioning these commands here, in the sequence of events, appear to be that the wives of the Holy Prophet in particular and the Muslim women in general should observe these commands within the four walls of their own houses while the Holy Prophet himself and the believers in general were to observe them in the open public.

Another idea underlying it seems to be that, inspite of having a unique and high status

Allah only wishes to keep off the uncleanness from you, O People of the Household[9] and to purify you with a thorough purification.[10]

اللّٰهَ وَرَسُوْلَهٗ ؕ
اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ
اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا ۝

34. And recite what is rehearsed to you in your Homes, of the Signs (Messages) of Allah and (His) Wisdom.[11] Surely Allah is ever Knower of subtleties, Aware.

۳۴- وَاذْكُرْنَ مَا يُتْلٰى فِيْ
بُيُوْتِكُنَّ مِنْ اٰيٰتِ اللّٰهِ وَالْحِكْمَةِ ؕ
اِنَّ اللّٰهَ كَانَ لَطِيْفًا خَبِيْرًا ۝

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among the women, the wives of the Holy Prophet were not exempt from keeping up of prayer, payment of poor-rate, and obedience to Allah and His Apostle. The emphasis on the observance of these commands, as an imperative obligation even for the revered wives of the Holy Prophet, establishes its obligatory or compulsory enforcement for all the believing women and men in the world, without any exception to any class, clan or creed. Further, these commands immediately after the commands not to be soft in speech, stay in the houses, and display not themselves, as a natural corollary imply that, instead of following the pattern by the women of the Days of *Jaahiliyah* they were to establish a new set up of Islamic Society as its pioneers, which had its own values and norms quite distinct and apart from the 'practices of the Days of ignorance'.

9. On account of the change of pronoun to *Kum* (denoting masculine gender) twice in the concluding part of verse 33 in the words *Ankumur* and *Yutahhirakum*, from the earlier usage of feminine gender *Kunna* in the verse, it is contended, particularly by the Shia scholars, that this part of the verse containing the phrase *Ahlal Bait* does not refer to the wives of the Holy Prophet, and they are accordingly excluded from the definition of *Ahlal Bait,* i.e. People of the House. The view, however, is not correct because according to the learned scholars, the word *Ankum* (from you all) is 'inclusive of both masculine as well as feminine gender, referring in this case, to the members of the family or the members of the House. Same is the view of Abdullah Yusuf Ali, who says: "the statement in this clause (verse 33) is now more general, including besides the consorts (wives) the whole family of the Holy Prophet namely Hazrat Fatima, the daughter, Hazrat Ali the son-in-law, and their sons Hasan and Hussain, the beloved grandsons of the Holy Prophet. The masculine gender is used generally, in speaking of mixed assembly of men and women (Vol. II, Note 3715). (For further detailed discussion, see Tafheemul Quran, Vol. IV, Chapter 33, Note 50; Ziaul Quran, Vol. IV, Chapter 33, Note 63; Ma'ariful Quran, Vol. VII, pp. 139-140).

10. In this statement, it is also to be noted that there is no declaration of immunity from sin or impurity as some scholars contend. The statement simply is that "if you follow the commands given in these verses, you will be purified from uncleanness with thorough purification", meaning thereby that no stigma of previous lapses if any (including those of pre-Islamic days) will be left visible. Similar statement has also been made by the Holy Qur'an in verse 6 of Chapter 5 (*Maa'idah*) regarding the believers in general saying, "He (Allah) wishes to purify you, and that He may complete His favours on you" (Tafheemul Quran, *ibid.,* 50).

11. Here again it must be emphasised that although the verse is addressed to the wives

SECTION 5[1]

35. Surely the Muslim men and the Muslim women, and the believing men and the believing women, and the devout men and the devout women, and the truthful men and the truthful women, and the patient men and the patient women, and the

٣٥- إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَ
الصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَ
الصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَ

of the Holy Prophet as a continuum of preceeding verses, the underlying idea is to instruct and enlighten the believing women (and men) at large that they must not overlook this important obligation in the midst of their multifarious household (or other) activities. It is only through this voluntary spiritualising observance of Divine Commands that their betterment in the world and the Hereafter shall be assured.

The word *Wazkurna,* in verse 34, carries two different aspects of the same process, (1) to remember and (2) to narrate (recite). According to the first meaning, the significance is that they should remember the Message of Allah, i.e. the Holy Qur'an, with due reflection on its "Wisdom". The word "Wisdom", according to some learned scholars signifies the Traditions of the Holy Prophet. In this sense, the Command is to remember (recite) the Qur'an and the Traditions. According to the latter interpretation the command is to narrate or recite whatever they got in the form of Qur'an revealed to the Holy Prophet, as well as in the form of his sayings and deeds or the Traditions, to the believers, at large. Thus the wives of the Holy Prophet were entrusted with the duty of imparting the knowledge of Qur'an and *Sunnah* to the believers (priority being given to the believing women on whose shoulders rests the responsibility of rearing and bringing up their children according to the Islamic tenets (Tafheemul Quran, *ibid.,* 51; Ma'ariful Quran, Vol. VII, pp. 141-142).

From this verse it is clear that the safeguard of the Traditions of the Holy Prophet, and imparting their knowledge, is also necessary for the believers along with the safeguard and imparting of the knowledge and wisdom of the Holy Qur'an (Ma'ariful Quran, Vol. VII, pp. 141-142).

1. In continuation of the commands given to the wives of the Holy Prophet (in particular, and the believing women in general) in the previous Section, in respect of their domestic and religious obligations, Section 5 starts with the promise of a great reward for those believing men and women who possess the attributes of righteousness. This Section also makes a reference to the divorce of Hazrat Zainab by Hazrat Zaid and her re-marriage to the Holy Prophet. Lastly, there is declaration of the Finality of Prophethood on the Holy Prophet Muhammad (ﷺ).

Section 5 consists of 6 verses i.e. verses 35 to 40. Verse 35 contains a promise of grand reward for the righteous men and women among the believers who possess specific attributes of faith and practice. In this verse it is said: Surely the Muslim men and the Muslim women, and the believing men and the believing women, and the devout men and the devout women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women, and the alms-giving men and the alms-giving women, and the fasting men and the fasting women, and the men who guard their chastity and the women

humble men and the humble women, and the alms-giving men and the alms-giving women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard (their chastity), and the men who remember Allah much and the women who remember Allah – for them Allah has prepared forgiveness and great reward.[2]

الْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقٰتِ وَالصَّآئِمِيْنَ
وَالصّٰٓئِمٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ وَ
الْحٰفِظٰتِ وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰكِرٰتِ ۙ
اَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّاَجْرًا عَظِيْمًا ۝

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who guard (their chastity), and the men who remember Allah much and the women who remember Allah (much): for them Allah has prepared forgiveness and great reward.

Verses 36 to 40 refer to the divorce of Hazrat Zainab by Hazrat Zaid and her re-marriage to the Holy Prophet under the Command of Allah, in order to set at naught and remove the long standing barrier in respect of re-marriage of adopted son's divorced wife. There is also the Divine Declaration that the Holy Prophet is the Seal of Prophets (The Last Prophet of Allah). In these verses it is said: And it is not befitting for a believing man and a believing woman that when Allah and His Apostle have decided a matter, they should have any option about their decision; whoever disobeys Allah and his Apostle, he surely strays with a manifest straying. And (remember) when you said to him on whom Allah had conferred favour and on whom you (also) had conferred favour: keep your wife to yourself and fear Allah: and you concealed in your heart what Allah was about to make manifest, and you feared the people, and Allah had a greater right that you should fear Him. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We gave her in marriage to you, so that there should be no blame for the believers in (matter of) marriage with the (divorced) wives of their adopted sons, when the latter have dissolved (their marriage) with them with the necessary formality and the Command of Allah must be fulfilled. No blame there is upon the Prophet in that which Allah has decreed for him. Such has been the practice of Allah in respect to those who have gone before; and the Command of Allah is a Decree determined, (for) those who preach the Messages of Allah, and fear Him, and fear none but Allah; and enough is Allah to call (men) to account. Muhammad (ﷺ) is not the father of any of your men, but (he is) the Apostle of Allah, and the Seal of the Prophets; and Allah is Knower of all things.

2. This verse refers to a number of virtues for both the men and the women, namely: (1) Faith, hope, and trust in God, and in His benevolent government of the world; (2) devotion and service in practical life; (3) love and practice of truth, in thought and intention, word and deed; (4) patience and constancy, in suffering and in right endeavour; (5) humility, the avoidance of an attitude of arrogance and superiority; (6) charity, i.e. help to the poor and unfortunate, once in life, a special virtue arising out of the general duty of service; (7) self-denial, typically in food, but generally in all appetites; (8) chastity, purity in sex life, purity in motive thought, word, and deed; and (9) constant attention to God's Message, and cultivation of the desire to get nearer to God (Yusuf Ali, Vol. II, Note 3720); and the "the chief stress is laid on the fact that the virtues specified are as necessary to women as to men. Both sexes have spiritual as well as human rights

36. And it is not befitting for a believing man nor a believing woman that when Allah and His Apostle have decided a matter, they should have any option (about their decision) in their affair; whoever disobeys Allah and His Apostle, he surely strays with a manifest straying.[3]

٣٦- وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ
إِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗٓ أَمْرًا
أَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ؕ
وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ
فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ۝

37. And (remember) when you said to him on whom Allah had conferred favour and on whom you (also) had conferred favour:[4]

٣٧- وَإِذْ تَقُوْلُ لِلَّذِيْٓ
أَنْعَمَ اللّٰهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ

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and duties in an equal degree, and the future (reward) of the Hereafter, viz., Spiritual Bliss, is provided for the one as for the other" (Yusuf Ali, Vol. II, Note 3719).

3. According to Hazrat Abdullah bin Abbas, Mujahid, Qatadah, Ikramah and Muqatil bin Hayyan, when the Holy Prophet made an offer of marriage of Hazrat Zaid with Hazrat Zainab, her relations did not approve it. Hazrat Zainab said, "I am superior to him in race and by descent". According to Ibne Sa'd, she had said: I do not like him for myself: I am the daughter of a Quraish. Similar disapproval was also shown by her brother Abdullah bin Jahash. This was on account of the fact that Hazrat Zaid was a freed slave of the Holy Prophet, while Hazrat Zainab was the daughter of Umaimah binte Abdul Muttalib, the paternal aunt of the Holy Prophet and, therefore, the marriage of a girl of such a status with a freed slave was disliked by all concerned people. It was on this occasion that verse 36 was revealed. On the revelation of this verse, Hazrat Zainab and all her relations submitted to the offer made by the Holy Prophet, and accordingly the Holy Prophet performed the *Nikah,* and himself paid the dower of ten Dinars and fifty Dirhams, and also gave clothes and other household things (Tafheemul Quran, Vol. IV, Chapter 33, Note 66).

It may be noted that although this verse was revealed on a particular occasion, yet the principle contained in this verse is of general application, and according to it when a decision is given by Allah and His Messenger, no believer has any say in the matter (*ibid.*).

4. It may be noted that Zaid belonged to the Tribe of Kalb and was taken prisoner in childhood and sold as a slave at Mecca. He was the son of one Haarisah bin Sharaheel, and his mother So'da Shaiba binte Sa'labah was of the tribe of Bani Ma'n – a branch of the Tay tribe. At the age of eight years he was in journey with his mother, when their caravan was attacked by the people of Bani Qain bin Jasr who took Zaid as a prisoner. Then he was sold in the Fair of Ukaaz near Taif at the hands of Hakeem bin Hizaam, a nephew of Hazrat Khadijah. He brought and entrusted him to her, and she offered him for service to the Holy Prophet. After some years, when he was of the age of fifteen, his father and uncle came to Medinah in search of him, and, on knowing about him, came to the Holy Prophet and offered the ransom for his return. The Holy Prophet left it to the wish of the child, and agreed to free him without ransom if he so wished. Zaid, however, refused to return and preferred to live in the service of

Keep your wife to yourself and fear Allah: and you concealed in your heart what Allah was about to make manifest,[5] and you feared the people, and Allah has a greater right that you should fear Him. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We gave her in marriage to you, so that there should be no blame for the believers in (matter of) marriage with the (divorced) wives of their adopted sons, when the latter have dissolved (their marriage) with them with the necessary formality, and the Command of Allah must be fulfilled.[6]

أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللّٰهَ
وَتُخْفِي فِي نَفْسِكَ مَا اللّٰهُ مُبْدِيهِ
وَتَخْشَى النَّاسَ ۚ
وَاللّٰهُ أَحَقُّ أَنْ تَخْشٰهُ ۖ
فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا
زَوَّجْنٰكَهَا
لِكَيْ لَا
يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ
فِي أَزْوَاجِ أَدْعِيَائِهِمْ
إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۚ
وَكَانَ أَمْرُ اللّٰهِ مَفْعُولًا ○

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the Holy Prophet to which his father and uncle also agreed. Then the Holy Prophet declared him to be his adopted son and from that day he was known as Zaid bin Muhammad (ﷺ). All this happened before the declaration of Prophethood by the Holy Prophet, and when the Holy Prophet declared his Prophethood, Hazrat Khadijah, Hazrat Ali, Hazrat Zaid, and Hazrat Abu Bakr were among the first four to accept the Faith at his hands. At that time his age was 30 years. Hazrat Zainab was married to him in the fourth year of Hijrah (Tafheemul Quran, *ibid.,* 68). All this has been referred to as the favour of Allah and the Holy Prophet on Hazrat Zaid in verse 37.

5. Hazrat Imam Zain-ul-Aabideen, son of Hazrat Imam Hussain, son of Hazrat Ali has said that Allah the Almighty had revealed to the Holy Prophet that Hazrat Zaid would divorce Hazrat Zainab, and thereafter the Holy Prophet would himself take her in marriage (Roohul Ma'ani, and Qurtabi) (Ziaul Quran, *ibid.,* 65). However, when Hazrat Zaid himself showed his intention to divorce Hazrat Zainab, because there was no good relations between them, the Holy Prophet asked him not to divorce her. The Holy Prophet had indeed thought that, after his marriage with Hazrat Zainab, the hypocrites and the non-believers would certainly raise a propaganda campaign because it would amount to finishing a long standing custom of theirs, according to which the pagan society did not permit the re-marriage of the divorcee or widow of an adopted son with the adopting father (Ibne Jareer, and Ibne Kaseer, with reference to Ibne Abi Haatim, Ma'ariful Quran, Vol. VII, pp. 153-154).

6. The subsequent marriage of Hazrat Zainab was certainly a revolutionary step making it clear that all such practices of the Days of Ignorance which ran counter to the law of nature were soon to be trampled to make the life worth-living without unreasonable barriers. This, in

38. No blame there is upon the Prophet in that which Allah has decreed for him. Such has been the Practice of Allah in respect to those who have gone before; and the Command of Allah is a Decree determined.

٣٨- مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ
فِيمَا فَرَضَ اللّٰهُ لَهٗ ؕ
سُنَّةَ اللّٰهِ فِي الَّذِيْنَ خَلَوْا مِنْ قَبْلُ ؕ
وَكَانَ اَمْرُ اللّٰهِ قَدَرًا مَّقْدُوْرَا ۙ

39. (For) those who preach the Messages of Allah, and fear Him, and fear none but Allah; and enough is Allah to call (men) to account.

٣٩- الَّذِيْنَ يُبَلِّغُوْنَ رِسٰلٰتِ اللّٰهِ وَيَخْشَوْنَهٗ
وَلَا يَخْشَوْنَ اَحَدًا اِلَّا اللّٰهَ ؕ
وَكَفٰى بِاللّٰهِ حَسِيْبًا ۝

40. Muhammad (ﷺ) is not the father of any of your men, but (he is) the Apostle of Allah, and the Seal of the Prophets; and Allah is Knower of all things.[7]

٤٠- مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ
وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ؕ
وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ۝ ع

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a sense, is the spirit of Qur'anic postulate in verse 37. It was on account of this Divine Command (of far reaching significance in the conjugal life of the believers) that the Holy Prophet married Hazrat Zainab. This was with a view to uproot the baseless custom of the pagan Arabs not to marry with the divorcees or widows of their adopted sons. The Holy Qur'an has categorically declared in verse 4 of this Chapter that "Allah has not made your adopted sons, your (real) sons," and as such the adopted sons do not have the status of real sons. Since the pagan custom in this respect was irrational and contrary to law of nature, it was to be finished, and as such in the concluding words of verse 37, it is said that "the Command of Allah must be fulfilled'.

7. In this verse Qur'an has made a three-fold declaration i.e. the Holy Prophet is not the father of any man among them; the Holy Prophet is the Messenger of Allah; and the Holy Prophet is the Seal of Prophets or the Last Prophet of Allah.

In order to understand these declarations it may be noted that when the Holy Prophet was wedded to Hazrat Zainab, the non-believers and the hypocrites started the mischievous propaganda that the Holy Prophet had married his own daughter-in-law. In answer, it was said that the Holy Prophet is not 'the father of any man among you', meaning thereby that Hazrat Zaid was not the real son of the Holy Prophet. This has also been declared by the Holy Qur'an in verses 4 and 5 of this very Chapter and, therefore, the objection was baseless. Here it may be pointed out that the Holy Prophet had two sons but they died during infancy. As such there was no similarity of relation even superficially with the grown-up men. However verse 40 does make distinction between the real sons and the adopted sons, who (latter) even being as dear and near as the real sons are not equal in status genealogically.

Their further objection was that even if an adopted son is not a real son, there was no need of marrying the divorcee of the adopted son with one's ownself. In answer to it, the second

SECTION 6[1]

41. O you who believe! remember Allah, with much remembrance;

٤١- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا ۙ

42. And glorify Him morning and evening.

٤٢- وَّسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ۝

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declaration was made that as the Messenger (Apostle) of Allah it was his duty as Commanded by Allah to wipe out the self-made baseless customs of the people which had no legal or moral sanction behind it. In order, therefore, to give a practical shape, he himself took steps to set up a precedent in compliance of the Divine Command so as to establish a lasting model and authority for the future generation without fear or favour. That he was the last Prophet of Allah there was none to change the established examples set by him personally. In concluding part of the verse, viz., "And Allah is Knower of All things" there is further stress on the fact that only Allah Knows why this pagan system was to be abolished through the Holy Prophet himself; He knew that since no Prophet was to come after the Holy Prophet, therefore if this practice was not finished through him, it would not be finished by anybody else (see Tafheemul Quran, *ibid.,* 77).

In this there is also a warning to the slander-mongers, and intriguers, to desist from their nefarious activities, as all their mischiefs and devices are known to Allah, since "enough is Allah to call (men) to account", they will have to suffer in this world as well as in the Hereafter.

For a detailed discussion on *Khataman Nabi'een,* i.e. the Seal of Prophets, or the Last Prophet of Allah, see the Major Work, *ibid.,* Vol. IV, pp. 284 to 311.

1. In continuation of the previous Section which, in answer to the propaganda raised by the non-believers and the hypocrites in respect of the marriage of the Holy Prophet with Hazrat Zainab, declared that the Holy Prophet is not the father of any man among the believers, and that he is the Messenger of Allah and the Seal of the Prophets (i.e. the Last Prophet of Allah), Section 6 starts with the command to the believers in general to remember Allah with much remembrance, and also gives good news of blessings for them in the Hereafter. This Section also speaks of the mission and high status of the Holy Prophet and restricts divorce by him to any of his wives.

Section 6 consists of 12 verses i.e. verses 41 to 52. Verses 41 to 44 command the believers to remember Allah with much remembrance. They speak of blessings by Allah and His angels send on to the believers. It is said: O you who believe! remember Allah with much remembrance; and glorify Him morning and evening. He it is Who sends Blessings on you, and His angels (too), that He may bring you out (the depths) of Darkness into Light: and He is Merciful to the Believers. Their salutation on the Day they meet Him will be; "Peace"! and He has prepared for them a Generous Reward.

Verses 45 to 48 speak of the mission of the Holy Prophet saying: O Prophet! surely We have sent you as a Witness, and a Bearer of Good News and as a Warner, and as one who invites (People) (to the Path of Allah by His Permission, and as a Lamp spreading Light. And give to the believers the good news that they shall have a Great Grace from Allah. And obey not (the desires of) the Unbelievers and the Hypocrites, and heed not their annoyances, and rely on Allah; and enough is Allah as a Protector.

Verse 49 relates to the divorce before consummation of marriage. It says: O you who believe!

43. He it is Who sends Blessings on you, and His angels (too)[2] that He may bring you out from (the depths of) Darkness into Light: and He is Merciful to the Believers.

٤٣- هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَٰئِكَتُهُ
لِيُخْرِجَكُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ
وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ○

44. Their salutation on the Day they meet Him will be: Peace![3] and He has prepared for them a Generous Reward.

٤٤- تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَٰمٌ ۚ
وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ○

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when you marry the believing women and then divorce them before you have touched them, you have in their case no term (*Iddat)* which you should reckon; so make provision for them and release them with a handsome release.

Verses 50 to 52 address the Holy Prophet in respect of his Consorts. In these verses it is said: O Prophet! surely We have made lawful to you your wives whom you have given their dowers and those whom your right hand possesses out, of those whom Allah has given to you as prisoners of war: and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts, who migrated (from Mecca) with you: and a believing woman who dedicates her soul to the Prophet if the Prophet desires to marry her (this is) specially for you, and not for the believers (at large): We indeed know what We have ordained for them concerning their wives and those whom their right hands possess in order that there should be no difficulty for you: and Allah is Forgiving, Merciful. You may put off (the turn of) such of them as you desire, and receive unto you such of them as you desire, And there is no blame on you if you invite one (whose turn) you have set aside. This is likelier to cool their eyes, and not let them grieve, and to keep them pleased with what you give everyone of them, and Allah knows that which is in your hearts: and Allah is Knowing, Forbearing. It is not lawful for you (O Prophet) to take (more) women (in marriage) after this, nor that you should change them for (other) wives, even though their beauty please you, except what your right hand should possess: and Allah is Watchful over all things.

2. As regards the words: He (Allah) sends Blessings to you and so do His angels, "the learned scholars are of the view that when the word *Salaat* is in reference to Allah the Almighty, then it means His Mercy for His servant; and when it has reference to the angels, it means their prayer for Mercy of Allah in favour of the servant of Allah. Thus the meaning is that when the servant of Allah remembers Allah much, and glorifies Him, and offers his prayers morning and evening, Allah the Almighty sends down His Mercy on him and His angels also pray for Divine Mercy for him. According to Hazrat Abdullah bin Abbas also, the word *Salaat* is Mercy from Allah, and prayer of 'forgiveness' from the angels (see Tafheemul Quran, Vol. IV, Chapter 33, Note 79; and Ma'ariful Quran, Vol. VII, p. 175).

3. As explained by Abul Aala Maududi, the clause, "their Salutation on the Day (when) they meet Him will be "Peace", either means that Allah the Almighty will Himself welcome the believers with Salutation as it is clear from verse 58 of Chapter 36 (*Yaseen*) in which it is said 'Peace' will be the Word from Merciful Lord'; or it means that the angels will salute them, as it is clear from verse 32 of Chapter 16 (*Nehl*) in which it is said: those whose souls

45. O Prophet! surely We have sent you as a Witness, and a Bearer of Good News and a Warner,

٤٥- يَاأَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ
شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝

46. And as one who invite (People) to (the Path of) Allah by His Permission, and as a Lamp, spreading Light.[4]

٤٦- وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ
وَسِرَاجًا مُنِيرًا ۝

47. And give to the believers the good news that they shall have a Great Grace from Allah.

٤٧- وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ
لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا ۝

48. And obey not (the desires of) the Unbelievers and the Hypocrites, and heed not their annoyances, and rely on Allah; and enough is Allah as Protector.

٤٨- وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ
وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ
وَكَفَى بِاللَّهِ وَكِيلًا ۝

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the angels take in a state of purity, saying "Peace be on you: enter the Paradise for the good which you did (in the world)", or it means that the believers will themselves salute each other, as it is clear from verse 10 of Chapter 10 (*Yunus*) in which it is said: their call (invitation) in the Paradise will be: Glory be to You, O Allah! and "Peace" will be their Greetings therein, and the close (end) of their prayer will be: Praise be to Allah, the Charisher and Sustainer of the Worlds" (Tafheemul Quran, *ibid.*, 80).

4. Verses 45 and 46 show that "the Holy Prophet Muhammad (ﷺ) was sent by God in five capacities. Three are mentioned in verse 45, viz., (1) He comes as a Witness to all men about the spiritual truths which had been obscured by ignorance or superstition, or by the dust of sectarian controversy. He did not come to establish a new religion or sect. He came to teach Religion. He is also a Witness of God about men's doings and how they receive God's Message, (2) He comes as a bearer of the Glad Tidings of the Mercy of God. No matter how far men may have transgressed, they have hope if they believe, repent, and live a good life; (3) He also comes as a Warner to those who are heedless. This life will not last. There is a future life, and that is all important. The two other capacities in which the Prophet was sent are specified in verse 46, viz.; (4) He comes as one who has a right to invite all men to repentance and the forgiveness of sins: but he does this, not of his own authority, but by the permission and authority given to him by God. This is said lest people may deify the Prophet as they did with other Prophets before him. The personal responsibility of each individual remains, but the Prophet can lead him on to the Right and help him; and (5) The Prophet also comes as a light-giving sun to illuminate the whole world. The comparison is apt. When the sun appears

49. O you who believe! when you marry the believing women, and then divorce them before you have touched them, you have in their case no term (*Iddat*) which you should reckon; so make provision for them and release them with a handsome release.[5]

٤٩- يَاأَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ
ثُمَّ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ
فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا
فَمَتِّعُوهُنَّ
وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ○

50. O Prophet! surely We have made lawful to you your wives when you have given their dowers; and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war: and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts, who migrated (from Mecca) with you; and a believing woman who dedicates

٥٠- يَاأَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ
أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ
وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ
وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّاتِكَ
وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي
هَاجَرْنَ مَعَكَ
وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا
لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا

all the lesser lights pale before his light. And the message of Islam, i.e. of the Universal Religion, is to diffuse light everywhere" (Yusuf Ali, Vol. II, Note. 3735). For a detailed discussion, see the Major Work, *ibid.,* Vol. XI, pp. 319 to 322.

5. It is said that when the limit of four wives at a time was imposed, the believers having more than four wives had to divorce the remaining ones and in doing so they perhaps chose to divorce those first whom they had married but had not cohabited with them. Therefore, the question arose whether the wives who were divorced by their husbands before actual cohabitation, were or were not to undergo the period of i.e. the period restricting re-marriage before the expiry of three months from the date of divorce. In answer to that question in verse 49 it was provided that wives divorced by their husbands before actual cohabitation were not to undergo the *Iddat,* and their husbands were further commanded to make provision for them and set them free in a goodly manner (see Ma'ariful Quran, Vol. VII, p. 180, Tadabbure Quran, Vol. V, pp. 252-253).

For the various legal issues which arise out of verse 49, see the Major Work, *ibid.,* Vol. XI, pp. 322 to 324.

her soul to the Prophet; if the Prophet desires to marry her – (this is) specially for you, and not for the believers (at large): We indeed Know what We have ordained for them concerning their wives and those whom their right hands possess in order that there should be no difficulty for you: and Allah is Forgiving, Merciful.[6]

خَالِصَةً لَّكَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ؕ
قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِيْٓ اَزْوَاجِهِمْ
وَمَا مَلَكَتْ اَيْمَانُهُمْ
لِكَيْلَا يَكُوْنَ عَلَيْكَ حَرَجٌ ؕ
وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ○

51. You may put off (or turn of) such of them as you desire, and receive unto you such of them as you desire, and there is no blame on you if you invite one whom (whose turn) you have set aside. This is likelier to cool their eyes, and not let them grieve, and to keep them pleased with what you give every one of them, and Allah knows that which is in your hearts: and Allah is Knowing, Forbearing.

۵۱- تُرْجِيْ مَنْ تَشَآءُ مِنْهُنَّ
وَتُـْٔوِيْٓ اِلَيْكَ مَنْ تَشَآءُ ؕ وَمَنِ ابْتَغَيْتَ
مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ؕ
ذٰلِكَ اَدْنٰٓى اَنْ تَقَرَّ اَعْيُنُهُنَّ
وَلَا يَحْزَنَّ وَيَرْضَيْنَ
بِمَآ اٰتَيْتَهُنَّ كُلُّهُنَّ ؕ
وَاللّٰهُ يَعْلَمُ مَا فِيْ قُلُوْبِكُمْ ؕ
وَكَانَ اللّٰهُ عَلِيْمًا حَلِيْمًا ○

52. It is not lawful for you (O Prophet!) to take (more) (in marriage) after this, nor that you should change them for (other) wives, even though their beauty please you, except what your right hand should possess: and Allah is Watchful over all things.

۵۲- لَا يَحِلُّ لَكَ النِّسَآءُ مِنْۢ بَعْدُ
وَلَآ اَنْ تَبَدَّلَ بِهِنَّ مِنْ اَزْوَاجٍ
وَّلَوْ اَعْجَبَكَ حُسْنُهُنَّ
اِلَّا مَا مَلَكَتْ يَمِيْنُكَ ؕ
وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ رَّقِيْبًا ○ ع

6. Verses 50 to 52 relate to the marriages of the Holy Prophet. For a detailed discussion on this subject, see the Major Work, *ibid.*, Vol. XI, pp. 324 to 335.

SECTION 7[1]

53. O you who believe! do not enter the houses of the (Holy) Prophet except when leave is given to you for a meal, without waiting for its preparation; but when you are invited, then enter, and when you have taken the food, then disperse, without

٥٣- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا
بُيُوْتَ النَّبِيِّ اِلَّآ اَنْ يُّؤْذَنَ لَكُمْ اِلٰى
طَعَامٍ غَيْرَ نٰظِرِيْنَ اِنٰىهُ
وَلٰكِنْ اِذَا دُعِيْتُمْ فَادْخُلُوْا
فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا

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1. After giving special commands for the Holy Prophet in respect of his disposition towards his wives in the previous Section, Qur'an, in Section 7, proceeds to lay down the principles for the respect and observance of privacy of the house-hold of the Holy Prophet in particular, and those of the Muslims in general. It also prohibits the believers from (even thinking of) marrying the wives of the Holy Prophet after him at any time. There is command to the believers to send Blessings and Salutations to the Holy Prophet. There is also curse for those who annoy Allah and His Messenger and the Believers.

Section 7 consists of 6 verses i.e. verses 53 to 58. Verse 53 contains the rules of conduct in respect of safeguard and dignity of the domestic life of the Holy Prophet in particular and that of the believers in general. It also contains a prohibition to ever marry the wives of the Holy Prophet after him. In this verse it is said: O you who believe! do not enter the houses of the (Holy) Prophet except when leave is given to you for a meal, without waiting for its preparation; but when you are invited, then enter, and when you have taken the food, then disperse without lingering for familiar talk. Surely this annoys the Prophet; he is shy of asking you to go but Allah is not shy of (telling you) the Truth. And when you (O believers) ask of them (i.e. wives of the Holy Prophet) for anything you want, ask it of them from behind the curtain: this is purer for your hearts and (for) their hearts: And it is not right for you that you should annoy the Apostle of Allah, or that you should marry his widows after him at any time. Surely this is an enormity in the Sight of Allah.

In verse 54 it is said: whether you reveal any thing or conceal it, verily Allah is Knower of all things.

In verse 55 it is said there is no blame on them (i.e. the wives of the Holy Prophet and the believing women (if they appear) before their fathers or their sons, or their brothers or their brothers' sons, or their sisters' sons, or their women, or what their right hands possess: fear Allah surely Allah is Witness to all things.

In verse 56 there is command for believers to send Blessings and Salutations to the Holy Prophet. In this verse it is said: Surely Allah and His angels send blessings on the (Holy) Prophet: O you who believe! send your Blessings on him, and offer Salutation (to him) with a (befitting) Salutation.

Verses 57 and 58 speak of the curse on those who annoy Allah and His Apostle and the believers. It is said: Surely those who annoy Allah and His Apostle, Allah has cursed them in this world and in the Hereafter, and He has prepared for them humiliating punishment. And those who annoy the believing men and the believing women without their earning it (or undeservedly), bear (on themselves) a calumny and glaring sin.

lingering for familiar talk. Surely this annoys the Prophet: He is shy of asking you to go but Allah is not shy (telling you) the truth.[2] And when you (O believers) ask of them (i.e. wives of the Holy Prophet) for anything you want, ask it of them from behind the curtain:[3] this is purer for your hearts and (for) their hearts: And it is not right for you that you should annoy[4] the Apostle of Allah, or that you should marry his widows after him at any time. Surely this is an enormity in the Sight of Allah.[5]

وَلَا مُسْتَأْنِسِيْنَ لِحَدِيْثٍ ؕ
إِنَّ ذٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيٖ
مِنْكُمْ ۖ وَاللّٰهُ لَا يَسْتَحْيٖ مِنَ الْحَقِّ ؕ
وَإِذَا سَأَلْتُمُوْهُنَّ مَتَاعًا
فَسْئَلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ ؕ
ذٰلِكُمْ أَطْهَرُ لِقُلُوْبِكُمْ وَقُلُوْبِهِنَّ ؕ
وَمَا كَانَ لَكُمْ
أَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ
وَلَآ أَنْ تَنْكِحُوْٓا أَزْوَاجَهٗ مِنْ بَعْدِهٖٓ أَبَدًا ؕ
إِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ○

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2. It is said that, after his marriage with Hazrat Zainab binte Jahash, the Holy Prophet invited his Companions to his *Valima* Feast. The invitees attended the valima, and with due decorum they took the meal. All of them left excepting three persons who purposely lingered on gossiping with one another for a length of time. The house was small and on account of their prolonged stay the Holy Prophet felt annoyed, but he felt shy to ask them to leave. Finding no signs of these idle-talkers vacating the room, he went to the houses of his other wives, and when he returned after some time, he saw that they were still sitting there. The Holy Prophet again went out. Then those three persons realised their folly and left (Naimuddin, *ibid.,* 133). It was on that occasion that verse 53 was revealed, which laid down the rules of conduct for maintenance of the privacy of the household of the Holy Prophet in particular, and the believers in general. Side by side, this verse also imposed (with latent sternness) prohibition of remarriage of the wives of the Holy Prophet, at any time, after him.

3. As reported by Bukhari, on the authority of Hazrat Anas, once Hazrat Umar said to the Holy Prophet, good as well as bad people come to you; it would be better if you command your wives to observe privacy (*Hijab*). It was on this that this particular command was revealed in verse 53 (Ma'ariful Quran, Vol. VII, p. 201); (also see Tafheemul Quran, Vol. IV, Chapter 33, Note 98).

After the revelation of this verse, curtains were drawn at the doors of the houses of the wives of the Holy Prophet and, following it, the believers also hung curtains on their houses. From this it is clear that, according to the Islamic *Shariah,* there is no room for any promiscuous society where stranger men and women mix up freely as was the custom among the Pagan Arabs and as what we see in the non-believing society of the day.

4. The word *Tu'zu,* appearing in the first part of this command, is derived from *Aza,* which means "to cause injury, insult, ill-treatment by slander or unseemly conduct or hurt the

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54. Whether you reveal anything or conceal it, verily Allah is Knower of all things.

٥٤-إِن تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ
فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ○

55. There is no blame on them (i.e. wives of the Holy Prophet if they appear) before their fathers, their sons, or their brothers, or their brothers' sons, or their sisters' sons,[6] or their women,[7] or what their right hands possess: and fear Allah: surely Allah is Witness to all things.

٥٥-لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ
وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ
وَلَا أَبْنَاءِ إِخْوَانِهِنَّ وَلَا أَبْنَاءِ أَخَوَاتِهِنَّ
وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ
وَاتَّقِينَ اللَّهَ
إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ○

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feelings of someone". Accordingly, all sorts of misbehaviour, and deeds which could cause annoyance to the Holy Prophet, were prohibited. Later, the believers were also commanded to observe these rules of conduct in their inter-personal life.

5. The reasons for this special command, according to learned scholars, are manifold; firstly, as Qur'an specifically declares, the wives of the Holy Prophet are Mothers of the Believers and as the Mothers of the Believers (*Ummat*) they are more sacrosanct and dignified in all respects than the mother of an individual of any class. If ordinary mothers are prohibited to be married to their sons, the Mothers of the Believers could not be imagined in any manner whatsoever, to be drawn into any matrimonial alliance by even the highest and the most dignified among the believers of the age. Secondly, the agreed opinion of all scholars is that the Holy Prophet as the Last Prophet of Allah continues his Mission and will do so till Etemity, notwithstanding his physical absence from the world arena, which as a natural phenomenon is to confront each and every individual in obedience to Divine Plan operating in the visible world. The Holy Prophet therefore, can not be deemed to have died in the ordinary sense, where every individual must inevitably terminate his relation with everything in the world. That is the reason why the assets left by the Holy Prophet were not distributed under law of inheritance. Accordingly, his wives also were not to be re-married after him.

Lastly, it is said in verse 53, "this is an enormity in the Sight of Allah". It means that to cause annoyance or hurt the feelings of the Holy Prophet, or even to speculate on the re-marriage of the revered wives of the Holy Prophet at any time after him, are nothing short of monstrous sins before Allah the Almighty (Ma'ariful Quran, Vol. VII, pp. 202-204).

6. According to Allama Aalusi, the categories of brothers, maternal and paternal cousins, referred to in verse 55 also include all those relations with whom the marriage of a woman is prohibited irrespective of the fact whether they are blood relations or foster relations. It is also to be noted that in this verse (verse 55) the maternal and the paternal uncles are not specifically mentioned because they are like fathers for a woman, or the reason for not mentioning them might also be that on account of the fact that since the brothers' and sisters' sons are not prohibited, the maternal and paternal uncles also are not prohibited (Roohul Ma'ani, as referred to by Tafheemul Quran, *ibid.,* 102).

7. The phrase "their women", appearing in verse 55, is held to mean all women who

56. Surely Allah and His Angels send Blessings on the (Holy) Prophet:[8] O you who believe! send your Blessings on him, and offer Salutation (to him) with a (befitting) Salutation.[9]

٥٦- إِنَّ اللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَٰٓأَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ○

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belonged to the Muslim community: other women were in the position of strangers, whom they received not so intimately, but with formality of a screen as in the case of men. This list and the wordings here in this verse may be compared with the list and the wordings appearing in verse 31 of Chapter 24 (*Noor*) which applies to all Muslim women. In the list here, husbands and husbands' relatives are not necessary to be mentioned, as we are speaking of a single household, that of the central figure in Islam; nor men-servants nor children, as there were none. In the wording, it may be noted that for the Muslim women generally, no screen or *Hijaab* (*Pardah*) is mentioned, but only a veil to cover the bosom, and modesty in dress. The screen was a special feature of honour for the Prophet's household, introduced about five or six years before his death" (Yusuf Ali, Vol. II, Note 3760).

8. The word *Salaat* with reference to Allah signifies that Allah is Merciful and Kind towards the Holy Prophet and He also praises him. According to Bukhari, Allah the Almighty praises the Holy Prophet before His Angels. Allama Aalusi says that Allah the Almighty increases the honour of the Holy Prophet mentioning him by name and by establishing his religion and his *Shariah* in this world and by accepting his intercession in the Hereafter, and granting him the *Maqaame Mahmood* (The Highly Praised Station) in the Hereafter (Ziaul Quran, Vol. IV, Chapter 33, Note 95).

With reference to the Angels, the word *Salaat* means that the Angels pray for him, and love him, and they desire high honour for him, and establishment of his religion and his *Shariah* and grant of *Maqaame Mahmood* to him in the Hereafter (*ibid.*).

9. In addition to the command of Blessings and Salutations (commonly known as *Durood-o-Salaam* or simply *Durood*) to the Holy Prophet contained in verse 56, there are a number of Traditions in which the Holy Prophet has himself commanded the believers to send *Durood* i.e. Blessings and Salutations to him. According to Hazrat Umar, the Holy Prophet has said that whoever sends *Durood* to him once, Allah the Almighty sends Salutations to him ten times and increases his honour tenfold. Similar Traditions have also been reported by Hazrat Abdullah bin Abi Talha, Hazrat Anas, Hazrat Abdullah bin Zain-ul-Aabideen, Hazrat Tufail bin Abi bin K'ab, and others (see Ziaul Quran, *ibid.,* 95).

The Holy Prophet has said, "whoever sends *Durood* to me, the angels send *Durood* to him as long as he continues sending *Durood* to me", (Ahmad and Ibne Majah), and whoever sends *Durood* to me once Allah sends *Durood* to him 10 times (Muslim): and on the Day of Judgment the one who sends *Durood* to me most will have the greater right to remain with me (Tirmizi), and that the one who does not send *Durood* to me is miser (Tirmizi) (Tafheemul Quran, *ibid.,* 107).

According to Hazrat Abu Hurairah and Hazrat Abu Saeed, the Holy Prophet has said that the assembly in which people neither remember Allah nor send Salutations to His Prophet, the assembly will be a matter of trouble for them on the Day of Judgment (*ibid.*). According to

57. Surely these who annoy Allah and His Apostle[10] – Allah has cursed them in this world and in the Hereafter, and He has prepared for them a humiliating punishment.

٥٧- إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ
لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ
وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا ○

58. And those who annoy the believing men and the believing women, without their earning it (or undeservedly), bear (oil themselves) a calumny and a glaring sin.[11]

٥٨- وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
بِغَيْرِ مَا اكْتَسَبُوا
فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ○ ع

SECTION 8[1]

59. O Prophet! say unto your wives and your daughters, and the women of the believers, that

٥٩- يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ

Hazrat Umar, the supplication or prayer in which no Salutation is sent to the Holy Prophet, is never accepted. According to Tirmizi, one day when the Holy Prophet was present, a man came and offered his prayer and straight away made supplication. The Holy Prophet said to him: "you have made haste. When you offer prayer, sit down, praise Allah, and send Salutations to me, then make supplication, and it will be accepted (Ziaul Quran, *ibid.*).

10. The annoyance of Allah consists in disobedience to His Commands and indulgence in *Kufr* and *Shirk* or unbelief and idolatry, and disregarding the *Halaal* and *Haraam,* or permissions and prohibitions, fixed by Him; and also causing harm to the Holy Prophet, is as to cause harm to Allah the Almighty (Tafheemul Quran, *ibid.,* 108).

According to a Tradition, reported by Abdur Rehman bin Mughaffil Muzni, the Holy Prophet has said, "Fear Allah in respect of my Companions, and do not make them the target of opposition or insult after me. Whoever loves them loves me, and whoever envies them envies me, and whoever causes them harm, causes harm to me, and whoever causes harm to me he actually causes harm to Allah, and whoever causes harm to Allah he will soon be taken to account by Allah" (Tirmizi).

11. The word *Bohtaan* (calumny), appearing in verse 58, implies seeking faults which are not present in any man, or cursing anybody for anything which he has actually not done, According to Abu Dawood and Tirmizi, the Holy Prophet has said that *Gheebat* (backbiting) consists in talking about a brother which does not please him. Asked even if such a thing actually exists in the man; the Holy Prophet replied, "It is *Gheebat* (or backbiting)". When asked further, if such a thing does not exist at all?, the Holy Prophet said, "then it is *Bohtaan* (calumny or slander) which is a graver sin subject to punishment in the Hereafter" (Tafheemul Quran, *ibid.,* 109).

1. In the concluding verses of the previous section, Qur'an made reference to the annoyance to the believing men and women by the non-believers and the wrong doers and gave

they should cast down their outer garments[2] over their persons (when away from home). This is most proper, that they should be known, and (thus) they will not be molested: and Allah is Forgiving, Merciful.[3]

وَنِسَآءِ الْمُؤْمِنِيْنَ
يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ ؕ
ذٰلِكَ اَدْنٰٓى اَنْ يُّعْرَفْنَ
فَلَا يُؤْذَيْنَ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝

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them warning of punishment. In continuation of it, and in order to save the Muslim women from such annoyance, Qur'an in Section 8 commands the believing women to cover themselves when coming out of their homes so that they may be recognised and remain safe from annoyance by the wrong-doers. This Section gives warning of punishment to the hypocrites and also makes reference to the unfortunate state of affairs which the non-believers will ultimately have to face on the Day of Judgment on account of their misdeeds.

Section 8 consists of 11 verses i.e. verses 59 to 69. Verse 59 contains the command to the Muslim women to cover themselves while coming out of their houses. In this verse it is said: O Prophet! Say unto your wives and your daughters, and the women of believers, that they should cast down their over-garments over their persons, (when away from home). This is most proper that they should be known, and (thus) they will not be molested, and Allah is Forgiving, Merciful.

In verses 60 to 62 there is a serious warning of punishment to the hypocrites and the wrong doers who used to annoy the Holy Prophet and his followers. In these verses it is said: Truly, if the hypocrites and those in whose hearts is a disease, and those who stir up sedition in the city, desist not, We shall certainly set you up against them: then they shall not be able to stay in it as your neighbours but for a little while. Accursed; whenever they are found they shall be seized and slain with a (relentless) slaughter. (Such has been) the dispensation of Allah with respect to those who have gone before: and you shall not find any change in the dispensation of Allah.

Verse 63 is in answer of a question by the non-believers relating to the Day of Judgment. In this verse it is said: Men ask you about the Hour (i.e. the Day of Judgment): Say: the knowledge of it is only with Allah, and what will make you understand? – perchance the Hour is nigh!

Verses 64 to 68 speak of the curses and afflictions which the non-believers will have to face on the Day of Judgment. In these verses it is said: Verily Allah has cursed the Unbelievers and has prepared for them a Blazing Fire, to dwell therein for ever: they shall not find a protector nor a helper. On the Day when their faces shall be turned upside down in the Fire, they will say: Woe to us! Would that we had obeyed Allah and obeyed the Apostle! And they will say: Our Lord! Surely we obeyed our chiefs and our great ones and they led us astray from the (right) Way. O our Lord! Give them double punishment and curse them with a great curse.

2. The word *Jalabeeb* is the plural of the word *Julbab;* which is used for an outer garment, a long gown covering the whole body or a cloak covering the neck and bosom (Yusuf Ali Vol. II, Note 3765). According to Sale, an English Commentator of the Holy Qur'an, "the original word properly signifies the large wrappers, usually of white linen; with which the

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60. Truly, if the hypocrites and those in whose hearts is a disease, and those who stir up sedition in the city, desist not, We shall certainly set you up against them: then they shall not be able to stay in it (i.e. the city) as your neighbours but for a little while.

٦٠- لَئِن لَّمْ يَنتَهِ الْمُنٰفِقُونَ وَالَّذِينَ
فِي قُلُوبِهِم مَّرَضٌ
وَالْمُرْجِفُونَ فِي الْمَدِينَةِ
لَنُغْرِيَنَّكَ بِهِمْ
ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ۝

61. Accursed; wherever they are found, they shall be seized and slain with a (relentless) slaughter.

٦١- مَّلْعُونِينَ ۖ أَيْنَمَا ثُقِفُوا
أُخِذُوا وَقُتِّلُوا تَقْتِيلًا ۝

62. (Such has been) the dispensation of Allah with respect to those who have gone before: and you shall not find any change in the dispensation of Allah.[4]

٦٢- سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ ۖ
وَلَن تَجِدَ
لِسُنَّةِ اللَّهِ تَبْدِيلًا ۝

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women in the East cover themselves from head to foot when they go abroad". According to the Arabic-English Lexicon, *Julbab* is a woman's outer wrapping garment called *Mulhifa,* or this is its primary signification, but it is metaphorically applied to other kinds of garments: or a shirt, absolutely, or one that envelops the whole body: or a garment with which the person is entirely enveloped (Maajid, Vol. II, Part XXII, Note 105).

3. Verses 59, as stated earlier, commands the wives and the daughters of the Holy Prophet and the Muslim women to fully cover themselves while coming out of their houses so that they may be distinguished from the non-believing women and remain safe from being molested by the wrong-doers. For a detailed discussion on *Purdah* see the Major Work, *ibid.,* Vol. X, pp. 81-89, and Vol. XI, pp. 342-343, 351-355 and 365-366.

4. In verses 60 to 62 there is warning of severe punishment to the hypocrites, and those in whose heart is a disease, and those who stir up sedition in the city, that if they do not desist from their wrongdoings, they will be punished.

As we have already noted in the previous discussion the hypocrites and the wrong-doers raised all sorts of propagandas against the Holy Prophet, his household and the believers in general, in order to create mis-understanding and distrust against the Holy Prophet. They also used to spread concocted and calumnious assertions against the Holy Prophet and his family in order to annoy, dishearten and embarrass the believers and create panic among them. They were, therefore, given the warning of punishment, if they continued their wrong-doing. In fact we have

63. Men ask you about the Hour: Say: the knowledge of it is only with Allah, and what will make you understand? – perchance the Hour is nigh!

٦٣- يَسْـَٔلُكَ النَّاسُ عَنِ السَّاعَةِ ۖ
قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۚ
وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ
قَرِيبًا ۝

64. Verily Allah has cursed the unbelievers and has prepared for them a Blazing Fire –

٦٤- إِنَّ اللَّهَ لَعَنَ الْكَـٰفِرِينَ وَأَعَدَّ
لَهُمْ سَعِيرًا ۝

65. To dwell therein for ever: they shall not find a protector nor a helper.

٦٥- خَـٰلِدِينَ فِيهَآ أَبَدًا ۖ
لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ۝

66. On the Day when their faces shall be turned upside down in the Fire, they will say Woe to us! would that we had obeyed Allah and obeyed the Apostle!

٦٦- يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى النَّارِ
يَقُولُونَ يَـٰلَيْتَنَآ
أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا ۝

67. And they will say: O our Lord! surely we obeyed our chiefs and our great ones and they led us astray from the (right) Way.

٦٧- وَقَالُوا رَبَّنَآ إِنَّآ أَطَعْنَا
سَادَتَنَا وَكُبَرَآءَنَا
فَأَضَلُّونَا السَّبِيلَا ۝

68. O Our Lord! give them double punishment and curse them with a great curse![5]

٦٨- رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ
وَالْعَنْهُمْ لَعْنًا كَبِيرًا ۝ ع

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already studied in detail in Chapter 8 (*Anfaal*) and Chapter 9 (*Taubah*) how the opponents of the Holy Prophet, and Prophets previous to him, were destroyed by Allah the Almighty, because, inspite of the warning of punishment, they persisted in their nefarious activities.

5. It may be noted that this subject (referred to in verses 63 to 68) has appeared at many other places also, as for instance, verse 187 of Chapter 7 (*A'araaf*), verses 2 and 3 of Chapter 15 (*Hijr*), verse 27 to 29 of Chapter 25 (*Furqaan*), verses 3 to 5 of Chapter 34 (*Saba*), verses 26 to 29 of Chapter 41 (*Haa Meem Sajdah*), verses 24 to 27 of Chapter 67 (*Mulk*), verses 42 to 46 of Chapter 79 (*Naazi'aat*) and verses 10 to 17 of Chapter 83 (*Mutaffefeen*, also known as *Tatfeef*) (Tafheemul Quran, Vol. IV, Chapter 33, Note 117).

SECTION 9[1]

69. O you who believe! be not like those who vexed and insulted Moses, but Allah cleared him of what they had said and he was worthy of regard in the Sight of Allah.[2]

٦٩- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا
كَالَّذِيْنَ اٰذَوْا مُوْسٰى
فَبَرَّاَهُ اللّٰهُ مِمَّا قَالُوْا ؕ
وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا ؕ

1. In the previous Section warning of punishment was given to the hypocrites and the wrong-doers, and the unfortunate state of affairs which the non-believers will have to face on the Day of Judgment was also mentioned. In continuation of it, Section 9 starts with a call to the believers not to annoy the Holy Prophet as the Jews annoyed Prophet Moses. Instead, they are commanded to believe, fear Allah, and speak straight forward words. There is promise of forgiveness for them and a Mighty Achievement. Then there is reference to the Offer of Trust first to the Heavens and the Earth and the Mountains and then to the mankind. Lastly, there is also warning of punishment to the hypocrites and the polytheists and Mercy to the Believers.

Section 9 consists of 5 verses i.e. verses 69 to 73. Verses 69 to 71 call upon the believers not to annoy the Holy Prophet Muhammad (ﷺ) like the Jews who annoyed and vexed Prophet Moses. In these verses it is said: O you who believe! Be not like those (i.e. the Jews) who vexed and insulted Moses, but Allah cleared him of what they had said (by way of blame), and he was worthy of regard in the Sight of Allah. O you who believe! Fear Allah, and (always) say a word directed to the Right. He (Allah) will rectify your deeds for you, and forgive you your sins; and whoever obeys Allah and His Apostle, he has indeed already achieved a Mighty Achievement.

Verses 72 and 73 refer of the offer of the Trust of Obedience to, and Execution of, the commands of Allah, first to the Heavens and the Earth and the Mountains and then to the Man (kind). It is said: Indeed We offered the Trust of the Heavens and the Earth and the Mountains, but they refused to undertake it, and feared from it; and the Man undertook it: verily he was unjust, ignorant: so that Allah will punish the hypocritical men, and the hypocritical women, and the polytheistic men and the polytheistic women, and Allah is Forgiving, Merciful.

2. It may be noted that there was constant sedition against Moses by the Israelites during their long sojourn in the wilderness. The reference here may be to anyone of, or several, such episodes. Moses had "to suffer many indignities and insults from a rebellious and recalcitrant people, even from his closest relatives, who were jealous of his leadership" Vallentine – "One Volume Jewish Encyclopaedia" (p. 442) (Maajid, Vol. II, Part XXII, Note 128). According to Abdullah Yusuf Ali, "the people of Moses often vexed him and rebelled against him and against God's Laws. Here the reference seems to be to Numbers, XII:1-13 (Old Testament)". It is therefore said that Moses' own sister Mariam and his brother Aaron spoke against Moses because Moses had married an Ethiopian woman. God cleared Moses of the charge of having done anything wrong: "My servant Moses is not so, who is faithful in all mine house". Mariam was afflicted with leprosy for seven days as punishment, after which she was forgiven, as also was Aaron. This is the Old Testament story (Vol. II, Note 3774). Reference to this appears to have been made by the Holy Qur'an in this verse because the 'conduct' of Holy Prophet Muhammad (ﷺ) was questioned by the hypocrites, the Jews, and the non-believers, on account of his marriage with Hazrat Zainab binte Jahash, which we have already discussed in detail.

In fact the Old Testament itself contains further statements in which the Israilites maligned or insulted Prophet Moses. In this respect verses 21 and 22 of Chapter 5 of Exodus;

70. O you who believe! fear Allah, and (always) say a word directed to the Right:

٧٠-يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ
وَقُوْلُوْا قَوْلًا سَدِيْدًا ۙ

71. He will rectify your deeds for you, and forgive you your sins; and whoever obeys Allah and His Apostle, he has indeed achieved a Mighty Achievement.[3]

٧١-يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ
وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۭ
وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ
فَازَ فَوْزًا عَظِيْمًا ۝

72. Indeed We offered the Trust[4] to the Heavens and the Earth and the Mountains, but they refused to undertake it,[5]

٧٢-اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَي السَّمٰوٰتِ
وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا

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verses 11 and 12 of Chapter 4 of Exodus; verses 1 and 5 of Chapter 17 of Exodus; verses 1 to 15 of Chapter 11 and verses 1 to 10 of Chapter 14; the whole Chapter 15, and verses 1 and 5 of Chapter 20 of Numbers many be seen. (Ziaul Quran, Vol. IV, Chapter 33, Note 108). Also see verses 2 and 3 of Chapter 16 of Exodus.

The Holy Prophet has also referred to this in many of his Traditions. Once it is said that the Holy Prophet distributed something among the believers. When the people came out, one of them said that Muhammad (ﷺ) in this distribution did not keep in mind Allah and the Last Day (God forbid). When Hazrat Abdullah bin Masood reported this to the Holy Prophet, the Holy Prophet said 'Be the mercy of Allah on Moses who was annoyed much more than this, but he kept patience' (Musnad-e-Ahmad, Tirmizi, and Abu Dawood) (Tafheemul Quran, *ibid.,* 119). As said in verse 69, however, Allah the Almighty cleared Moses of all that the Israilities had said against him in order to malign or insult him, and Moses was "worthy of regard in the Sight of Allah".

3. The words *Fauzan Azeema,* with which verse 71 concludes, actually refer to the Salvation in the Hereafter, "the attainment of our real spiritual desire or ambition, as we are on the highway to nearness to God" (Yusuf Ali, Vol. II, Note 3776).

4. According to the learned scholars, the word "Trust" (*Amanat* in the text) implies 'faithful adherence, safeguard and maintenance of the Commands of Allah', or, in other words, 'unqualified obedience to the laws of the Islamic *Shariah',* (Qurtabi, Mazhari, and Behrul Moheet) (Ma'ariful Quran, Vol. VII, p. 244), which form the basis of the viceregency of Allah on earth established through Adam, which, in terms of verses 30 to 34 of Chapter 2 (*Baqarah*), was the very purpose underlying the Creation of Adam (the Man).

5. According to the scholars, the Offer referred to in this part of the verse might be symbolic, or it may also be factual. In the former sense, it would be of the nature of the hypothetical sending down of the Qur'an to the mountains as referred to in verse 21 of Chapter 59 (*Hashr*). In the latter sense, it was of the nature of an actual event, and that is the view of the majority of the learned scholars. (For detailed discussion, see Ma'ariful Quran, Vol. VII, pp. 246-247; and also Tafheemul Quran, Vol. IV, Chapter 33, Note 120).

As regards the refusal of the Trust by the Heavens and the Earth and the Mountains, it is said 'they refused to bear it, and they feared from it'. In other words, they feared the consequences, in case of default.

and feared from it; and Man undertook it: verily he was unjust, ignorant:

وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ ۖ إِنَّهُ
كَانَ ظَلُومًا جَهُولًا ۝

73. So that Allah will punish the hypocritical men, and the hypocritical women, and the polytheistic men, and the polytheistic women, and Allah will turn (mercifully) to the believing men, and the believing women: and Allah is Forgiving, Merciful.

٧٣- لِّيُعَذِّبَ اللَّهُ
الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ
وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ
وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۝ ع

CHAPTER 34

SABA

Chapter 34 consists of 6 Sections, 54 verses, 833 words and 1512 letters.[1]

The Name

The name of this Chapter has been taken from verse 15 of it in which the word 'Saba' occurs, while speaking of a race or people of this name.

Revelation

According to the learned scholars, this Chapter is Mecci and relates to the middle Mecci period when, in answer to the invitation of the Holy Prophet to the path of righteousness, the opponents started mocking at him and the believers, and also made them the target of their curses.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 58.[2]

According to Abdullah Yusuf Ali, "with this (*Sura*) begins a series of six (*Suras*) ending with the 39th (*Zumar*), which recapitulate some of the features of the spiritual world. This (*Sura*) leads off with emphasis on God's Mercy and Power and Truth. Then (in *Sura* 35, *Faatir*), we are told how angels manifest the Power of God, and how different is Good from Evil, and Truth from Falsehood. *Sura* 36 (*Yaa Seen*) is devoted to the Holy Prophet and the Qur'an that came through him. In *Sura* 37 (*Saaffaat*), the emphasis is on the snares of the Evil One; in *Sura* 38 (*Swaad*), on the conquest of evil by wisdom and power as in the case of David and Solomon, and by Patience and Consistency as in the case of Job; and in *Sura* 39 (*Zumar*), on the Final Judgment, which will sort out Faith from Unfaith, and give to each its due" (Vol. II, p. 1132).

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1. Naimuddin, Chapter 34, Note 1; Ziaul Quran, Vol. IV, p. 107.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

However, according to Ameen Ahsan Islahi, with this Chapter there actually begins a group of 13 Chapters ending at Chapter 49 (*Hujuraat*), out of which Chapter 34 (*Saba*) and 45 (*Ahqaaf*) are Mecci; and Chapters 47 (*Muhammad*) to Chapter 49 (*Hujuraat*) are Madani, and they all deal with the three fundamental aspects of the invitation of Qur'an, namely the *Tawheed* or Absolute Unity of Allah, the *Qayamat* i.e., the Day of Judgment, and the *Risalat* i.e. the Prophethood; and although all these subjects have also been dealt with in other previous Chapters, but in the present group they have been discussed in a different style and manner of argument in order to establish *Tawheed* or Faith in the Absolute Unity of Allah in place of idolatry and unbelief, other subjects come as complementary to it (Tadabbure Quran, Vol. V, p. 285).

The Subject Matter

This Chapter begins with the Praise of Allah and the Glorification of His Might; then the objection of the non-believers against the Day of Judgment is refuted in very strong words, saying that the Day of Judgment shall certainly occur, and that it will be for judgment between the right and the wrong, rewarding the righteous servants of Allah and punishing the wrong-doers.

There is reference to Prophets David and Solomon to whom Allah had given unprecedented Kingdoms and authority over natural forces. But this did not deviate them from the Path of Allah and they ever remained submissive to Allah the Almighty. They offered gratitude for the unbounded favours of Allah on them. This is to teach a lesson to the righteous servants of Allah so that they may also remain submissive and grateful to Allah the Almighty throughout their lives.

There is reference in this Chapter to the destruction of the People of Saba, a city in Yamen, which, on account of its huge dam, was very prosperous and highly cultured, but the people of this city, like the Israilites, were arrogant and defiant, and disputed the Commands of Allah, thus depriving themselves of the Pleasure of Allah, and were destroyed by a mighty flood. Their story carries the moral that people, who become arrogant, on account of prosperity of this world, ultimately suffer destruction.

This Chapter embodies a forceful refutation of the baseless ideologies of unbelief and idolatry, and the self-assumed belief in intercession by the false deities on their behalf on the Day of Judgment. The arrogant self-deceiving non-believers of Saba behaved like the prototype of the unbelievers of Mecca and the destruction of the former people under the Command of Allah the Almighty foreshadowed the annihilation of the latter also. Therefore, the Holy Prophet was commanded to leave the arrogant ones of the non-believers to the decision of

Allah Who knows everything and will decide among them. There is also pointation to the real cause of unbelief and rejection of the Message of Allah by the non-believers of Saba, viz., the greed and possession of enormous wealth and power of the world which those people always took to be their own. This was basically a case of self delusion, as prosperity of this world has never been the criterion of, or a means to, achieve righteousness. Prosperity is often given by Allah by way of test and those who become arrogant and defiant on account of pride and vanity have to suffer in this world as well as in the Hereafter. In defying the Commands of Allah those wealthy and hard-cored unbelievers foolishly relied upon their so-called deities who, they believed, would intercede on their behalf on the Day of Judgment. But on that Fateful Day their deities will be of no avail and their adorers will be sorely disappointed.

Lastly, there is invitation to the believers to ever remember the favours of Allah in that He has revealed the Holy Qur'an for their guidance and Salvation. Before it they had no such Book with them and but for it they too would have suffered like other un-believers. They are also called upon to reflect over the Message conveyed by the Holy Qur'an, and mould their lives on the guide lines shown by it. Finally, there is warning that worldly benefits and pleasures are but short-lived, and will soon disappear, leaving them in the lurch, where their own woes of sorrow would seem to come from an inaccessible far off distance.

CHAPTER 34

SABA

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Praise[2] be to Allah, to Whom belong all that is in the heavens and on earth: and to Him be Praise in the Hereafter:[3] and He is the Wise, the Aware.

١- اَلْحَمْدُ لِلّٰهِ الَّذِىْ
لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ
وَلَهُ الْحَمْدُ فِى الْاٰخِرَةِ ؕ
وَهُوَ الْحَكِيْمُ الْخَبِيْرُ ○

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1. The last Section of the previous Chapter ended with a reference to the offering of the Trust (*Amanat*) by Allah to the Heavens then to the Earth, and then to the Mountains, but they refused, but the Man accepted it. It was with a view to give warning of punishment to the hypocrites and the polytheists and good news of Mercy for the believers. In continuation of it, Section 1 of the present Chapter, starts with a reference to the Absolute Authority of Allah over the Universe and His Absolute Knowledge of all things, and then proceeds to give a detailed answer to the objection of the non-believers against the occurrence of the Day of Judgment, and in the end again gives the warning of punishment to them for their unbelief in the Hereafter, stressing once again the Absolute Authority and Control of Allah over everything.

Section 1 consists of 9 verses i.e. verses 1 to 9. Verses 1 and 2 speak of the Absolute Authority of Allah over the universe and His Absolute Knowledge of all things. These verses declare: Praise be to Allah, to Whom belong all that is in the heavens and on earth: and to Him be Praise in the Hereafter: and He is the Wise, the Aware. He knows all that goes down into the earth, and all that comes out of it; and all that comes down from the sky and all that ascends to it: and He is the Merciful, the Forgiving.

Verses 3 to 5 are in answer to the false notions of the non-believers regarding the occurrence

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2. He knows all that goes down into the earth, and all that comes out of it: and all that comes down from the sky and all that ascends to it: and He is the Merciful, the Forgiving.

٢-يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا
وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۚ
وَهُوَ الرَّحِيمُ الْغَفُورُ ○

3. And those who disbelieve say: the Hour shall never come to us. Say: Nay! by my Lord, it shall certainly come upon you: (He is) the Knower of the Unseen:[4] Not (even) the weight

٣-وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا
السَّاعَةُ ۖ قُلْ بَلَىٰ
وَرَبِّي لَتَأْتِيَنَّكُمْ ۙ
عَالِمِ الْغَيْبِ ۚ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ

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of the Day of Judgment. In these verses it is said: And those who disbelieve say: the Hour (i.e. the Day of Judgment) shall never come to us. Say: Nay! By my Lord, it shall certainly come upon you: (He is) the Knower of the Unseen. Not (even) the weight of an atom is hidden from Him, in the heavens or on the earth, and neither less than that nor greater, but it is (inscribed) in the Clear Book. That He may reward those who believe and do good (deeds): for them is Forgiveness and a Generous Sustenance. And (as for) those who strive against Our Signs, to frustrate them, – for such will be a punishment of an affliction most humiliating.

Verse 6 speaks of the Righteous Servants of Allah and says: And those to whom knowledge has come, see that which has been sent down to you from your Lord – that is the Truth, and that it guides to the Path of the Mighty, the Praised.

Verses 7 to 9 speak of the disbelievers and contain warning of punishment to them. It is said: And those who disbelieve say: Shall we point out to you a man who informs you that when you are scattered the utmost scattering, you shall then be (raised) in a New Creation? Has he forged a lie against Allah, or has a spirit seized him? Nay! those who believe not in the Hereafter are in torment and in error far reaching. See they not what is before them and what is behind them, of the sky and the earth? If We wished, We could cause the earth to swallow them up, or cause a portion of the sky to fall upon them. Verily there is a Sign in this for every servant turning (to Allah) in repentance.

2. It may also be noted that four other chapters of the Holy Qur'an like the present one, viz., Chapters 1, 6, 18, and 35 also begin with the word *Al-Hamd.* Here, however, "the point most emphasised is that His Wisdom and Mercy comprehend all things, extended in Space or in Time – here and everywhere, now and evermore" (Yusuf Ali, Vol. II, Note 3785).

3. As regards the Praise in the Hereafter, it has also been referred to in verse 10 of Chapter 10 (*Yunus*), saying "the last call (Prayer) of theirs (i.e. the righteous servants of Allah) will be: Praise be to Allah, the Lord of the worlds".

4. By the words *'Aalim-ul Ghaib* (The Knower of the Unseen) used in this part of the verse, it is clear that the time of the actual happening of the Day of Judgment is only known to Allah the Almighty, although it is definite that it will occur. Such statement has also been made by the Holy Qur'an in verse 187 of Chapter 7 (*A'araaf*); verse 15 of Chapter 20 (*Taa Haa*); verse 34 of Chapter 31 (*Luqman*); verse 63 of Chapter 33 (*Ahzab*); verses 25 and 26 of Chapter 67 (*Mulk*); and verses 42 to 44 of Chapter 79 (*Naazi'aat*) (Tafheemul Quran, Vol. IV, Chapter 34, Note 6).

of an atom is hidden from Him, in the heavens or on the earth, and neither less than that nor greater, but it is (inscribed) in the Clear Book,

فِي السَّمٰوٰتِ وَلَا فِي الْأَرْضِ
وَلَآ أَصْغَرُ مِنْ ذٰلِكَ وَلَآ أَكْبَرُ
إِلَّا فِي كِتٰبٍ مُّبِينٍ ۝

4. That he may reward those who believe and do good (deeds): for them is Forgiveness and a Generous Sustenance.[5]

٤- لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصّٰلِحٰتِ
أُولٰٓئِكَ لَهُمْ مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝

5. And (as for) those who strive against Our Signs, to frustrate them, for such will be a punishment of an affliction most humiliating.

٥- وَالَّذِينَ سَعَوْ فِيٓ ءَايٰتِنَا مُعٰجِزِينَ
أُولٰٓئِكَ لَهُمْ عَذَابٌ
مِّنْ رِّجْزٍ أَلِيمٌ ۝

6. And those to whom knowledge has come, see[6] that which has been sent down to you from your Lord – that is the Truth, and that it guides to the Path of the Mighty, the Praised:[7]

٦- وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ
الَّذِيٓ أُنْزِلَ إِلَيْكَ مِنْ رَّبِّكَ
هُوَ الْحَقَّ ۙ وَيَهْدِيٓ
إِلٰى صِرَاطِ الْعَزِيزِ الْحَمِيدِ ۝

7. And those who disbelieve say: Shall we point out to you a man who informs you that when

٧- وَقَالَ الَّذِينَ كَفَرُوا
هَلْ نَدُلُّكُمْ عَلٰى رَجُلٍ

To lay further emphasis on the phrase *'Aalim-ul Ghaib* it is said that "not (even) the weight of an atom is hidden from Him, in the Heavens or on the Earth, and neither less than that nor greater, but it is (inscribed) in the Clear Book". The idea is to denounce the contention of the non-believers about non-occurrence of Day of Judgment and their false notion of unaccountability of their misdeeds!

5. The word *Rizq* (Sustenance), in verse 4, according to Abdullah Yusuf Ali, means, "spiritual in things spiritual, and physical in things physical. It implies not only the satisfaction of desire, but the provision of means for sustaining the ground won and for winning more ground in the march of progress" (Vol. II, Note 3791).

6. The word *Yara* (see), in this verse, "is not only the seeing with the eyes but also the seeing with the mind" (Maajid, Vol. II, Part XXII, Note 159).

7. This verse impliedly also means to console the Holy Prophet that the non-believers may do whatever they can in order to subdue the Truth presented by you, but they can only deceive those who are illiterate and ignorant. Those who have knowledge cannot fall a victim to their deceit (Tafheemul Quran, *ibid.*, 9).

you are scattered the utmost scattering, you shall then be (raised) in a New Creation?

يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ ۙ
إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ۝

8. Has he forged a lie against Allah, or has a spirit seized him? Nay: those who believe not in the Hereafter are in torment and in error far-reaching.

٨- أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ ۗ
بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي
الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ۝

9. See they not what is before them and what is behind them, of the sky and the earth? If We wished, We could cause the earth to swallow them up, or cause a portion of the sky to fall upon them.[8] Verily there is a sign in this for every servant turning (to Allah) in repentance.

٩- أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
مِنَ السَّمَاءِ وَالْأَرْضِ ۚ
إِنْ نَشَأْ نَخْسِفْ بِهِمُ الْأَرْضَ
أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِنَ السَّمَاءِ ۚ
إِنَّ فِي ذَٰلِكَ لَآيَةً لِكُلِّ عَبْدٍ مُنِيبٍ ۝

SECTION 2[1]

10. And certainly We bestowed upon David[2] Grace[3] from Us: (in that We Commanded) O mountains! repeat Our Praises[4] with him! and you the birds (also)! And We made the iron soft[5] for him,

١٠- وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا ۖ
يَا جِبَالُ أَوِّبِي
مَعَهُ وَالطَّيْرَ ۖ
وَأَلَنَّا لَهُ الْحَدِيدَ ۝

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8. This we have already seen in respect of the destruction of the People of Prophet Lot on whom were rained brim-stones (*Sho'ara,* 26:173), and also the Midianites, or the People of Prophet Shoaib, on whom there was a shower of ashes and thunder from above them (*Sho'ara,* 26:189), and Qaarun who was swallowed up by the earth (*Qasas,* 28:81).

1. After refuting the objections of the non-believers in respect of the Day of Judgment in the previous Section, Qur'an, in Section 2, first refers to Prophets David and Solomon, and then speaks of the people of Saba.

Section 2 consists of 12 verses i.e. verses 10 to 21. Verses 10 to 14 speak of two grand and majestic rulers but righteous servants of Allah who were also the Prophets David and Solomon with unique accomplishments and given powers over natural forces, as signs of their

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11. (Saying) Make you coat of mail balancing well the rings of chain armour, and work righteousness. Surely I do See all that you do.

١١-أَنِ اعْمَلْ سٰبِغٰتٍ وَّقَدِّرْ فِي السَّرْدِ
وَاعْمَلُوْا صَالِحًا ؕ
إِنِّيْ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝

prophethood, who inspite of being the rulers of huge kingdoms, were always submissive to Allah the Almighty. Regarding Prophet David it is said: And certainly We bestowed upon David Grace from Us: (in that We Commanded) O mountains! repeat Our Praises with him! and the birds (also)! And We made the iron, soft for him, (saying): make you coats of mail, balancing well the rings of chain-armour, work righteousness. Surely I do see all that you do.

Regarding Solomon it is said: And (We made) the wind (obedient) to Solomon: its morning (stride) was a month's Journey, and its evening (stride) was a month's journey;' and We made to flow a Font of molten brass for him; and of the Jinn there were those who worked in front of him by the permission of his Lord: and whoever of them turned aside from Our Command, We made him taste of the punishment of the Blazing Fire. They worked for him as he desired, (making) Arches, Images, Basons as large as Reservoirs and (cooking) Cauldrons fixed (in their places): Work you O Descendants of David, with thanks! But few of My servants are grateful! But when We decreed his (i.e. Solomon's) death, nothing showed them of his death except a little worm of the earth which ate away his staff: and when he fell down, the Jinns saw clearly that if they had known the Unseen they would not have tarried in the humiliating torment.

Verses 15 to 21 speak of the people of Saba who on account of prosperity had become arrogant and disobedient to Allah and were, therefore, destroyed. In these verses it is said: certainly there was, for Saba, a Sign, in their home Lands – two gardens – (one) on the right and the (other) on the left, Eat of the sustenance of your Lord, and give thanks to Him: a territory Fair and Happy, and a Lord, Forgiving! But they turned away (from the Path of Allah) so We sent upon them the flood released from the Dams, and We converted their two gardens into gardens yielding bitter fruit, and tamarisks and a few (stunted) lote-trees. Thus We requited them because they disbelieved: and We requite (punish) not any but the ungrateful. And We had made between them and the cities which We had blest (other) cities in prominent positions, We had fixed stages of journey in due proportion (saying): travel therein, secure by nights and by days. But they said: O our Lord! make the stages of our journeys longer: and they wronged themselves (therein): so We made them (subject matter of) tales, and scattered them all with an utter scattering: Verily there are Signs in this for every patient, grateful (one). And certainly on them Satan proved the truth of his idea as all of them, except a few believers (among them), followed him. And he (i.e. Satan) had no authority over them except that We might know the man who believes in the Hereafter from the one who is in doubt concerning it, and your Lord has a watch over all things.

2. We have already dealt with the lives and mission of Prophets David and Solomon in our comments on verses 78 to 82 of Chapter 21 (*Ambia*), and also on verses 15 to 45 of Chapter 27 (*Naml*). Here reference to Prophets David and Solomon has been made in order to lay emphasis on the fact that, inspite of being the rulers of huge kingdoms, both these righteous servants and Prophets of Allah never became arrogant, but always remained submissive to Allah the Almighty, with the result that Allah the Almighty showered more favours on them, out of His choicest mercy.

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12. And (We made) the wind (obedient) to Solomon:[6] its morning (stride) was a month's journey, and its evening (stride) was a month's journey; and We made to flow a Font of molten brass[7] for him: and of the Jinn[8] there were those who worked in front of him by the leave of his Lord: and whoever of them turned aside Our Command, We made him taste of the punishment of the Blazing Fire.

١٢-وَلِسُلَيْمٰنَ الرِّيْحَ
غُدُوُّهَا شَهْرٌ
وَّرَوَاحُهَا شَهْرٌ
وَاَسَلْنَا لَهٗ عَيْنَ الْقِطْرِ
وَمِنَ الْجِنِّ مَنْ يَّعْمَلُ بَيْنَ يَدَيْهِ
بِاِذْنِ رَبِّهٖ
وَمَنْ يَّزِغْ مِنْهُمْ عَنْ اَمْرِنَا
نُذِقْهُ مِنْ عَذَابِ السَّعِيْرِ○

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3. In this connection, first there is reference to the Grace of Allah on Prophet David. This refers, in the main, to the fact that Allah the Almighty raised him from a mere shepherd to the status of a king ("Universal History of the World", by Hammerton, Vol. I, p. 477) (Maajid, Vol. II, Part XXII, Note 168).

4. The second favour referred to is the Divine Command to the mountains and the birds to repeat Praises of Allah the Absolute One with him (Yusuf Ali, Vol. II, Note 3799).

5. The third favour is that of softening of the iron for him in his hands, and he could mould this hard and tough metal by the mere twist and twirl of his fingers while holding the iron piece in his hands, into all instruments of war and the coats of mail and the defensive armour.

6. Then there is mention of the favours of Allah on Prophet Solomon. As regards subservience of the winds and a month's journey thereby, "according to rabbinical accounts, Solomon was given a large carpet sixty miles long and sixty miles wide, made of green silk interwoven with pure gold, and ornamented with figured decorations ... When Solomon sat upon the carpet he was caught up by the wind, and sailed through the air so quickly that he breakfasted at Damascus and suppered in Medinah ('Jewish Encyclopaedia', Vol. XI, p. 440) (Maajid, *ibid.,* 177).

7. Commenting on the description of the Font of molten brass etc., Abdullah Yusuf Ali writes: In the Old Testament, II Chronicles, Chapters III and IV are described the various costly materials with which Solomon's Temple was built and it was furnished with vessels, candle sticks, lamps, censers etc. "Solomon made all these vessels in great abundance: for the weight of the brass could not be found out" (II Chronicles, IV, 18). "Also he made a molten sea of the ten cubits from brim to brim, round in compass, and five cubits the height thereof: and a line of thirty cubits did compass it round about" (II Chronicles, 4:2). "The receptacle or 'sea' or Font was made of molten brass: presumably it contained flowing water for washing with" (Vol. II, Note 3804).

8. The most spectacular feature of King Solomon's Empire was that he ruled over Jinns and devils with as much command and authority as he did with human beings. In this connection verse 82 of Chapter 21 (*Ambia*) may also be referred to.

13. They worked for him as he desired, (making) Arches,[9] Images,[10] Basons as large as Reservoirs, and (cooking) Cauldrons[11] fixed (in their places): work you O Descendants of David, with thanks! But few of My servants are grateful!

١٣- يَعْمَلُوْنَ لَهٗ مَا يَشَآءُ مِنْ مَّحَارِيْبَ
وَتَمَاثِيْلَ وَجِفَانٍ كَالْجَوَابِ
وَقُدُوْرٍ رّٰسِيٰتٍ ؕ
اِعْمَلُوْٓا اٰلَ دَاوٗدَ شُكْرًا ؕ
وَقَلِيْلٌ مِّنْ عِبَادِيَ الشَّكُوْرُ ۝

14. But when We decreed his (i.e. Solomon's) death, nothing showed them his death except a little worm of the earth, which ate away his staff:[12] and when he fell down, the Jinns saw clearly that if they had known the Unseen, they would not have tarried in the humiliating torment.

١٤- فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ
مَا دَلَّهُمْ عَلٰى مَوْتِهٖٓ اِلَّا دَآبَّةُ الْاَرْضِ
تَاْكُلُ مِنْسَاَتَهٗ ۚ
فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ
اَنْ لَّوْ كَانُوْا يَعْلَمُوْنَ الْغَيْبَ
مَا لَبِثُوْا فِي الْعَذَابِ الْمُهِيْنِ ؕ ۝

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9. The word *Mahareeb* (the arches) is the plural of *Mehraab,* which may be applied to any fine, elevated, spacious architectural structure. "As the reference here is to the Temple of Solomon, the word arches is I think most appropriate. Arches would be structural ornaments in the temple" (Yusuf Ali, Vol. II, Note 3806).

10. The word *Tamaseel,* used in this verse, is the plural of *Timsal* which, according to the Arabic language, means a picture or a statue which may be in the form of statues or merely pictures carved out in the stone or metal and placed on anything. According to the Old Testament, the images were like the images of oxen in Cherubim (II Chronicles, 4:3 and 3: 14) (*ibid.*).

According to the learned scholars, making of pictures and images were permissible in the days of Prophet Solomon, but it was totally prohibited by the Holy Prophet Muhammad (ﷺ), and, therefore, according to the Islamic *Shariah,* it is prohibited. For a detailed discussion on this subject, see the Major Work, *ibid.,* Vol. XI, pp. 395 to 398.

11. The making of basins and cauldrons is also mentioned in the Old Testament. The former are mentioned in verse 22 of Chapter 4 of II Chronicles, and they were perhaps huge dishes round which many men could sit together and eat, according to the ancient eastern custom: and the latter are mentioned in verse 16 of Chapter 4 of II Chronicles, which were fixed in one place being so large in capacity that they could not be moved about (Yusuf Ali, Vol. II, Note 3806).

12. It may be noted that according to the Commentators, "Solomon perceiving his end draw nigh, had prayed to God that his death might be concealed from the genii who were constructing the Temple at Jerusalem till they had entirely finished the edifice. In fulfilment of this prayer, he died as he stood at his prayers, leaning on his staff, which supported the body in that posture a full year, by which time the temple became completed. And it was then that the fact of his death was revealed by the white ants gnawing his staff" (Maajid, *ibid.,* 187).

15. Certainly there was, for Saba, a Sign, in their home-lands – two gardens – (one) on the right and the (other) on the left: Eat of the sustenance of your Lord, and give thanks to Him: a territory Fair and Happy, and a Lord, Forgiving![13]

١٥- لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ ۖ
جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ
كُلُوا مِن رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۖ
بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ○

16. But they turned away (from the Path of Allah), so We sent upon them the flood (released) from the Dams, and We converted their two gardens into gardens yielding bitter fruit, and tamarisks, and a few (stunted) lote-trees.

١٦- فَأَعْرَضُوا فَأَرْسَلْنَا
عَلَيْهِمْ سَيْلَ الْعَرِمِ
وَبَدَّلْنَاهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ
ذَوَاتَيْ أُكُلٍ خَمْطٍ
وَأَثْلٍ وَشَيْءٍ مِّن سِدْرٍ قَلِيلٍ ○

17. Thus We requited them because they disbelieved: and We requite not any but the ungrateful.

١٧- ذَٰلِكَ جَزَيْنَاهُم
بِمَا كَفَرُوا ۖ وَهَلْ نُجَازِي إِلَّا الْكَفُورَ ○

18. And We had made between them and the cities which We had blest, (other) cities in prominent positions, and between them We had fixed stages of Journey in due proportion (saying): travel therein secure, by nights and by days.

١٨- وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي
بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً
وَقَدَّرْنَا فِيهَا السَّيْرَ ۖ
سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ ○

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13. After speaking, in the preceding verses 10 to 14, of the thankfulness of David and Solomon, in acknowledgment of the Favours of Allah, Qur'an, in verse 15 makes reference to the favours of Allah on the people of Saba, and then in verses 16 to 21, speaks of their arrogance and utter ungratefulness, and the ultimate destruction which they had to suffer.

It may be noted that mention of Saba has also been made by the Holy Qur'an in Sections 2 and 3 of Chapter 27 (*Naml*) with reference to the famous Queen Bilqis who, on invitation from Solomon, accepted the Faith in him, and became a Muslim, and gave up worship of the Sun.

For a detailed discussion on Saba, see the Major Work, *ibid.*, vol. XI, pp. 390 to 394.

19. But they, said: O our Lord! make the stages of our journeys longer: and they wronged themselves (therein): so We made them (subject matter of) tales, and scattered them all with an utter scattering: Verily there are Signs in this for every patient, grateful (one).

١٩- فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ
أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ
فَجَعَلْنَاهُمْ أَحَادِيثَ
وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ ۚ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ○

20. And certainly on them Satan proved the truth of his idea as all of them, except a few believers (among them), followed him.

٢٠- وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ
فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ○

21. And he (i.e. Satan) had no authority over them, except that We would know him who believes in the Hereafter from him who is in doubt concerning it: and your Lord has a watch over all things.

٢١- وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَانٍ
إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِالْآخِرَةِ
مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ ۗ
وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ○ ع

SECTION 3[1]

22. Say: Call upon those (gods) whom you fancy, besides Allah: They possess not (even) the weight of an atom in the heavens or on earth: nor have they any share in either, nor is there, from among them, any helper to Allah.

٢٢- قُلِ ادْعُوا الَّذِينَ زَعَمْتُم مِّن دُونِ
اللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ
فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا
مِن شِرْكٍ وَمَا لَهُ مِنْهُم مِّن ظَهِيرٍ ○

1. The previous Section in its concluding verses spoke about the destruction of the people of Saba on account of their disobedience to the Commands of Allah. In continuation of it, Section 3 starts with a challenge to the non-believers and idolaters to bring their false deities if they can show any control over the affairs in the heavens and the earth. There is also a declaration by Allah about the Holy Prophet that he is a bearer of good news and a warner for the entire mankind. Finally, there is warning of punishment for the non-believers on the Day of Judgment.

23. And no intercession will avail before Him, except of those whom He grants permission.[2] So far (is this the case) that, when fear is removed from their hearts, on the Day of Judgment), they will say: What is it that your Lord has commanded? They will say: (that which is) the Truth; and He is the Most High, the Most Great.[3]

٢٣- وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهٗٓ
إِلَّا لِمَنْ أَذِنَ لَهٗ ؕ
حَتّٰٓى إِذَا فُزِّعَ عَنْ قُلُوْبِهِمْ
قَالُوْا مَاذَا ۙ قَالَ رَبُّكُمْ ؕ
قَالُوا الْحَقَّ ۚ
وَهُوَ الْعَلِيُّ الْكَبِيْرُ ○

Section 3 consists of 9 verses i.e. verses 22 to 30. Verses 22 to 27 speak of the powerlessness of the false gods or deities worshipped by non-believers. In these verses it is said: Say: Call upon those (gods) whom you fancy, besides Allah: They possess not (even) the weight of an atom in the heavens or on earth: nor have they any share in either, nor is there, from among them, any helper to Allah. And no intercession will avail before Him, except of those whom He grants permission, So far (is this the case) that, when fear is removed from their hearts, (on the Day of Judgment), they will say: What is it that your Lord has Commanded? They will say: (that which is) the Truth; and He is the Most High, the Most Great. Say: Who gives you sustenance from the heavens and the earth? Say: (it is) Allah; and indeed either we or you are on right guidance or in manifest error! Say: you will not be questioned about that which we have committed, nor shall we be questioned about that which you do. Say: Our Lord will gather us together, and will in the end decide the matter between us in truth and justice: and He is the One to decide, the One Who Knows all. Say: show me those whom you have joined with Him as partners: By no means! (can you do it) Nay; He is Allah the Almighty, the Wise.

Verse 28 speaks of the high status of the Holy Prophet and says: And We have not sent you but to all mankind as a bearer of good news and as a warner, but most men know not.

Verses 29 and 30 answer the demand of punishment of the Day of Judgment by the non-believers. It refers to the said demand of the non-believers. In these verses it is said and they say: When will this promise (come to) pass, if you are telling the truth? Say: The appointment to you is for a Day which you cannot put back for an hour nor put it forward.

2. This aspect of intercession with specific permission of Allah the Almighty has also been mentioned by the Holy Qur'an in verses 3 and 18 of Chapter 10 (*Yunus*); and in verse 105 of Chapter 11 (*Hud*): it is said, "On the Day when it comes, no soul will speak except by His permission", which shows that no body will be able even to speak, without the permission of Allah, what to say of intercession without His permission. Verse 38 of Chapter 78 (*Naba*) also affirms this.

3. According to a Tradition, noted by Bukhari, on the authority of Hazrat Abu Hurairah, when Allah the Almighty proclaims a Command, all the angels in heaven flutter their wings in rapt silence and humility, outwitted by the Divine Splendour and Awe. When the Terror is removed from their hearts, they look at each other, and ask of the nature of the Command, and they themselves say "The Truth", when the Command becomes manifest to them (Ma'ariful Quran, Vol. VII, pp. 291-292).

24. Say: Who gives you sustenance from the heavens and the earth? Say: (it is) Allah; and indeed either we or you are on right guidance or in manifest error!

٢٤- قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمٰوٰتِ
وَالْاَرْضِ ؕ قُلِ اللّٰهُ ۙ
وَاِنَّآ اَوْ اِيَّاكُمْ لَعَلٰى هُدًى
اَوْ فِيْ ضَلٰلٍ مُّبِيْنٍ ○

25. Say: You will not be questioned about that which we have committed, nor shall we be questioned about that which you do.

٢٥- قُلْ لَّا تُسْـَٔلُوْنَ عَمَّآ اَجْرَمْنَا
وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُوْنَ ○

26. Say: Our Lord will gather us together, and will in the end decide the matter between us in truth and justice: and He is the One to decide, the One Who Knows all.

٢٦- قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا
ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ ؕ
وَهُوَ الْفَتَّاحُ الْعَلِيْمُ ○

27. Say: Show me those whom you have joined with Him as partners: By no means (can you do it). Nay; He is Allah, the Mighty, the Wise.

٢٧- قُلْ اَرُوْنِيَ الَّذِيْنَ
اَلْحَقْتُمْ بِهٖ شُرَكَآءَ كَلَّا ؕ
بَلْ هُوَ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ○

28. And We have not sent you (O Prophet) but to all mankind as a bearer of good news and as a warner,[4] but most men know not.

٢٨- وَمَآ اَرْسَلْنٰكَ اِلَّا كَآفَّةً
لِّلنَّاسِ بَشِيْرًا وَّنَذِيْرًا
وَّلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○

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4. The fact that the Prophethood of the Holy Prophet is universal, i.e. for all people, of all countries, and of all ages, is also clear from the following verses of the Holy Qur'an:

In verse 19 of Chapter 6 (*An'aam*) it is said: "and (say) this Qur'an has been revealed to me that with it I may warn you and whomsoever it reaches"; in verse 107 of Chapter 21 (*Ambia*) it is said: "and We have not sent you (O Prophet) but as a Mercy to (all) the nations": and in verse 1 of Chapter 25 (*Furqan*) it is said, "Blessed is He Who sent down the Criterion upon His Servant (i.e. the Holy Prophet) that he might be a warner to all the nations".

29. And they say: When will this promise (come to pass) if you are telling the truth?

٢٩-وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ
إِن كُنتُمْ صَٰدِقِينَ ○

30. Say: the appointment to you is for a Day which you cannot put back for an hour nor put forward.

٣٠-قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَأْخِرُونَ
عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ۝

SECTION 4[1]

31. And those who disbelieve say: We shall never believe in this Qur'an, nor in that which is before it. Would that you could see when these wrongdoers will be made to stand before their Lord, throwing back at one another the Word (of blame)! Those who had been despised will say to those who were proud: Had it not been for you, we should certainly have been believers!

٣١-وَقَالَ الَّذِينَ كَفَرُوا لَن نُّؤْمِنَ
بِهَٰذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ ۗ
وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِندَ
رَبِّهِمْ ۖ يَرْجِعُ
بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ ۖ
يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا
لَوْلَا أَنتُمْ لَكُنَّا مُؤْمِنِينَ ○

Similarly, there are also Traditions showing the universality of Prophethood of the Holy Prophet. As reported by Abu Musa Ash'ari, the Holy Prophet has said: "I am sent (as a Prophet of Allah) towards the Black as well as the White, i.e. the entire mankind" (Ahmad). In another Tradition, reported by Abdullah bin Amr bin Aas, it is said: "I have been sent towards all the people, although previous to me the Prophets were sent towards particular nations (Ahmad). In another Tradition, reported by Hazrat Jabir bin Abdullah Ansari, the Holy Prophet has said: "Previously every Prophet was sent towards his own nation, and I have been sent towards the entire mankind" (Bukhari and Muslim). Similarly, in another Tradition it is said, "My coming and the Day of Judgment are just like the two fingers near each other", meaning thereby that between me and the Day of Judgment there is no other Prophet (Bukhari and Muslim) (see Tafheemul Quran, Vol. IV, Chapter 34, Note 47).

1. The previous Section concluded with the answer given to the non-believers that the time for the occurrence of the Day of Judgment is fixed by Allah, and it can neither be put forward nor put back even by a single moment (by any one else). In continuation of it, Section 4 starts with the statement that in this world, the disbelievers refuse to believe in the Holy Qur'an and the Scriptures of the past, but, on the Day of Judgment, when they will see the punishment, they will start quarrelling – laying blame on each other for the unbelief. There is also the mention

32. Those who were proud will say to those who had been despised: Were it we who kept you back from guidance after it had come to you? Nay, rather, you (yourselves) were guilty.

٣٢- قَالَ الَّذِيْنَ اسْتَكْبَرُوْا لِلَّذِيْنَ
اسْتُضْعِفُوْٓا اَنَحْنُ صَدَدْنٰكُمْ عَنِ الْهُدٰى
بَعْدَ اِذْ جَآءَكُمْ بَلْ كُنْتُمْ مُّجْرِمِيْنَ ○

33. And those who had been despised will say to those Who were proud: Nay! it was a plot (of yours) by night and by day, when you were (constantly) ordering us to be ungrateful to Allah and to set up equals to Him! And they will keep secret their shame, when they will see the punishment: and We will put yokes (shackles) on the necks of those who

٣٣- وَقَالَ الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ
اسْتَكْبَرُوْا بَلْ مَكْرُ الَّيْلِ وَالنَّهَارِ
اِذْ تَاْمُرُوْنَنَآ اَنْ نَّكْفُرَ بِاللّٰهِ
وَنَجْعَلَ لَهٗٓ اَنْدَادًا ؕ
وَاَسَرُّوا النَّدَامَةَ
لَمَّا رَاَوُا الْعَذَابَ ؕ وَجَعَلْنَا الْاَغْلٰلَ
فِيْٓ اَعْنَاقِ الَّذِيْنَ كَفَرُوْا ؕ

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of the fact that it was always the rich ones of the society in each age who were the first to oppose the Prophets of Allah.

Section 4 consists of 6 verses, i.e. verses 31 to 36. Verses 31 to 33 speak of the arrogance of the non-believers in this world and their refusal to accept Qur'an as the Revealed Book and their ensuing quarrelling with each other on seeing the punishment on the Day of Judgment. In these verses it is said: and those who disbelieve, say: We shall never believe in this Qur'an, nor in that which is before it. Would that you could see when these wrongdoers will be made to stand before their Lord, throwing back at one another, the word (of blame). Those who had been despised will say to those who were proud: "Had it not been for you, we should certainly have been believers! Those who were proud will say to those who had been despised: Were it we who kept you back from guidance after it had come to you? Nay, rather, you (yourselves) were guilty. And those who had been despised will say to those who were proud: Nay! It was a plot (of yours) by night and by day, when you were (constantly) ordering us to be ungrateful to Allah and to set up equals to Him: And they will keep secret their shame, when they will see the punishment: and We will put yokes on the necks of those who disbelieved: they shall not be requited but (according to) what they did.

Verses 34 to 36 speak of the affluent ones of every society who were always the first to disbelieve in the Prophets of Allah. In these verses it is said: and We never sent a warner to a town but its rich ones said: Indeed we believe not in that which you have been sent with. And they (further) said: We are more in wealth and in sons, and we cannot be punished. Say: Surely my Lord enlarges the means of subsistence for whom He pleases and straitens (for whom He pleases), but most men know not.

disbelieved: they shall not be requited but (according to) what they did.[2]

هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ○

34. And We never sent a warner to a town but its rich ones said: Indeed we believe not in that which you have been sent with.

٣٤- وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّذِيرٍ
إِلَّا قَالَ مُتْرَفُوهَا ۙ
إِنَّا بِمَا أُرْسِلْتُم بِهِ كَافِرُونَ ○

35. And they (further) said: We are more in wealth and in sons, (as our sources of protection), and we cannot be punished.[3]

٣٥- وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا ۙ
وَمَا نَحْنُ بِمُعَذَّبِينَ ○

36. Say: Surely my Lord enlarges the means of subsistence for whom He pleases and straitens (for whom He pleases), but most men know not.

٣٦- قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ
وَيَقْدِرُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

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2. It may be noted that the quarrel between the disbelievers, and their laying blame on each other, on the Day of Judgment, is also mentioned in verses 38 and 39 of Chapter 7 (*A'araaf*), verse 21 of Chapter 14 (*Ibrahim*), verse 63 of Chapter 28 (*Qasas*), verses 66 to 68 of Chapter 33 (*Ahzab*), verses 47 and 48 of Chapter 40 (*Momin*), and verse 29 of Chapter 41 (*Haa Meem Sajdah*) (Tafheemul Quran, Vol. IV, Chapter 34, Note 53).

3. It may be noted that the fact that the rich ones of the society were always the first to oppose the Prophets of Allah has also been referred to by the Holy Qur'an in verse 123 of Chapter 6 (*An'aam*), verses 60, 66, 75, 88 and 90 of Chapter 7 (*A'araaf*), verse 27 of Chapter 11 (*Hud*), verse 16 of Chapter 17 (*Bani Israil*), verses 24, 33 to 38, 46 and 47 of Chapter 23 (*Mo'menoon*), and verse 23 of Chapter 43 (*Zukhruf*).

Similarly, the misunderstanding of the rich ones of the human society who, on account of their riches, thought themselves to be the favourite ones of Allah, and never believed that they were to be punished in the Hereafter on account of their misdeeds, has also been referred by the Holy Qur'an in verses 126 and 212 of Chapter 2 (*Baqarah*); verses 65 and 69 of Chapter 11 (*Taubah*); verses 3 and 27 of Chapter 11 (*Hud*); verse 26 of Chapter 13 (*Ra'd*); verses 34 to 43 of Chapter 18 (*Kahf*); verses 73 to 77 of Chapter 19 (*Maryam*); verse 131 of Chapter 20 (*Taa Haa*); verse 55 to 61 of Chapter 23 (*Mo'menoon*); verse 111 of Chapter 26 (*Sho'ara*); verses 76 to 83 of Chapter 28 (*Qasas*); verse 9 of Chapter 30 (*Rum*); verses 11 to 26 of Chapter 74 (*Muddassir*); and verses 6 to 20 of Chapter 89 (*Fajr*) (Tafheemul Quran, *ibid.*, 54 and 55).

SECTION 5[1]

37. And it is not your wealth nor your children that will bring you close to Us with a near approach:[2] but whoever believes and does good, these it is for whom is a two-fold reward[3] for what they do, and they shall be secure in the dwellings on high!

٣٧- وَمَآ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُم
بِٱلَّتِى تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰٓ
إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا
فَأُو۟لَٰٓئِكَ لَهُمْ جَزَآءُ ٱلضِّعْفِ
بِمَا عَمِلُوا۟ وَهُمْ فِى ٱلْغُرُفَٰتِ ءَامِنُونَ ○

In verses 34 to 36 there is also a consolation for the Holy Prophet that if the rich ones of Mecca are refusing to accept his words, there is nothing new in it, because this has always been the position in respect of the previous Prophets of Allah.

1. In the previous Section, Qur'an referred to the arrogance of the non-believers and their wishful thinking that since they had more wealth and children they were the favourites of Allah. In continuation of it, Section 5 starts with the statement that wealth and children are no criterion of nearness to Allah, and then proceeds to speak of the reward to the believers and punishment for the non-believers. There is also reference to the misbehaviour of the non-believers towards the Holy Prophet and the Holy Qur'an, and the ultimate punishment which they are going to have for it in the Hereafter.

Section 5 consists of 9 verses i.e. verses 37 to 45. Verses 37 and 38 denounce the possession of the wealth and children being regarded by the non-believers as the criterion of approach to Allah. In these verses it is said: And it is not your wealth, nor your children, that will bring you close to Us with a near approach: but whoever believes and does good, these it is then for whom is a two-fold reward for what they do, and they shall be secure in the dwellings on high! And those who strive against Our Signs, to frustrate them, will be brought to the punishment.

Verse 39 speaks of the enlargement or restriction of the provision in favour of mankind as the Sole Pleasure or Disposition of Allah the Almighty. It says: Say: Verily my Lord enlarges the means of subsistence for whom He pleases of His servants, and straitens it for him (when He pleases) and what you spend for aught (in His Cause) He replaces it; and He is the Best of those who grant Sustenance.

Verses 40 and 41 speak of those who regard the angels as their deities or object of worship, and also refer to the Glorification of Allah the Almighty by the angels on the Day of Judgment. In these verses it is said: And on the Day when He (Allah) will gather them altogether, then will He say to the angels: was is it you that these used to worship? They will say: Glory be to You: You are Our Protecting Friend, not they; Nay; they worshipped the Jinns; most of them were believers in them.

Verse 42 speaks of the non-believers on the Day of Judgment. It says: So on that Day they shall have no power over each other, for profit or harm: and We will say to the wrongdoers: Taste you the punishment of the Fire, which you called a lie!

Contd.....

38. And those who strive against Our Signs, to frustrate them will be brought to the punishment.

٣٨-وَالَّذِيْنَ يَسْعَوْنَ فِيْٓ اٰيٰتِنَا مُعٰجِزِيْنَ
اُولٰٓئِكَ فِي الْعَذَابِ مُحْضَرُوْنَ ○

39. Say: Verily my Lord enlarges the means of subsistence for whom He pleases of His servants and straitens it for him (when He pleases) and what you spend for aught (in His Cause) He replaces it; and He is the Best of those who grant sustenance.

٣٩-قُلْ اِنَّ رَبِّيْ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ
مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ؕ
وَمَآ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ ۚ
وَهُوَ خَيْرُ الرّٰزِقِيْنَ ○

40. And on the Day when He will gather them all together, then will He say to the angels: was it you that these used to worship?

٤٠-وَيَوْمَ يَحْشُرُهُمْ جَمِيْعًا
ثُمَّ يَقُوْلُ لِلْمَلٰٓئِكَةِ
اَهٰٓؤُلَآءِ اِيَّاكُمْ كَانُوْا يَعْبُدُوْنَ ○

Verses 43 to 45 speak of the misbehaviour of the non-believers towards the Holy Prophet and the Holy Qur'an in this world, and contain the warning of punishment for them on the Day of Judgment. In these verses it is said: and when Our Clear Signs (or Messages) are rehearsed to them, they say: This is nothing but a man who desires to turn you away from that which your fathers worshipped. And they say: this is nothing but a lie that is forged: And those who disbelieve say of the Truth when it comes to them; this is only clear magic! And We had not given them Books which they could study, nor did We send to them, before you, a warner. And those before them rejected (the Truth); and these have not received a tenth of what We gave them: but when they rejected My Apostles then, how (terrible) was My rejection (of them)!

2. As regards the wealth and children, in another verse Qur'an says, "do they (i.e. the non-believers) think that the wealth and children, which We have given them in abundance, are better for them in the Hereafter. Nay, they are unaware of the reality" (*Mo'menoon,* 23:55-56). It means that if wealth and children make a man unmindful of his obligations towards Allah then they are in fact a source of trouble for him. In another verse it is said, "and let not their wealth and children dazzle you. Allah intends to punish them with these things in this world, and that their souls may perish while they are unbelievers.

According to a Tradition, noted by Ahmad, on the authority of Hazrat Abu Hurairah, the Holy Prophet has said that Allah does not see their faces or their wealth but He sees their hearts and deeds (Ibne Kaseer) (Ma'ariful Quran, Vol. VII, p. 300).

3. As regards the word *De'fe,* i.e. double, appearing in verse 37, it may be noted that the word *De'f,* generally translated as double or two-fold, according to learned scholars, actually

41. They will say: Glory be to You: You are our Protecting Friend, not they: Nay: they worshipped the Jinns:[4] most of them were believers in them.

٤١-قَالُوْا سُبْحٰنَكَ اَنْتَ وَلِيُّنَا مِنْ دُوْنِهِمْ ۚ
بَلْ كَانُوْا يَعْبُدُوْنَ
الْجِنَّ ۚ اَكْثَرُهُمْ بِهِمْ مُّؤْمِنُوْنَ ○

42. So on that Day they shall have no power over each other, for profit or harm: and We will say to the wrong-doers: Taste you the punishment of the Fire, which you called a lie!

٤٢-فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ
نَّفْعًا وَّلَا ضَرًّا ۭ
وَنَقُوْلُ لِلَّذِيْنَ ظَلَمُوْا ذُوْقُوْا عَذَابَ
النَّارِ الَّتِيْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ○

43. And when Our Clear Signs (or Messages) are rehearsed to them, they say: This is nothing but a man who desires to turn you away from that which your fathers worshipped. And they say: this is nothing but a lie that is forged: And those who disbelieve say of the Truth when it comes to them: this is only clear magic!

٤٣-وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ
قَالُوْا مَا هٰذَآ اِلَّا رَجُلٌ يُّرِيْدُ اَنْ يَّصُدَّكُمْ
عَمَّا كَانَ يَعْبُدُ اٰبَاۗؤُكُمْ ۚ
وَقَالُوْا مَا هٰذَآ اِلَّآ اِفْكٌ مُّفْتَرًى ۭ
وَقَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ لَمَّا جَاۗءَهُمْ ۙ
اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ○

44. And We had not given them Books which they could study, nor did We send to them before you a warner.

٤٤-وَمَآ اٰتَيْنٰهُمْ مِّنْ كُتُبٍ يَّدْرُسُوْنَهَا
وَمَآ اَرْسَلْنَآ اِلَيْهِمْ قَبْلَكَ مِنْ نَّذِيْرٍ ۝

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means "manifold". According to Traditions of the Holy Prophet, Allah the Almighty, on the Day of Judgment, will increase the reward for the righteous deeds by ten times, and sometimes it may be upto seven hundred times as Allah the Almighty be pleased to award (Ma'ariful Quran, *ibid.*).

4. It may be noted that in this verse there is also refutation of those who think the Jinns to be the mountainous creatures, and not a separate creation of Allah. It is obvious that no mountainous creatures were ever worshipped by the non-believers (Tafheemul Quran, Vol. IV, Chapter 34, Notes 61-63).

45. And those before them rejected (the Truth), and these have not received a tenth of what We gave them: but when they rejected My Apostles, then how (terrible) was My rejection (of them)!

٤٥-وَكَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۙ
وَمَا بَلَغُوْا مِعْشَارَ مَآ اٰتَيْنٰهُمْ
فَكَذَّبُوْا رُسُلِيْ ۫ فَ
فَكَيْفَ كَانَ نَكِيْرِ ۝

SECTION 6[1]

46. Say: I do admonish you on one point: that you do stand up before Allah in pairs, or singly, – Then reflect (within yourselves): Your Companion is not Possessed: he is no less than a Warner to you, in face of a severe punishment.

٤٦-قُلْ اِنَّمَآ اَعِظُكُمْ بِوَاحِدَةٍ ۚ
اَنْ تَقُوْمُوْا لِلّٰهِ مَثْنٰى وَفُرَادٰى
ثُمَّ تَتَفَكَّرُوْا ۛ مَا
بِصَاحِبِكُمْ مِّنْ جِنَّةٍ ۭ
اِنْ هُوَ اِلَّا نَذِيْرٌ لَّكُمْ
بَيْنَ يَدَيْ عَذَابٍ شَدِيْدٍ ۝

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1. After speaking of the misbehaviour of the non-believers towards the Holy Prophet and the Holy Qur'an, and giving them a warning of punishment, in the previous Section, Qur'an, in Section 6, proceeds first to give admonition to the non-believers so that they may understand their faults and mend their ways before the punishment overtakes them, and then again warns them of the punishment on account of their arrogance and unbelief saying that their acceptance of faith on seeing the punishment will be of no avail.

Section 6 consists of 9 verses i.e. verses 46 to 54. Verses 46 to 50 contain an admonition for the non-believers to reflect over their view about the Holy Prophet. In these verses it is said: I do admonish you on one point: that you do stand up before Allah – (It may be) in pairs, or (It may be) singly, – and reflect (within yourselves): Your Companion is not possessed: he is no less than a Warner to you in face of a severe punishment. Say: no reward do I ask of you it is (all) in your interest: my reward is only due from Allah: and He is Witness to all things. Say: Verily my Lord does cast the (mantle of) Truth (over His servants), – He that has full Knowledge of (all) that is hidden. Say: the Truth has arrived, and falsehood neither creates anything new, nor restores anything. Say: If I am astray, I only stray to the loss of my own soul: but if I receive guidance, it is because of the Inspiration of my Lord to me: It is He Who hears all things, and is ever near.

Verses 51 to 54 contain a warning for the disbelievers. In these verses it is said: If you could but see when they will quake with terror; there will be no escape (for them) and they will be seized from a position quite near. And they will say: we do believe (now) in the (Truth). But how could they receive (Faith) from a position (so) far off, – seeing that they did reject Faith (entirely) before, and that they (continually) cast (slanders) on the Unseen from a position far off. And between them and their desires, is placed a barrier as was done in the past with their partners: For they were indeed in suspicious (disquieting) doubt.

47. Say: No reward do I ask of you: it is (all) in your interest: my reward is only due from Allah: And He is Witness to all things.

٤٧- قُلْ مَا سَأَلْتُكُمْ مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۖ
إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۚ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ○

48. Say: Verily my Lord does cast the (mantle of) Truth[2] (over His servants), – He that has full knowledge of (all) that is hidden.

٤٨- قُلْ إِنَّ رَبِّي يَقْذِفُ
بِالْحَقِّ ۚ عَلَّامُ الْغُيُوبِ ○

49. Say: the Truth has arrived, and Falsehood neither creates anything new, nor restores anything.[3]

٤٩- قُلْ جَاءَ الْحَقُّ
وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ○

50. Say: If I am astray, I only stray to the loss of my own soul: but if I receive guidance, it is because of the Inspiration of my Lord to me: "It is He Who hears all things, and is (ever) near".

٥٠- قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي ۖ
وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي ۚ
إِنَّهُ سَمِيعٌ قَرِيبٌ ○

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2. According to the learned scholars, the words "does cast the (mantle of) Truth" mean that Allah the Almighty casts, or conveys the knowledge through Revelation to His Prophet, and accordingly the Holy Prophet is asked to say that Allah has cast the knowledge of Truth to him, through Revelation, and that Allah has full knowledge of the Unseen – i.e. all that is hidden. However, another meaning is that Allah overpowers the Truth over the Falsehood (Tafheemul Quran, *ibid.,* 70). But the second meaning is more appropriate, as the word 'casts' or 'hurls' suggests the domination of Truth over Falsehood.

As regards this second meaning, we may also refer to verse 18 of Chapter 21 (*Ambia*) in which it is said, "Nay, We hurl the Truth against Falsehood, so it knocks out its brain".

3. In fact the argument is that, "the Truth is final: it does not come and go: it creates new situations and new developments, and if by any chance it seems to be defeated for a time, it comes back and restores the true balance; – unlike Falsehood, which by its very nature is doomed to perish" (Yusuf Ali, Vol. II, Note 3861). In verse 81 of Chapter 17 (*Bani Israil*) also it is said that "the Truth has come and Falsehood has vanished, verily Falsehood is ever bound to vanish".

In other words, the Truth in the form of Qur'an has already come and Falsehood of unbelief and idolatry is bound to finish, and alongwith it all those who stick to it will also perish.

51. If you could but see when they will quake with terror; but then there will be no escape (for them), and they will be seized from a position (quite) near.[4]

٥١-وَلَوْ تَرَىٰٓ إِذْ فَزِعُوا۟
فَلَا فَوْتَ
وَأُخِذُوا۟ مِن مَّكَانٍ قَرِيبٍ ۝

52. And they will say: we do believe (now) in the (Truth); but how could they receive (Faith) from a position (so) far off, –[5]

٥٢-وَقَالُوٓا۟ ءَامَنَّا بِهِۦ ۖ
وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍۭ بَعِيدٍ ۝

53. (Seeing that) they did reject Faith (entirely) before, and that they (continually) cast (slanders) on the Unseen from a position far off?

٥٣-وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ ۖ
وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍۭ بَعِيدٍ ۝

54. And between them and their desires, is placed a barrier, as was done in the past with their partisans:[6] For they were indeed in suspicious (disquieting) doubt.

٥٤-وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ
كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۖ
إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍ ۝

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4. To quote Abdullah Yusuf Ali, "after the argument for the reality and triumph of Truth (as given in verses 46 to 50) we are now (in verse 51) asked to contemplate the position of the opposers of the Truth when truth is established. They will be struck with terror; for Truth is all-compelling. They will wish they could get away from that position, but that would be impossible. They will not be able to move far; they will be held fast to the consequences of their own earlier conduct. They will be caught quite close to the point of their departure from Truth" (Vol. 11, Note 3863).

5. After being caught in punishment, as it is said in verse 52, the non-believers will profess their faith in Truth, but it will be of no avail. When everything will become plain and clear, there will be no question of acceptance of the Faith. "The position in which they could have accepted the Faith is left far off behind them, when Truth was struggling and asked for help or asylum, and they cruelly, arrogantly, and insultingly repudiated the Truth" (Yusuf Ali, Vol. II, Note 3864).

6. The word "their partisans" imply that they will be dealt with as were dealt with the non-believing nations previous to them, i.e. the Aad, the Samud, the Midyanites, etc., reference to which has been made in order to make the non-believers realise their faults in rejecting the Truth. They are actually told that they are in disquieting doubt regarding the Truth which will lead them to no where except destruction.

CHAPTER 35

FAATIR

(Originator)

Chapter 35 consists of 5 Sections, 45 Verses, 970 Words, and 3130 letters.[1]

Name

The name of the Chapter has been taken from the words *Faatir* appearing in verse 1 of it. This Chapter is also known as *Malaa'ikah* which is also appearing in verse 1.

Revelation

This Chapter is Mecci and was revealed in the middle period of the Holy Prophet's Mission at Mecca, and it appears that it was revealed round about Chapter 34 (*Saba*) at the time when there was all round opposition of the Holy Prophet by the non-believers.

According to the generally accepted chronological order, this Chapter is placed at Serial No. 43.[2]

Subject Matter

This Chapter deals with the Mystery of Creation and its maintenance, with various forces typified by the wings of Angels. Whether we look to outer nature or to man, God's Grace proclaims His Glory, and protects His votaries from Evil (Yusuf Ali, Vol. II, p. 1151).

The Chapter starts with the Praise of Allah, and rejection of the idea of Divinity of the angels which was very prominent among the idolaters of

1. Naimuddin, Chapter 35, Note 1; Ziaul Quran, Vol. IV, p. 137.
2. Index-cum-concordance for the Holy Qur'an, by Kherie, *ibid.*

Arabia. There is also reference to the Prophethood and the Day of Judgment as part of Divine Scheme under the subject matter of the Absolute Unity of Allah.

The Mecci period, by and large, of the Holy Prophet abounds with the unrelenting opposition by the non-believers, interspersed by so called objections and demands in respect of matters which were (are) beyond Man's domain. To add to Holy Prophet's mortification, there were slanders, concoctions, and insinuations, which made his life all the more miserable. But to combat and counteract these evil machinations, Almighty Allah's assurance of his ultimate success consoled and fortified his heart and the Holy Prophet continued his mission with courage and fortitude.

Similarly, there is consolation to the Holy Prophet against opponents who chose to follow the footsteps of the previous non-believing peoples in blind opposition to the Holy Prophet, little realising the doom of their so called predecessors. It was inevitable that like their predecessors, the non- believers of Mecca were also to suffer destruction for their opposition. There was therefore, no cause for the Holy Prophet to worry about them in so far as his Prophetic mission was concerned. There is admonition as well as warning to the Quraish that they should not boast on account of their wealth and prosperity of this world, which is nothing but a hoax exploited by Satan, and that they should not be unmindful of the Day of Judgment when all their worldly accumulations and false deities will be of no avail to them unless they mend their ways, after due repentance, and beg for Allah's mercy while there is time for them in the world. They are also told that increase or decrease in wealth and children is purely under the Pleasure of Allah, and none has any authority in this respect whatsoever. They should, therefore, follow the guidance provided through the Holy Prophet Muhammad (ﷺ) because, if they decline his invitation towards the Straight Path and indulge in opposition to him, they will only incur the Wrath of Allah against them, but they can neither harm him in any way nor prevent his mission from gaining ground.

This Chapter also speaks of the believers as well as the non-believers in similitudes of 'light' and 'darkness' and lays stress on the fact that the conflict between faith and unbelief is also a part of Divine Plan of Creation. Therefore it would be illogical to assume that all will accept or reject the Faith as a matter of course. Acceptance of Faith is subject to attainment of light of knowledge and wisdom which demands clarity of conscience and zeal for the service in the Way of Allah. It is, therefore, a Grace of Allah that a person is bestowed with this blessing. It means that those who choose to remain in the darkness of Unbelief, and reject light of Faith, shall not attain salvation in the Hereafter. There is also encouragement of those learned ones of the People of the Book who, in spite of

corruption in the society, maintain the Book of Allah, and accept the Prophethood of the Holy Prophet in terms of the forecast contained in Torah and other Holy Scriptures of the past.

There is also reference in this Chapter to previous nations in order to make the Quraish understand that they also stand the same test to which the non-believers previous to them were subjected and in which they utterly failed and suffered accordingly. They are also reminded that the respite given to them must be accepted as a Grace from Allah the Almighty and made use of by mending their ways with due repentance. They are also told that by opposing the Holy Prophet they are in fact inviting their own destruction and that for the punishment for every nation a time is fixed. There are also good news for the believers and righteous servants of Allah in order to strengthen their Faith and make them pleased with the promise of the reward which Allah the Almighty has given them through the Holy Prophet so that they may remain firm on the Straight Path.

CHAPTER 35

FAATIR
(Originator)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Praise[2] be to Allah, the Creator[3] of the heavens and the earth, Who appoints the angels[4] Messengers having wings,[5] two or three or four: He adds to creation as He pleases. Indeed Allah has power over all things.

١- اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ
جَاعِلِ الْمَلٰٓئِكَةِ رُسُلًا اُولِيْٓ اَجْنِحَةٍ
مَّثْنٰى وَثُلٰثَ وَرُبٰعَ ؕ
يَزِيْدُ فِى الْخَلْقِ مَا يَشَآءُ ؕ
اِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ○

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1. After giving clear arguments in favour of the Truth brought by the Holy Prophet, and warning the disbelievers of the punishment on the Day of Judgment and that their acceptance of the Faith on seeing the punishment will be of no avail, the previous Chapter concluded with the statement regarding the disbelievers that surely they are in a disquieting doubt. In continuation of it, Section 1 of the present Chapter starts with the Praise of Allah, and speaks of the creation of the heavens and the earth and the angels, and making of the angels as Messengers for demonstrating the Absolute Authority of Allah the Almighty over the universe through various assignments commanded to them. There is also a warning to the people to be mindful of the allurement of Satan because he invites the people to be his companions in the Burning Fire of Hell (which is his lasting abode).

Section 1 consists of 7 verses i.e. verses 1 to 7. Verses 1 to 3 are the Preamble to the Chapter declaring Praise of Allah the Almighty for manifestation of His Might and Wisdom in the Creation of the heavens and the earth, and having appointed angels for the maintenance of

2. Whatever Allah grants to men of (His) Mercy, there is none to withhold it: and what He withholds, there is none to release it thereafter; and He is the Mighty, the Wise.

٢-مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ
فَلَا مُمْسِكَ لَهَا ۚ وَمَا يُمْسِكْ ۙ
فَلَا مُرْسِلَ لَهٗ مِنْۢ بَعْدِهٖ ۚ
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

the affairs of the Universe. In these verses it is said: Praise be to Allah, the Creator of the heavens and the earth, Who appoints the Angels Messengers having wings, two or three or four: He adds to creation as He pleases. Indeed Allah has Power over all things. Whatever Allah grants to men of (His) Mercy, there is none to withhold it: and what He withholds, there is none to release it thereafter; and He is the Mighty, the Wise. O men! Call to mind the favour of Allah to you: Is there any creator besides Allah, who gives you sustenance from the heavens and the earth? There is no god but He: whither are you then deviating?

In verse 4 there is consolation to the Holy Prophet Muhammad (ﷺ). It is said: and if they deny you, truly Apostles before you were also denied; and to Allah shall be brought back all affairs.

In verses 5 and 6 there is reference to the Promise of Allah and, also a warning to the people to be mindful of the deception of Satan. It is said: O men! certainly the Promise of Allah is true. Let not then the life of this world deceive you, and let not the Arch-Deceiver (Satan) deceive you about Allah: Surely Satan is an enemy to you, so treat him as an enemy: he only invites his adherents that they may be inmates of the Blazing Fire (alongwith him).

In verse 7 there is warning of punishment for the disbelievers and promise of reward for the believers. It is said: those who disbelieve, they shall have a severe punishment; and those who believe and do good for them is Forgiveness and a Great Reward.

2. Literally the word *Hamd* means 'praise' on account of excellence, but traditionally, and as an accepted usage, it is equivalent to Hymn, the religious song of praise or prayer, especially, rather exclusively, for Allah the Almighty.

In the religious domain certain definite words have been coined; as for example for the praise of the Holy Prophet, the word *Na'at,* and for the religious saints, the word *Manqibat* is used. These words have no specific English equivalents.

When we praise Allah, it means that we understand and bring to mind that His Glory and Power are exercised for the good of His creation, and this is also the subject matter of the present Chapter (Yusuf Ali, Vol. II, Note 3869).

3. The word *Faatir* is derived from *Fatara,* which according to the Arabic-English Lexicon, means "He clove or split, originated or brought a thing into existence for the first time, it not having existed before".

Thus creation by *Faatir* is that thing which is brought into existence without a pre-existing specimen of it. It is used in the sense of the creation and the invention (Ziaul Quran, Vol. IV, Chapter 35, Note 2). Thus the meaning of this part of the verse, viz., *Faatiris Samaawaate Wal Ard,* is that Allah has brought into existence the heavens and the earth out of nothing, or without any pre-existing specimen: the creation is totally new and primeval.

It may be noted that, "the earliest heathen gods were the personifications of the heaven and the earth. Hence the need for emphasizing that they are mere created beings. Even the Jews

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3. O men! call to mind the favour of Allah to you: Is there any creator, besides Allah, who gives you sustenance from the heavens and the earth? There is no god but He; whither are you then deviating?[6]

٣- يٰٓاَيُّهَا النَّاسُ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ
هَلْ مِنْ خَالِقٍ غَيْرُ اللّٰهِ
يَرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ ؕ
لَآ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُؤْفَكُوْنَ ○

with their heritage of monotheism were led, under the sway of Platonic and Neoplatonic ideas, to conceive of creation 'as carried into effect through intermediate agencies, not very distinguishable from sub-deities' ('Jewish Encyclopaedia', Vol. IV, p. 33)" (Maajid, Vol. II, Part XXII, Note 301).

It is this type of ideology which has been refuted by the words "Praise be to Allah – the Creator of the heavens and the earth".

4. It may be noted that in the pagan Arab mythology the angels had a very prominent position. They were thought to be the beloved daughters of Allah the Almighty, and they were worshipped accordingly, and the people believed in their intercession on the Day of Judgment.

It is in order to refute this type of ideology that this verse speaks of the creation of the angels and their appointment as the divine Messengers and the faithful executors of His Commands, and not having anything of the sort of godhood in themselves. Their appointment as 'Messengers' is different from the Prophets who are also classified as Messengers in the Arabic Lexicon. In this capacity, the angels carry and convey the Message of Allah to His Prophets. The other assignment of the angels is that specific groups of angels are appointed for specific affairs of the universe.

5. The scholars who do not take the word 'The Wings' in its literal sense are of the view that "They are beings expressive of qualities or powers, which may be typified by 'wings'. We need not suppose that angelic 'wings' have muscles and feathers, like the wings of birds" (Yusuf Ali Vol. II, Note 3871).

According to the Arabic-English Lexicon also the word 'Wings' is a symbol of power and ability and, therefore, according to this verse, the angels possess powers and qualities in different degrees in accordance with works entrusted to them (p. 2407).

6. The Qur'anic concept is that Allah is the Sole Creator and the Sole Preserver of the Universe. By way of contrast, we may also note the grossly polytheistic teaching of the New Testament. Speaking of Christ, it says, 'the image of the invisible God, the firstborn of every creature, for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him' (Colossians, 1:16). Further, 'All things were made by him; and without him was not anything made that was made' (John, 1:3). Further, "to us there is but one Lord, the Father, of whom are all things, and we in him" (I Corinthians, 8:6). To quote from the Encyclopaedia of Religion and Ethics, 'The profound and enduring impression which Jesus made upon His followers even constrained them to associate Him with the Father in the work of creation. It was He who had brought redemption from sin, and given them a glad new sense of worship with God. But Lordship in the spiritual world must and did ultimately involve equal Lordship in the material world and in the whole realm of Divine activity. This idea was early expressed by St. Paul ... The specific use of the word Logos by the Fourth Evangelist completed and confirmed a development which had been in progress for several decades by which Jesus as

4. And if they deny you, truly Apostles before you were also denied, and to Allah shall be brought back all affairs.

٤- وَإِنْ يُّكَذِّبُوْكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ
قَبْلِكَ ۭ وَإِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ○

5. O men! certainly the Promise of Allah is true. Let not then the life of this world deceive you, and let not the Arch-Deceiver (Satan) deceive you about Allah:[7]

٥- يٰٓاَيُّهَا النَّاسُ اِنَّ وَعْدَ اللّٰهِ
حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۪ وَلَا
وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ○

6. Surely Satan is an enemy to you, so treat him as an enemy: he only invites his adherents that they may be inmates of the Blazing Fire (alongwith him).

٦- اِنَّ الشَّيْطٰنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوْهُ عَدُوًّا ۭ
اِنَّمَا يَدْعُوْا حِزْبَهٗ
لِيَكُوْنُوْا مِنْ اَصْحٰبِ السَّعِيْرِ ۭ

7. Those who disbelieve, they shall have a severe punishment; and those who believe and do good, for them is Forgiveness and a Great Reward.

٧- اَلَّذِيْنَ كَفَرُوْا لَهُمْ عَذَابٌ شَدِيْدٌ ۭ
وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ كَبِيْرٌ ۝

SECTION 2[1]

8. Is he then, whose evil deed has been made fairseeming to him, so that he looks upon it

٨- اَفَمَنْ زُيِّنَ لَهٗ سُوْۗءُ عَمَلِهٖ
فَرَاٰهُ حَسَنًا ۭ

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the Son was definitely classed with God, the Father, and associated with Him in the creation and Government of both the visible and invisible world' (Vol. IV, pp. 141-142) (Maajid, *ibid.*, 307).

7. While in verse 3 the appeal to the mankind was on the basis of the Past and the Present, in verse 5 the appeal is on the basis of the Future. Our origin is from God; We live, move, and have our being now in God; but remember also that there is a Future, in which we have to render an account of ourselves to God. God's Grace has promised us the Garden of Bliss (if we obey); His justice has promised us the Fire of Suffering (if we go astray). Both promises are certain to be fulfilled. On which side shall we range ourselves? (Yusuf Ali, Vol. II, Note 3876).

1. The previous Section concluded with a warning to the people not to be deceived by the life of this world and also ask them to be careful about the Satan who is their Arch-enemy

(as) good, (equal to one who is rightly guided)? Surely Allah leaves to stray whom He pleases, and guides aright whom He pleases, So let not your soul pine away in sighing over them:[2] Surely Allah is the Knower of what they do!

فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ
وَيَهْدِي مَنْ يَشَاءُ ۖ
فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ ۚ
إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ۝

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and invites the people through temptations to indulge in misdeeds and thus become his companions. In continuation of it, Section 2 starts with a reference of the disbelievers whose evil deeds have been made fairseeming to them and they consider them as really good deeds. Then there is consolation for the Holy Prophet not to vex himself in grief for these unscrupulous opponents. There is reference to the manifestation of the Divine Power in respect of revival of the dead land through rainfall as a similitude of Resurrection. There is also reference to the benefit which men draw from the seas and the favours of Allah contained in the rotation of the Day and Night, the Sun and the Moon, Finally, there is also a mention to the powerlessness of the false deities in order to bring home the foolishness of the non-believers and idolaters in worshipping them.

Section 2 consists of 7 verses i.e. verses 8 to 14. Verse 8 speaks of those non-believers who consider their evil deeds as good. It is said: Is he then, whose evil deed has been made fairseeming to him, so that he looks upon it (as) good, (equal to one who is rightly guided)? Allah leaves to stray whom He pleases, and guides aright whom He pleases. So let not, your soul pine away in sighing over them: Surely Allah is Knower of what they do!

Verse 9 speaks of bringing back to life a tract of dry (dead) land through the rainfall as testimony for Resurrection. It says: and it is Allah Who sends forth the winds, so that they raise up the clouds, and We drive them on to a dead land, therewith We give life to the earth after its death: Even so (shall be) the Resurrection!

Verse 10 speaks of righteous ones in respect of the achievement of honour from Allah (as reward for their good deeds). It says: whoever aspires for honour, to Allah belongs all honour. To Him ascends the goodly word, and the righteous deed exalts it.

And those who plot evil, they shall have a severe punishment: and the plotting of such will perish.

Verse 11 speaks of the creation of the human life. It says: And Allah created you from dust, then from a sperm-drop: then He made you pairs: and no female bears or does she bring forth, except with His knowledge: and no one whose life is lengthened, has his life lengthened, nor is a part cut off from his age (life) but it is all (recorded) in a Book: Surely this is easy to Allah.

Verse 12 speaks of the benefits which the people draw from the seas. It says: and the two seas are not alike: the one sweet, thirst-quenching, pleasant to drink; and the other salt, bitter. Yet from each of them you eat fresh flesh and take out the ornaments that you wear: and you see the ships cleaving through it, that you may seek of His bounty and that you may be grateful.

Verses 13 and 14 speak of the rotation of Day and Night as a natural phenomenon and

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9. And it is Allah Who sends forth the winds, so that they raise up the clouds, and We drive them on to a dead land, and therewith We give life to the earth after its death: even so (shall be) the Resurrection!

٩- وَاللّٰهُ الَّذِيْٓ اَرْسَلَ الرِّيٰحَ
فَتُثِيْرُ سَحَابًا
فَسُقْنٰهُ اِلٰى بَلَدٍ مَّيِّتٍ فَاَحْيَيْنَا بِهِ الْاَرْضَ
بَعْدَ مَوْتِهَا ؕ كَذٰلِكَ النُّشُوْرُ ○

10. Whoever aspires for honour, to Allah belongs all honour.[3] To Him ascends the goodly word,[4] and the righteous deed exalts it,[5] and those who plot evils, they shall have a severe punishment: and the plotting of such will perish.

١٠- مَنْ كَانَ يُرِيْدُ الْعِزَّةَ فَلِلّٰهِ الْعِزَّةُ جَمِيْعًا ؕ
اِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ
وَالْعَمَلُ الصَّالِحُ يَرْفَعُهٗ ؕ
وَالَّذِيْنَ يَمْكُرُوْنَ السَّيِّاٰتِ لَهُمْ عَذَابٌ
شَدِيْدٌ ؕ وَمَكْرُ اُولٰٓئِكَ هُوَ يَبُوْرُ ○

11. And Allah created you from dust, then from a sperm-drop: then He made you pairs: and no female bears, nor does she bring forth, except with His Knowledge: and no one whose

١١- وَاللّٰهُ خَلَقَكُمْ مِّنْ تُرَابٍ
ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ جَعَلَكُمْ اَزْوَاجًا ؕ
وَمَا تَحْمِلُ مِنْ اُنْثٰى وَلَا تَضَعُ
اِلَّا بِعِلْمِهٖ ؕ وَمَا

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also powerlessness of the false deities. In these verses it is said: He (Allah) merges Night into Day, and He merges Day into Night, and He has subjected the Sun and the Moon (to His Law); each one runs its course for an appointed term. Such is Allah, your Lord: His is the Kingdom and those whom you call upon besides Him, own not (even) the husk of a date-stone. If you invoke them, they will not hear your call, and even if they were to hear, they cannot answer you: and on the Day of Resurrection they will reject your associating (them with Allah): and none can tell you like the One Who is All-Aware.

2. In this respect we may also refer to verse 19 of Chapter 39 (*Zumar*) in which it is said to the Holy Prophet, "Is one against whom the decree of Punishment is justly due, equal to one who shuns evil? Will you (O Prophet) deliver the person who is in the Fire"? Thus the idea to emphasise is that those who have chosen for themselves the evil way, they are sure to be the fuel of the Fire of Hell, and if they do not accept the Truth, and continue to oppose the Message of Allah, then there is nothing for the Holy Prophet to be grieved for it.

3. It may be noted that the opposition by the non-believing Quraish of Mecca, particularly their chiefs, was on account of their vain desire to uphold and maintain their glory and power among the people. They were of the view that, if they submitted to the Holy Prophet, they would lose their supremacy over the people. Referring to it, it is said in verse 10 that

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life is lengthened, has his life lengthened, nor is a part cut off from his age (life) but it is all (recorded) in a Book: Surely this is easy to Allah.

يُعَمَّرُ مِنْ مُّعَمَّرٍ
وَّلَا يُنْقَصُ مِنْ عُمُرِهٖٓ اِلَّا فِيْ كِتٰبٍ ؕ
اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ○

12. And the two seas are not alike: the one sweet, thirst-quenching, pleasant to drink: and the other salt and bitter.[6] Yet from each of them you eat fresh flesh, and take out the ornaments which you wear: and you see the ships cleaving through it, that you may seek of His bounty and that you may be grateful.[7]

١٢-وَمَا يَسْتَوِي الْبَحْرٰنِ ۖ
هٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهٗ
وَهٰذَا مِلْحٌ اُجَاجٌ ؕ
وَمِنْ كُلٍّ تَاْكُلُوْنَ لَحْمًا طَرِيًّا
وَّتَسْتَخْرِجُوْنَ حِلْيَةً تَلْبَسُوْنَهَا ۚ
وَتَرَى الْفُلْكَ فِيْهِ مَوَاخِرَ لِتَبْتَغُوْا مِنْ
فَضْلِهٖ وَلَعَلَّكُمْ تَشْكُرُوْنَ ○

Glory and Power really belong to Allah, and that men are endowed with this favour as gratis and not as a matter of right or claim or desire. Therefore all those who desire glory and power must submit to Allah.

4. According to the learned Scholars, the word *Kalimut Tayyib* i.e. "The Good Word" stands for the Remembrance of Allah. Abdullah bin Masood says that when a believer rehearses the Glory and Praise of Allah in the prescribed words, viz., *Subhanallahe Wa Be Hamdehi, Wal Hamdo Lillah, Wa La Ilaha Illallah, Wallaho Akbar, Wa Tabarakallah* (translated as Glory be to Allah and with His Praise, and [All] Praise is to Allah, there is no god but Allah, and Allah is Great, and Allah is Blessed), an angel takes these words towards the heavens and all angels in the way pray for forgiveness of the reciter of these words until these words reach the Presence of Allah.

5. According to some commentators, as for instance Abdullah Yusuf Ali and Marmaduke Pickthall, the word *Yarfaoha* is the act of Allah, and accordingly they translate the words *Wal Amalus Swaleho Yarfaohu* as "It is He (Allah) Who exalts the righteous deeds". On the other hand, the large majority of Commentators, including Abdul Maajid Daryabadi, Ahmad Raza Khan, Abul Aala Maududi, Mufti Mohammad Shafie, Ameen Ehsan Islahi, Peer Karam Shah, are of the view that the word *Yarfaohu* is by way of Predicate of *Amalus Swaleh* and according to them the phrase *Wal Amalus Swaleho Yarfaohu* means that "the righteous deed" exalts it i.e. the "good word", and this very translation has also been adopted in this commentary.

6. To quote Abdullah Yusuf Ali, 'the great salt ocean with its seas and gulfs is all one; and the great masses of sweet water in rivers, lakes, ponds, and underground springs are also one; and each is connected with the other by the constant circulation going on, which sucks up vapours, carries them about in clouds or atmospheric moisture, and again bring them condensed into water or snow or hail to mingle with rivers and streams and get back into the ocean" (Vol. II, Note 3888).

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13. He merges Night into Day, and He merges Day into Night, and He has subjected the sun and the moon (to His Law); each one runs its course for an appointed term. Such is Allah, your Lord: His is the Kingdom; and those whom you call upon, besides Him, own not (even) the husk of a date-stone.

١٣- يُولِجُ الَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ
فِي الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ
كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ۚ
ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ
وَالَّذِينَ تَدْعُونَ مِن دُونِهِ
مَا يَمْلِكُونَ مِن قِطْمِيرٍ ۚ

14. If you invoke them, they will not hear your call, and even if they were to hear, they cannot answer you: and on the Day of Resurrection they will reject your associating (them with Allah): and none can tell you (the Truth) like the One Who is All Aware.

١٤- إِن تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ ۖ
وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۖ
وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۖ
وَلَا يُنَبِّئُكَ
مِثْلُ خَبِيرٍ ۚ

SECTION 3[1]

15. O, You men! It is you that have need of Allah: but Allah! He is the One Free from all wants, Worthy of all Praise.

١٥- يَا أَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ
إِلَى اللَّهِ ۖ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ۚ

The two seas, i.e. sweet as well as bitter, as it is said in verse 53 of Chapter 25 (*Furqan*), have been made by Allah to flow freely, touching one another but retaining their colour and taste distinctly quite by itself as if there is a barrier and inviolable obstruction so that they do not mingle with each other notwithstanding the fact that the vast sheet or expanse of water is one whole ocean or river (also see *Rahman,* 55:19 and 20).

7. Thus in spite of being opposite to each other, both are for the benefit of mankind in that the man gets fresh and tender flesh in the form of fish and adornments which enrich and embellish the human personality, "such as pearls and coral from the sea, and such delicately tinted stones as the *Aqiq* (carnelian), the agate, the goldstone, or other varieties of quarts pebbles found in river-beds, and considered as gems. Many such are found in the Ken river in Banda District (Bundelkhand). Some river sands also yield minute quantities of gold. In large navigable rivers and big lakes like those of North America, as well as in the sea, there are highways for shipping and commerce" (Yusuf Ali, Vol. 11, Note 3890).

1. After speaking of the manifestation of the Divine favour in the various phenomena

16. If He will, He can take you away and bring a new creation.

١٦-إِنْ يَّشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيْدٍ ۙ

17. And that is not difficult for Allah.

١٧-وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ ۝

18. And no bearer of burden bears another's burden; and if one heavily laden should call another to (bear) his burden, not the least of it can be carried (by the other), even though he be near of kin.[2] You can warn only

١٨-وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ وَاِنْ تَدْعُ مُثْقَلَةٌ اِلٰى حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَّلَوْ كَانَ ذَا قُرْبٰى ؕ

round the world in order to make the mankind realise their obligation towards Allah, the previous Section concluded with the statement that none can inform you like Allah the Almighty. In continuation of it, Section 3 starts with the statement that it is man who really needs Allah, and Allah is not in need of man, because He is Self-Sufficient and Praiseworthy, and He has Absolute Power to remove anybody and bring a new creation in his stead. Then there is the warning that nobody will bear burden of anybody else on the Day of Judgment. There is also clear distinction between the believers and the non-believers, and ultimately there is the consolation for the Holy Prophet saying that warners before him were also opposed by the non-believers, and those who opposed were ultimately punished.

Section 3 consists of 12 verses i.e. verses 15 to 26. Verses 15 to 17 speak of the powerlessness and resourcelessness of mankind against Allah. In these verses it is said: O you men! It is you that have need of Allah! and Allah: He is the One Free from all wants, the Worthy of all Praise. If He will, He can take you away and bring a new creation. And that is not difficult for Allah.

Verse 18 says that no bearer of burden bears another's burden; and if one heavily laden should call another to (bear) his burden, not the least of it can be carried (by the other) even though he be near of kin. You can warn only those who fear their Lord unseen, and keep up prayer; and whoever purifies himself does so only for (the good of) his own soul; and unto Allah is the (eventual) return.

Verses 19 to 22 distinguish between the believers and the non-believers making their interpersonal distinctions in different similitudes. In these verses it is said: And the blind and the seeing are not alike; (nor are the depths of) Darkness and the Light; nor the shade and the heat (of the sun): nor are alike those that are living and those that are dead. Surely Allah makes, whom He pleases, to hear; and you cannot make those to hear who are in the graves.

Verses 23 to 26 contain consolation for the Holy Prophet Muhammad (ﷺ). In these verses it is said: you are not but a warner. Verily We have sent you with the Truth, as a bearer of good news, and as a warner; and there was not a people but a warner has gone among them (in the past). And if they belie you, so did those before them: their Apostles came to them with Clear Signs and Scriptures, and the illuminating Book. Then did I seize (for punishment) those who disbelieved, and how (terrible) was My rejection (of them)!

2. This is the Law of Reprisal or Requital which shall be strictly enforced on the Day

those who fear their Lord Unseen, and keep up prayer; and whoever purifies himself does so only for (the good of) his own soul; and unto Allah is the (eventual) return.

إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم
بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۚ وَمَن تَزَكَّىٰ
فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۚ وَإِلَى اللَّهِ الْمَصِيرُ ۝

19. And the blind and the seeing are not alike;

١٩-وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۝

20. Nor (are the depths of) Darkness and the Light;

٢٠-وَلَا الظُّلُمَاتُ وَلَا النُّورُ ۝

21. Nor the shade and the heat (of the sun);

٢١-وَلَا الظِّلُّ وَلَا الْحَرُورُ ۝

22. Nor are alike those that are living and those that are dead. Surely Allah makes, whom He pleases, to hear; and you cannot make those to hear who are in the graves.[3]

٢٢-وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ
إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۖ
وَمَا أَنتَ بِمُسْمِعٍ
مَّن فِي الْقُبُورِ ۝

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of Judgment. In verses 34 to 37 of Chapter 80 (*Abasa*) it is said: On that Day (of Judgment) man will flee from his (own) brother and his mother and his father and his wife and his sons. Each one of them that Day will have enough concern (of his own) to make him indifferent to the others. At another place it is said: O mankind! do your duty to your Lord and fear the Day when no father can avail anything for his son nor a son avail aught for his father (verse 33 of Chapter 31 (*Luqman*).

It may, however, be noted that this does not contradict verse 13 of Chapter 29 (*Ankaboot*) in which we are told that the wrongdoers who mislead others will also bear the burden of others whom they tempted to wrong path alongwith their own because, in terms of that verse, the other burden is the burden of misguiding and misleading others with falsehood, and, therefore, both sins will be their own sins, i.e. their personal sins as well as the sins of misguiding other and, therefore, the responsibility will be double (Yusuf Ali, Vol. II. Note 3901).

3. In this connection we may also refer to verses 80 and 81 of Chapter 27 (*Naml*) in which, addressing the Holy Prophet, an equally emphatic statement is made saying: Certainly you cannot cause the dead to listen, nor can you cause the deaf to hear the call, when they go back retreating. Nor can you lead the blinds from their error. You can make none to hear except those who believe in Our Message, so they submit".

As regards the statement: "You can not make those to hear who are (buried) in the graves", appearing in verse 22, the learned scholars are of the view that this does not refer to the hearing in its general sense. The connotation in this respect is more (rather entirely) towards spiritual

23. You are not but a Warner.

٢٣-إِنْ أَنْتَ إِلَّا نَذِيرٌ ○

24. Verily We have sent you with the Truth, as a bearer of good news, and as a warner; and there was not a people but a warner has gone among them (in the past).

٢٤-إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ
بَشِيرًا وَّنَذِيرًا ۚ
وَإِنْ مِّنْ أُمَّةٍ
إِلَّا خَلَا فِيهَا نَذِيرٌ ○

25. And if they belie you, so did those before them: their Apostles came to them with Clear Signs and Scriptures, and the Illuminating Book.

٢٥-وَإِنْ يُّكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ
مِنْ قَبْلِهِمْ ۚ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ
وَبِالزُّبُرِ وَبِالْكِتٰبِ الْمُنِيرِ ○

26. Then did I seize (for punishment) those who disbelieved, and how (terrible) was My rejection (of them)!

٢٦-ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا
فَكَيْفَ كَانَ نَكِيرِ ○ ع

SECTION 4[1]

27. See you not that Allah sends down water (rain) from the sky? Then We bring forth therewith fruits of various colours. And in the mountains

٢٧-أَلَمْ تَرَ أَنَّ اللّٰهَ أَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ
فَأَخْرَجْنَا بِهٖ ثَمَرٰتٍ مُّخْتَلِفًا أَلْوَانُهَا ۚ

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than the physical faculty of hearing. In other words, the verse refers to such hearing which may affect and change the Faith of a man. Therefore, such a hearing in respect of the non-believers who were adamant to reject the Truth has been likened to the hearing of the dead ones who are in the graves and who cannot hear any call from outside the graves. Such a person may be physically perfect with all senses in tact with no apparent deformity in any organ but his spiritual capacity has long disappeared giving way to forces of evil which has sealed his heart, vision and mind to change his spiritual outlook for the better. Thus the hearing within the meaning of this verse has no concern with the ideology of hearing by the dead ones which has been referred to in verse 53 of Chapter 30 (*Rum*) and also verses 80 and 81 of Chapter 27 (*Naml*) where this subject has been dealt with in detail (see Ma'ariful Quran, Vol. VII, p. 334; and Ziaul Quran, Vol. IV, Chapter 35, Notes 34 and 35).

1. In verses 19 to 22, in the previous Section, Qur'an distinguished between the believers and the non-believers on account of the contrasts and variations which exist between them. Then in verses 23 to 26 there was reference to sending of Prophets, their opposition by the people, and the punishment of the wrong-doers. Now again, in Section 4, the subject of

are tracts white and red, of various colours, and (also) intensely black.[2]

وَمِنَ الْجِبَالِ جُدَدٌۢ بِيْضٌ وَّحُمْرٌ مُّخْتَلِفٌ اَلْوَانُهَا وَغَرَابِيْبُ سُوْدٌ ۝

contradistinction between the different phenomena of nature by way of addendum to verses 19 to 22 of the previous Section has been re-affirmed. Then this Section also speaks of the reward of the believers and punishment of the non-believers in the Hereafter.

Section 4 consists of 11 verses i.e. verses 27 to 37. Verses 27 and 28 speak of the existence of varieties in the creation. In these verses it is said: See you not that Allah sends down water from the sky? Then We bring forth therewith fruits of various colours. And in the mountains are tracts, white and red, of various colours, and (also) intensely black. And so of men and beasts and cattle, are of various colours. Indeed those fear Allah, among His servants, who possess knowledge: Verily Allah is the Mighty, the Forgiving.

Verses 29 to 31 speak of the righteous servants of Allah. In these verses it is said: Verily those who recite the Book of Allah, and keep up prayer, and spend from what We have given them, secretly and openly, hope for a deal that shall never fail. For He will pay them adequately their meed and give them more out of His Grace: Surely He is Forgiving, Appreciative. And that which We have revealed to you of the Book, is the Truth, confirming what was (revealed) before it: Surely with respect to His servants, Allah is well Acquainted and fully Observant.

Verse 32 speaks of three types of people in connection with the Book of Allah. It says: Then We gave the Book in inheritance to those whom We chose from among Our Servants, but of them are those who wrong their own souls; some who follow the middle course, and some who are, by Allah's leave, foremost in good deeds; that is the Highest Grace.

Verses 33 to 35 speak of the reward of the righteous servants of Allah. In these verses it is said: Gardens of Eternity will they enter; therein they will be adorned with bracelets of gold and pearls: and their garments therein will be of silk. And they will say: (all) Praise be to Allah, Who has removed from us (all) sorrow: Surely our Lord is Forgiving, Appreciative, Who out of His Bounty has settled us in an abode of Eternity: No toil shall touch us therein, nor shall fatigue afflict us therein.

Verses 36 and 37 speak of the punishment for the non-believers. In these verses it is said: And those who disbelieve, for them is the Fire of Hell; it shall not be decreed to them that they should die, nor shall the punishment thereof be lightened for them: Thus do We requite every ungrateful one! And they will cry therein for help: Our Lord! take us out: we will do good deeds, other than those which we used to do: Did We not give you long enough life, so that he who would receive admonition, could receive admonition therein? And there came to you the warner. So taste you (the fruits of your deeds): For the wrongdoers there is no helper.

2. These variations we also observe by the naked eyes. Thus, for instance, there are "varieties in the crops and fruits in that some are golden, green, red, yellow, and showing all the most beautiful tints we can think of". Similarly, there are different colours and shades in rocks and mineral products; "there are the white veins of marble and quartz or of chalk, the red laterite, the blue basaltic rocks, the ink-black flints, and all the variety, shade, and gradation of colours, Speaking of mountains, we think of their "azure hue" from a distance, due to atmospheric effects, and these atmospheric effects lead our thoughts to the glories of clouds, sunsets, the zodiacal light, the "aurora borealis", and all kinds of nature's gorgeous pageantry. In the physical shapes of human and animal life, also, we see variations in shades and gradations of colours of all kinds. But these variations and gradations, marvellous though they be, are as nothing compared with the variations and difference in the inner or spiritual world" (Yusuf Ali, Vol. II, Notes 3910-3912).

28. And so of men and beasts and cattle, are of various colours. Indeed those fear Allah, among His Servants, who possess knowledge:[3] Verily Allah is the Mighty, the Forgiving.

٢٨- وَمِنَ النَّاسِ وَالدَّوَآبِّ وَالْأَنْعَامِ
مُخْتَلِفٌ أَلْوَانُهُ كَذَٰلِكَ ۗ
إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَٰٓؤُا ۗ
إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ۝

29. Verily those who recite the Book of Allah, and keep up prayer, and spend from what We have given them, secretly and openly, hope for a deal that will never fail.

٢٩- إِنَّ الَّذِينَ يَتْلُونَ كِتَٰبَ اللَّهِ وَأَقَامُوا
الصَّلَوٰةَ وَأَنفَقُوا مِمَّا رَزَقْنَٰهُمْ
سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَٰرَةً لَّن تَبُورَ ۝

30. For He will pay them adequately their meed, and give them more out of His Grace: surely He is Forgiving, Appreciative.

٣٠- لِيُوَفِّيَهُمْ أُجُورَهُمْ
وَيَزِيدَهُم مِّن فَضْلِهِۦٓ ۚ
إِنَّهُۥ غَفُورٌ شَكُورٌ ۝

31. And that which We have revealed to you of the Book, is the Truth, confirming what was (revealed) before it:[4] Surely with respect to His servants, Allah is well Acquainted and fully Observant.

٣١- وَالَّذِىٓ أَوْحَيْنَآ إِلَيْكَ مِنَ الْكِتَٰبِ
هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ۚ
إِنَّ اللَّهَ بِعِبَادِهِۦ
لَخَبِيرٌۢ بَصِيرٌ ۝

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3. This means that acceptance of the Faith, which attains the stage of righteousness, which, in turn, leads to Fear of Allah (*Taqwah*), can only be expected from persons of knowledge (and pious character). In other words, the fundamental and basic requisite in order to attain the highest grade of human achievement (i.e. *Taqwah*) is knowledge and that an ignorant illiterate person cannot attain this grade of achievement.

4. According to this verse, as it is put by Abdullah Yusuf Ali, "all Revelation is one. The Qur'an, therefore, confirms the main and uncorrupted features of previous revelations. It must be so, because God is fully cognisant of the needs of every age and people; and therefore His Message, while it meets those needs, must in essence be the same. His Messengers did not meet each other as men: but their contact with God through inspiration unified their Message. And He cares for and watches over all men, and He knows fully what their needs are, even better than they know themselves" (Vol. II, Note 3918).

32. Then We gave the Book in inheritance to those whom We chose from among Our Servants:[5] but of them are those who wrong their own souls: some who follow the middle course, and some who are, by Allah's leave, foremost in good deeds:[6] that is the highest grace.

٣٢- ثُمَّ أَوْرَثْنَا الْكِتٰبَ الَّذِيْنَ
اصْطَفَيْنَا مِنْ عِبَادِنَا ۚ
فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ ۚ
وَمِنْهُمْ مُّقْتَصِدٌ ۚ
وَمِنْهُمْ سَابِقٌۢ بِالْخَيْرٰتِ بِاِذْنِ اللّٰهِ ۭ
ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ ۝

33. Gardens of Eternity will they enter; therein they will be adorned with bracelets of gold and pearls: and their garments therein will be of silk.

٣٣- جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا
يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّلُؤْلُؤًا ۚ
وَلِبَاسُهُمْ فِيْهَا حَرِيْرٌ ۝

34. And they will say: (all) Praise be to Allah, Who has removed from us (all) sorrow: Surely our Lord is Forgiving, Appreciative,

٣٤- وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْٓ
اَذْهَبَ عَنَّا الْحَزَنَ ۭ
اِنَّ رَبَّنَا لَغَفُوْرٌ شَكُوْرُۨ ۝

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5. The word *Summa,* according to the learned scholars, refers to the word, *Awhaina* (We revealed) appearing in verse 31, and accordingly the 'Inheritance' of the Book is from the Holy Prophet to His righteous followers. The word *Summa* implies priority or posterity in rank as well as in point of time. As regards the former, first there is revelation of the Holy Qur'an to the Holy Prophet which has supremacy in ranks, and then, it is conveyed to his followers. As regards the latter, after the Holy Prophet, the Holy Qur'an is to be inherited by his followers for their own guidance as well as guidance of mankind in general through them, and this has priority and posterity in time, till Eternity. The fact that the Holy Qur'an is the ONLY and ETERNAL Source or Fountainhead of Basic Guidance for the *Ummat* is also clear from a Tradition of the Holy Prophet in which it is said: The inheritance of the Prophets is not wealth or property but it is *Ilm* or 'knowledge', and according to another Tradition, the real successors to the Prophets of Allah are the learned ones (of the Muslim *Ummah).*

According to Hazrat Abdullah bin Abbas, as reported by Ali bin Abi Talha, the phrase "those whom We chose", in verse 32, means the *Ummah* of the Holy Prophet (Ma'ariful Quran, Vol. VII, p. 345).

6. As regards the three categories of the people of the Muslim *Ummah,* according to Ibne Kaseer, the words "those who wrong their own souls" indicate those who do not perform their obligations towards Allah and also violate the prohibitions; and the words "some who follow the middle course", indicate those who perform their obligations and also maintain the prohibitions, but sometimes also involve themselves in undesirable activities, and by the words "foremost in

35. Who out of His Bounty has settled us in an abode of Eternity: No toil shall touch us therein, nor shall fatigue afflict us therein.[7]

٣٥-اَلَّذِيْٓ اَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهٖ
لَا يَمَسُّنَا فِيْهَا نَصَبٌ
وَّلَا يَمَسُّنَا فِيْهَا لُغُوْبٌ ۝

36. And those who disbelieve, for them is the Fire of Hell; it shall not be decreed to them that they should die, nor shall the punishment thereof be lightened for them: Thus do We requite every ungrateful one!

٣٦-وَالَّذِيْنَ كَفَرُوْا لَهُمْ نَارُ جَهَنَّمَ ۚ
لَا يُقْضٰى عَلَيْهِمْ فَيَمُوْتُوْا
وَلَا يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا ۭ
كَذٰلِكَ نَجْزِيْ كُلَّ كَفُوْرٍ ۝

37. And they will cry therein for help: our Lord! take us out: we will do good deeds, other than those which we used to do: Did We not give you long enough life so that he who would receive admonition could receive admonition therein? And there came to you the warner. So taste you (the fruits of your deeds): For the wrongdoers there is no helper.

٣٧-وَهُمْ يَصْطَرِخُوْنَ فِيْهَا ۚ
رَبَّنَآ اَخْرِجْنَا نَعْمَلْ صَالِحًا
غَيْرَ الَّذِيْ كُنَّا نَعْمَلُ ۭ
اَوَلَمْ نُعَمِّرْكُمْ
مَّا يَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ
وَجَاۗءَكُمُ النَّذِيْرُ ۭ
فَذُوْقُوْا فَمَا لِلظّٰلِمِيْنَ مِنْ نَّصِيْرٍ ۝ ع

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good deeds" are meant those who perform all obligations and maintain prohibitions in their entirety and also give up the permissible deviations (*Mubaahaat*) (Ma'ariful Quran, Vol. VII, pp. 345-346).

7. According to some, the rewards mentioned in verses 33 to 35 will be for the Foremost in Good Deeds, but according to majority of the commentators, these rewards will be for all the three categories of the believers mentioned in verse 32. This is also confirmed by a Tradition of the Holy Prophet, reported by Hazrat Abu Dardah, in which it is said: those who are the Foremost in Righteousness will enter the Paradise without having to account for their deeds, and those who are of the middle course theirs will be a light accounting, and those who are the last ones, they will be held up during the entire period of the Day and then Allah the Almighty will admit them in His Mercy and it is they who will say "Praise be to Allah Who has removed grief from us" (Behaqi and others). Thus this Tradition which is authentic is itself an exhaustive interpretation of these verses (Tafheemul Quran, *ibid.*, 57). Similar Traditions have also been reported by Hazrat Umar, Hazrat Usman, Hazrat Abdullah bin Masood, Hazrat Abdullah bin Abbas, Hazrat Aisha, Hazrat Abu Saeed Khudri, and Hazrat Barrah Ibne Aazib (*ibid.*).

SECTION 5[1]

38. Verily Allah is the Knower of the Unseen of the heavens and the earth: Verily He has full knowledge of what is in the hearts (of men).

٣٨-إِنَّ اللّٰهَ عٰلِمُ
غَيْبِ السَّمٰوٰتِ وَالْأَرْضِ ؕ
إِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ○

39. He it is Who has made you inheritors[2] in the earth: So whoever disbelieves, his unbelief is against himself; and for the disbelievers their disbelief increases nothing with their Lord but hatred: and for the disbelievers their disbelief increases nothing but loss.

٣٩-هُوَ الَّذِيْ جَعَلَكُمْ خَلٰٓئِفَ فِي الْأَرْضِ ؕ
فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهٗ ؕ
وَلَا يَزِيْدُ الْكٰفِرِيْنَ كُفْرُهُمْ
عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا ۚ
وَلَا يَزِيْدُ الْكٰفِرِيْنَ كُفْرُهُمْ إِلَّا خَسَارًا ○

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1. The previous Section concluded with the statement that for the disbelievers will be the punishment of the Fire of Hell. In continuation of it, and in order to bring home to these people, it is said in Section 5 that Allah is fully Aware of their intents which are nothing but wishful thinking based on self deception. Then there is talk of powerlessness of the false deities, reminder to the disbelievers of the falsity of their promise to believe in the Holy Prophet should he come. The Section, and also the Chapter, ends with a grim warning that if Allah were to seize men on account of their misdeeds, none of the wrong-doers would be living on the surface of the earth, but it is His Mercy that He gives them respite in order to mend their ways before the appointed hour comes:

Section 5 consists of 8 verses i.e. verses 38 to 45. Verses 38 and 39 speak of the Absolute Knowledge of Allah, In these verses it is said: Verily Allah is the Knower of the Unseen of the heavens and the earth: Verily He has full Knowledge of what is in the hearts (of men). He it is Who has made you inheritors on the earth: so whoever disbelieves, his disbelief is against himself; and for the disbelievers their disbelief increases nothing with their Lord but hatred: and for the disbelievers their disbelief increases nothing but loss.

Verses 40 and 41 speak of the powerlessness of the false deities. In these verses it is said: say, have you seen your associate-gods whom you call upon besides Allah? Show me what (part) of the earth they have created? Or have they any share in the heavens? Or have We given them a Book so that they derive a clear argument therefrom? Nay, the wrongdoers promise each other nothing but delusions. It is Allah Who sustains the heavens and the earth lest they cease (to function): and should they fail, there is none who can sustain them after Him. Verily He is the Forbearing, the Forgiving.

Verses 42 to 45 remind the disbelievers of their promise to accept faith in the Holy Prophet and give them warning to desist from arrogance and disbelief. In these verses it is said: And they

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40. Say: Have you seen your associate-gods whom you call upon besides Allah? Show me what (part) of the earth they have created? Or have they any share in the heavens? Or have We given them a Book so that they derive a clear argument therefrom? Nay, the wrong-doers promise each other nothing but delusions.

٤٠-قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ
ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ ۖ
أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ
أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ ۚ
أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ ۚ
بَلْ إِن يَعِدُ ٱلظَّٰلِمُونَ بَعْضُهُم بَعْضًا
إِلَّا غُرُورًا ○

41. It is Allah Who sustains the heavens and the earth lest they cease (to function): and should they fail, there is none who can sustain them after Him. Verily He is the Forbearing, the Forgiving.

٤١-إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ
أَن تَزُولَا ۚ وَلَئِن زَالَتَآ
إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنۢ بَعْدِهِۦٓ ۚ
إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ○

42. And they swore by Allah their strongest oaths that if there came to them a Warner, they would follow his guidance

٤٢-وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ
لَئِن جَآءَهُمْ نَذِيرٌ
لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ ۖ

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swore by Allah their strongest oaths that if there came to them a warner, they would follow his guidance better than any (other) of the people: but when a warner did come to them, it increased them in nothing but aversion, on account of their arrogance in the land, and their plotting of evil: and the plotting of evil besets none but the author of it. Now are they but looking for the way the ancients were dealt with? And you shall not find any change in the Way of Allah; and you shall not find any turning off in the Way of Allah. Have they not travelled in the land and seen what was the End of those before them, though they were stronger than these in power? And Allah is not such that anything in the heavens or on the earth can frustrate Him: Verily He is Knowing, Powerful. And were Allah to seize (or punish) men according to what they deserve, He would not leave on the back of it (i.e. earth) any living creature; but He respites them till an appointed term; so when their term comes, then Verily Allah has in His Sight all His Servants.

2. The inheritance, in terms of this verse, is "in two senses: (1) as Vicegerents of God on earth, and (2) as successors to previous people who forfeited their rights by wrongdoing. The honour and dignity of (1) and the examples of the past in (2) should have kept them straight and made them truly grateful" (Yusuf Ali, Vol. II, Note 3930).

better than any (other) of the people: but when a warner came to them, it increased them in nothing but aversion,[3]

فَلَمَّا جَآءَهُمْ نَذِيرٌ
مَّا زَادَهُمْ إِلَّا نُفُورًا ۝

43. On account of their arrogance in the land and their plotting of evil: and the plotting of evil besets none but the authors thereof. Now, are they but looking for the way the ancients were dealt with? And you shall not find any change in the Way of Allah; and you shall not find any turning off in the Way of Allah.

٤٣- اسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۚ
وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ
إِلَّا بِأَهْلِهِ ۚ
فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ۚ
فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۖ
وَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ۝

44. Have they not travelled in the land and seen what was the End of those before them, though they were stronger than these in power? And Allah is not such that any thing in the heavens or on the earth can frustrate Him: Verily He is Knowing, Powerful.

٤٤- أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ
وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ۚ
وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن شَيْءٍ
فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۚ
إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ۝

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3. It is said that when the Jews used to narrate the stories from their Holy Scriptures relating to the people who opposed the Prophets of Allah and suffered the punishment in this world, the Quraish of Mecca often swore on oath that if ever a Prophet came to them, they would most willingly accept the Faith in him, and follow him more than any other nation. This was before the coming of the Holy Prophet Muhammad (ﷺ).

However, when the Holy Prophet came and declared his Prophethood, as it is said in verse 42, it increased them in nothing but aversion. Or, in other words, they came out in all opposition to the Holy Prophet.

Reference to this has also been made by the Holy Qur'an in verses 167 to 170 of Chapter 37 (*Saaffaat*) wherein the discursive state of mind of the non-believers who, while undergoing punishment in Hell, would remorsefully recall: and we were those who said, 'had we a reminder from those of old (as a warning), we would have been indeed servants of Allah' (but now) that the Qur'an has come they have rejected it. But soon will they come to know (the consequences of falsehood and arrogance).

45. And were Allah to seize (or punish) men according to what they deserve, He would not leave on the back of it (i.e. earth) any living creature; but He respites them till an appointed term; so when their term comes, then, verily Allah has in His Sight all His Servants.

٤٥- وَلَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِمَا كَسَبُوْا
مَا تَرَكَ عَلٰى ظَهْرِهَا مِنْ دَآبَّةٍ
وَّلٰكِنْ يُّؤَخِّرُهُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ۚ
فَاِذَا جَآءَ اَجَلُهُمْ
فَاِنَّ اللّٰهَ كَانَ بِعِبَادِهٖ بَصِيْرًا ۧ

CHAPTER 36

YAA SEEN

Chapter 36 consists of 5 Sections, 83 Verses, 729 Words and 3000 Letters.[1]

Name

The name of this Chapter has been taken from the opening word of it.

Revelation

This Chapter is Mecci and was revealed in the last period of the Holy Prophet's mission in Mecca, when the opposition by the non-believers was at its peak; but due to increasing influence of the Islamic teachings many prominent persons had embraced Islam and this had created grave concern among the opponents of the Holy Prophet.

According to the generally accepted chronological order, this Chapter is placed at Serial No. 41.[2]

Subject Matter

This Chapter basically deals with the three fundamental principles of Islam, viz., Absolute Unity of Allah, Prophethood, and the Day of Judgment. All these three topics have been argued on the basis of the natural phenomena as well as rational arguments based on the life in this world. As regards the Prophethood, emphasis is laid on the fact that the Holy Prophet was bearing all hardships patiently, and without any desire of return of reward from the people, and that this unswerving dedication to the Divine Mission

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1. Naimuddin, Chapter 36, Note 1; Ziaul Quran, Vol. IV, p. 165.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

was to the benefit of mankind at large. Affirming the righteous nature of the Holy Prophet, it is declared that the Holy Prophet is on the *Siraat-e-Mustaqeem* i.e. the 'Straight Path', to which he is inviting the people. It is further said that Qur'an has been revealed, so that the Holy Prophet may warn the people whose forefathers were not warned and it is for this reason that these people are unaware of the Truth and far removed from the Guidance. This is the reason why the dominant aspect of this Chapter is 'admonition or warning' to the non-believers, but not without reason and sustained preaching, so that the Divine Message may find its way to the heart and mind of the people. It is unfortunate that, in spite of this affectionate and persuasive approach on the part of the Holy Prophet, it did not receive encouraging response. On the contrary, the non-believers of Mecca grew more adamant and provocative in defiance to the Qur'an and the Holy Prophet, and, being unmindful of the consequences, they persisted in arrogance and transgression.

The grim warning to the non-believers carried in its wake a consolation to the Holy Prophet not to be distressed by the opposition of the people. His mission as well as responsibility was to convey the Message of Allah to the people so that whoever may desire may accept it and have good news for reward; on the other hand, those who do not listen to it their matter be left to Allah.

By way of warning, there is also narration about the people of a township which was destroyed on account of rejection of the Prophets of Allah by its people. It was desired that the non-believers of Mecca may dread their own doom and may desist from opposing and persecuting the Holy Prophet. There is also reference to the manifestation of the Absolute Unity, Power, Wisdom, and Mercy of Allah the Almighty in the natural phenomena round the world, whose estimation and understanding leads an enlightened person to seek Allah's Pleasure, through obedience and submission to His Command, which will also bring him high reward on the Day of Judgment.

Like any other erring peoples of the past, the non-believers of Mecca also wanted to know, 'when the Promised Day of Judgment would come'. The answer is simple: These men wait for nothing but for a sudden quaking blast which will over-take them at a moment when they will be quarrelling about their worldly matters!

This chapter also presents a graphic picture of the Day of Judgment which we shall delineate in our detailed comments at the appropriate place. It warns the mankind that ears and eyes are means or instruments of assimilation of the effects and impressions of natural phenomena on heart and mind and to be grateful to Allah for His Favours. In the event of rank ungratefulness, He can snatch away these faculties which no power can restore. The Chapter ends with

the declaration that Allah has powers to bring the dead back to life; and that whatever He intends, He simply says to it: Be, and it Becomes.

The Blessings

According to a Tradition, reported by Ma'qil bin Yasaar, the Holy Prophet has said *Yaa Seen Qalbul Qur'an* i.e. *Yaa Seen* is the Heart of Qur'an. This is just as regarding *Suratul Faatiha* it is said that it is *Ummul Qur'an* (the Mother of Qur'an) which signifies that *Suratul Faatiha* contains the gist of the entire Qur'an. *Surat Yaa Seen* has been declared to be the heart of Qur'an because the teachings of Qur'an have been presented in this Chapter in its quintessence, with precision and with full force of conviction which arouses and enlivens the slumbering soul. (This Tradition has been noted by Ahmad, Abu Dawood, Nisai, Ibne Majah, and Tabrani).

Ma'qil bin Yasaar has also reported another Tradition in which the Holy Prophet has said 'Recite *Surat Yaa Seen* on the dying ones among you', i.e. when the signs and symptoms of approaching death become apparent. (Ahmad, Abu Dawood and Ibne Majah) (Tafheemul Quran, Vol. IV). It is for this reason that *Surat Yaa Seen* is generally recited to a one who is on the verge of death so that it may create attentiveness towards Allah, make him repent and seek forgiveness for his sins, and die keeping in view the life after death, and fearing Almighty Allah. According to Hazrat Abuzar, when *Surat Yaa Seen* is recited to the man on the verge of death, it creates ease for him (Tafseere Mazhari).

According to Imam Ghazali, *Surat Yaa Seen* has been declared to be the heart of Qur'an because it contains narration about the Hereafter in detail, and this is an important element of Faith, and on its perfection depends the perfection of man's deeds, because the fear of the Hereafter makes him righteous and keeps him away from the prohibited things. Therefore, just as the health of body depends upon the health of heart, the health of Faith depends upon the Faith in the Hereafter (Roohul Ma'ani).

According to Traditions of the Holy Prophet, the other names of this Chapter are *Azeemah* (as reported by Hazrat Aa'isha); *Mudafe'ah,* meaning that it saves reciters from troubles; and *Qaadiyah* signifying the one which fulfils the needs (Roohul Ma'ani) (Ma'ariful Quran, Vol. VII, pp. 362-363).

According to another Tradition, in the Torah the name of the Chapter is *Mo'immad* which means the one which entitles the reciter of it to the blessings of the world as well as of the Hereafter, and the name of its reciter is given as *Shareef;* and it is said that on the Day of Judgment its intercession will be accepted in respect of people more than those of the tribe of Rabi'ah (Behaqi).

CHAPTER 36

YAA SEEN

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. *Yaa Seen!*[2]

١-يٰسٓ ○

2. By the Qur'an, full of wisdom.

٢-وَالْقُرْاٰنِ الْحَكِيْمِ ○

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1. The previous Section, and with it the previous Chapter also, concluded with a reminder to the non-believers of Mecca of their promise to accept the Faith in the Prophet that might be raised among them, but when the Holy Prophet came, they opposed him. In continuation of it, the present Chapter, and accordingly Section 1 of it, starts with a forthright declaration that the Holy Prophet is undoubtedly of the Messengers of Allah, and he is on the *Siraat-e-Mustaqeem* i.e. the Straight Path, and that the Holy Qur'an revealed to him is revelation from Allah so that he may warn the people whose fathers were not warned. Then there is reference to the arrogance of the non-believers and the punishment they deserved for it.

Section 1 consists of 12 verses i.e. verses 1 to 12. Verses 1 to 6 speak of the Prophethood of Hazrat Muhammad (ﷺ). Addressing the Holy Prophet it is said *Yaa Seen* by the Qur'an, (the Book) full of wisdom. You are indeed one of the Messengers, on the Straight Path. (It is) a revelation of the Mighty, the Merciful; that you may warn a people whose fathers were not warned, so they are heedless.

Verses 7 to 12 speak of the impudent insistence on disbelief by the most of these non-believing people, their arrogance and the punishment they will get. In these verses it is said: Indeed the Word has proved true against most of them, so they do not believe. Indeed We have put yokes round their necks upto their chins, so that their heads are forced up (and they cannot

Contd.....

3. You are indeed one of the Messengers,

٣-إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۙ

4. On the Straight Path.

٤-عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ۖ

5. (It is) a Revelation of the Mighty, the Merciful,

٥-تَنزِيلَ الْعَزِيزِ الرَّحِيمِ ۙ

6. That you may warn a people whose fathers were not warned, so they are heedless.

٦-لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ۝

7. Certainly the word has proved true against most of them, so they do not believe.

٧-لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ۝

8. Indeed We have put (round) their necks, yokes (or shackles) upto their chins, so that their heads are forced up.

٨-إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُم مُّقْمَحُونَ ۝

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see). And We have put a bar infront of them and a bar behind them, and further, We have covered them up; so that they cannot see and hear. And it is alike to them, whether you warn them or warn them not: they will not believe. You can warn only him who follows the admonition and fears the Most Gracious (Lord) unseen; so give to him good news of forgiveness and generous reward. Surely We shall give life to the dead (on the Day of Resurrection) and We write down that which they send before and that which they leave behind, and We have taken account of all things in a Clear Book.

2. The word *Yaa Seen* is one of the 14 *Huroof-e-Muqatta'aat,* i.e. Abbreviated Letters, which Qur'an has used in the beginning of 29 of its Chapters, including the present one, the real meaning of which is known to Allah the Almighty and His worthy Prophet Muhammad (ﷺ).

However, according to Ibne Arabi and Imam Maalik, *Yaa Seen* is one of the Names of Allah. This is also the view of Hazrat Abdullah bin Abbas. But according to another report, Hazrat Abdullah bin Abbas has also said that *Yaa Seen,* in the dialect of Habsha, is actually *Ya Insano,* meaning "O man". In that case it refers to the Holy Prophet because he is the direct addressee of this Chapter. According to Hazrat Ibne Zubair also the word *Yaa Seen* means the Holy Prophet Muhammad (ﷺ) (Ma'ariful Quran, Vol. VII, p. 363)". According to Abubakr Waraaq, the word *Yaa Seen* is short form of the words *Yaa Sayyadul Bashar,* i.e. "O the Chief of Mankind" (Ziaul Quran, Vol. IV, Ch. 36, Note I). According to Abdullah Ibne Abbas, Ikramah, Zohaak, Hasan Basri, and Sufyan bin 'Oyainah also, *Yaa Seen* means "O man", which in fact is a reference to the Holy Prophet (Tafheemul Quran, Vol. IV, Ch. 36, Note I). According to Abdullah Yusuf Ali also *Yaa Seen* is usually treated as a mystic title of the Holy Prophet (Vol. II, Note 3943).

9. And We have put a bar infront of them and a bar behind them, and further, We have covered them up; so that they cannot see.[3]

٩- وَجَعَلْنَا مِنْۢ بَيْنِ أَيْدِيهِمْ سَدًّا
وَّمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنٰهُمْ
فَهُمْ لَا يُبْصِرُوْنَ ○

10. And it is alike to them, whether you warn them or warn them not: they will not believe.

١٠- وَسَوَآءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ
أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ○

11. You can only warn him who follows the admonition and fears the Most Gracious (Lord) unseen; so give to him good news of forgiveness and generous reward.[4]

١١- إِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ
وَخَشِيَ الرَّحْمٰنَ بِالْغَيْبِ ۚ
فَبَشِّرْهُ بِمَغْفِرَةٍ وَّأَجْرٍ كَرِيْمٍ ○

12. Surely We shall give life to the deed, and We write down that which they send before and that which they leave behind,[5] and We have taken account of all things in a Clear Book.

١٢- إِنَّا نَحْنُ نُحْيِ الْمَوْتٰى
وَنَكْتُبُ مَا قَدَّمُوْا وَءَاثَارَهُمْ ۚ وَكُلَّ
شَيْءٍ أَحْصَيْنٰهُ فِيْٓ إِمَامٍ مُّبِيْنٍ ۝

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3. In verses 7 to 9, to quote Abdullah Yusuf Ali, "The result of man's wilful disobedience is now described in a series of metaphors. (1) Refusal of God's light means less and less freedom of action for man: the yoke of sin is fastened round man's neck, and it gets more and more tightened, right upto the chin. (2) The head is forced up and kept in a stiff position, so that the mind becomes befogged, Moral obliquity taints the intellect. According to the Sanskrit proverb, "When destruction comes near, understanding is turned upside down". According to the Latin proverb, "Whom God wishes to destroy, He first makes him demented". In other words, iniquity not only is folly, but leads deeper and deeper into folly, narrowness of vision, and blindness to the finer things of life. (3) This state of deprivation of Grace leads to such a decline in spiritual vitality that the victim can neither progress nor turn back, as explained in the next verse. Their retreat is cut off, and their progress is impossible. Further, the Light that should come from above is cut off, so that they become totally devoid of any hope, and the last gleam of any spiritual understanding is extinguished in them" (Vol. II, Notes 3948 and 3949).

4. On account of this unfortunate state of affairs, it is said in verses 10 and 11, "and it is alike to them, whether you (O Holy Prophet) warn them or warn them not: they will never believe. You can only warn him who follows the admonition and fears the Most Gracious (Allah) unseen; so give him good news of Forgiveness and a Generous Reward (from Allah)".

5. The word *Aasaar* has been variously interpreted, including 'foot-prints' and traces

SECTION 2[1]

13. And set forth to them a parable of the people of the town,[2] when there came the Messengers to it.

١٣-وَاضْرِبْ لَهُمْ مَّثَلًا أَصْحٰبَ الْقَرْيَةِ ۘ
إِذْ جَآءَهَا الْمُرْسَلُوْنَ ۝

left behind. The latter adopted by Abdullah Yusuf Ali appears more appropriate. This is how he interprets it, "Our deeds, good and bad go to God's Judgment-seat before us. They will of course be brought to our account. But our accounts will also be swelled by the example we left behind us, and the consequences of our deeds that will come into play or continue to operate after our earthly life has ceased. Our moral and spiritual responsibility is therefore much wider as affects our own person" (Vol. II, Note 3955).

1. In the previous Section it was said to the Holy Prophet that Qur'an is a revelation of the Mighty, the Merciful, so that he may warn people whose forefathers were not warned on account of which they have gone astray and pay not heed to Allah's Message of guidance. In continuation of it, Section 2 starts asking the Holy Prophet to narrate to them (i.e. the Quraish of Mecca in particular and the non-believers in general) the parable of the people of a town to whom there came the Messengers of Allah but they maltreated them and were, therefore, destroyed. This Section also speaks of the reward which a righteous man from among those of the same township got from Allah for affirming the Truth brought by the Messengers of Allah.

Section 2 consists of 20 verses i.e. verses 13 to 32. Verses 13 to 19 speak of the destruction of a town on account of rejection of the Prophets of Allah by its people. In these verses it is said: And set forth to them (i.e. the non-believers) a parable of the people of the town, when there came the Messengers to it. When We (first) sent to them two (Messengers), they rejected them: both; then We strengthened (them) with a third, so they said: Truly we are Messengers to you. (But) they said: You are only men like ourselves; and the Most Gracious (Lord) has not sent down anything: you do nothing but lie. They said: Our Lord knows that 'we are surely the Messengers to you. And on us is nothing but a clear deliverance (of the Message). They said: surely for us we augur an evil omen from you: If you desist not, we will certainly stone you, and there shall afflict you a painful punishment from us. They said: Your evil omens are with yourselves: (Do you deem it an evil omen) if you are admonished? Nay, but you are a people transgressing all bounds.

Verses 20 to 27 speak of a righteous person who came running from across the border of the town, while the opponents were arguing with the Messengers of Allah. He affirmed the claim of the Prophets and pleaded with his people to do likewise. Almighty Allah rewarded him with great blessings as a Martyr. In these verses it is said: And there came running from the farthest part of the city, a man. He said: O my people! follow the Messengers: Follow those who ask not of any reward, and who have themselves received guidance. And what reason have I that I should not worship Him Who has created me, and to Him you shall be brought back. Shall I take (other) gods, besides Him, whose intercession, if the most Gracious (Lord) should intend some adversity for me, shall be of no use for me, nor would they deliver me? Surely then I should be in manifest error. Surely I believe in your Lord; therefore listen to me! It was said: Enter you the Garden. He said; Ah! would that my people knew that my Lord has forgiven me, and has made me of the honoured ones.

Verses 28 and 29, speak of the destruction of the wrong-doers of that township who were destroyed by a single Blast from the sky, meaning thereby that there was no need of sending

Contd.....

14. When We (first) sent to them two, they rejected them: then We strengthened (them) with a third, so they said: Truly we are Messengers to you.

١٤-إِذْ أَرْسَلْنَآ إِلَيْهِمُ اثْنَيْنِ
فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوٓا
إِنَّآ إِلَيْكُمْ مُّرْسَلُونَ ○

15. (But) they said: You are only men like ourselves; and the Most Gracious (Lord) has not sent down any thing: you do nothing but lie.

١٥-قَالُوا مَآ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا ۙ
وَمَآ أَنزَلَ ٱلرَّحْمَٰنُ مِن شَىْءٍ ۙ
إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ○

16. They (the Apostles) said: our Lord Knows that we are surely the Messengers to you.

١٦-قَالُوا رَبُّنَا يَعْلَمُ
إِنَّآ إِلَيْكُمْ لَمُرْسَلُونَ ○

17. And on us is nothing but a clear deliverance (of the Message).

١٧-وَمَا عَلَيْنَآ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ○

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vast army against them. In these verses it is said: And We did not send down against his people, after him, any hosts from heaven, nor was it needful for Us to do so. It was no more than a Single Mighty Blast, and behold! they were extinct.

In verses 30 to 32 there is a warning of punishment to the opponents of the Holy Prophet if they did not desist from arrogance and transgression. It is said: Alas for the servants! There comes not to them a Messenger but they mock at him! Do they not see how many generations have We destroyed before them? Surely to them they shall not return. But each of them shall surely be brought before Us (on the Day of Judgment).

2. The view of Abdullah Yusuf Ali, Abul A'ala Maududi, and Peer Karam Shah is that since Qur'an has not mentioned the name of that particular city, as well as the people thereof, it is better not to take these verses in favour of any city or people as a matter of our own assumption.

In the context of these verses, the comments of Abdullah Yusuf Ali are very significant, and very nearly solve the riddle with which most of the scholars are confronted. He says: "... No name, or period or place is mentioned in the text ... The significance of the story is in the lesson to be derived from it as a parable ... That is independent of name, time or place". "God sends His apostles or teachers of Truth by ones and twos and where the opposition is great and He considers it necessary, He supports them with others. Their mission is divine, but they do not claim to be more than men. This is used by the unjust and ungodly as if it were a reproach whereas it should commend them to men, for mankind is glorified by such commission and by God's Self-revelation. The Message is clearly expressed in human language, because it exposes all evils, men think it unlucky, as it checks their selfishness. It is often the poorest and most despised of mankind, from the outskirts or the "farthest parts of the city that accept the Message and are willing to work and die for it. The stiff-necked resist and accomplish their own destruction" (Vol. II, Notes 3957 and 3958).

18. They said: Surely for us we augur an evil omen from you: if you desist not, we will certainly stone you, and there shall afflict you a painful punishment from us.

١٨- قَالُوٓا إِنَّا تَطَيَّرْنَا بِكُمْ ۖ
لَئِن لَّمْ تَنتَهُوا لَنَرْجُمَنَّكُمْ
وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ○

19. They said: Your evil omens are with yourselves: (Deem you this an evil omen) if you are admonished? Nay, but you are a people transgressing all bounds.

١٩- قَالُوا طَٰٓئِرُكُم مَّعَكُمْ ۚ أَئِن ذُكِّرْتُم ۚ
بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ○

20. And there came running from the farthest part of the city, a man. He said: O my people! follow the Messengers:

٢٠- وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ
يَسْعَىٰ قَالَ يَٰقَوْمِ ٱتَّبِعُوا ٱلْمُرْسَلِينَ ○

21. Follow those who ask you not of any reward, and who have themselves received guidance.

٢١- ٱتَّبِعُوا مَن لَّا يَسْـَٔلُكُمْ أَجْرًا
وَهُم مُّهْتَدُونَ ○

PART XXIII – (*WA MAA LIYA*)

22. And what reason have I that I should not worship Him Who has created me, and to Him you shall be brought back.

٢٢- وَمَا لِىَ لَآ أَعْبُدُ ٱلَّذِى
فَطَرَنِى وَإِلَيْهِ تُرْجَعُونَ ○

23. Shall I take (other) gods, besides Him, whose intercession, if the Most Gracious (Lord) should intend some adversity for me, shall be of no use for me, nor would they deliver me?

٢٣- ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً
إِن يُرِدْنِ ٱلرَّحْمَٰنُ بِضُرٍّ
لَّا تُغْنِ عَنِّى شَفَٰعَتُهُمْ شَيْـًٔا
وَلَا يُنقِذُونِ ○

24. Surely then I should be in manifest error.

٢٤- إِنِّىٓ إِذًا لَّفِى ضَلَٰلٍ مُّبِينٍ ○

25. Surely I believe in your Lord: therefore, listen to me!

٢٥- إِنِّيٓ ءَامَنتُ بِرَبِّكُمۡ فَٱسۡمَعُونِ ۝

26. It was said: Enter you the Garden. He said: Ah! would that my people knew,

٢٦- قِيلَ ٱدۡخُلِ ٱلۡجَنَّةَۖ قَالَ يَٰلَيۡتَ قَوۡمِي يَعۡلَمُونَ ۝

27. (About this) that my Lord has forgiven me, and has made me of the honoured ones![3]

٢٧- بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ ٱلۡمُكۡرَمِينَ ۝

28. And We did not send down against his people, after him, any hosts from heaven, nor was it needful for Us to do so.[4]

٢٨- وَمَآ أَنزَلۡنَا عَلَىٰ قَوۡمِهِۦ مِنۢ بَعۡدِهِۦ مِن جُندٖ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ۝

29. It was no more than a Single Mighty Blast, and behold! they were extinct.

٢٩- إِن كَانَتۡ إِلَّا صَيۡحَةٗ وَٰحِدَةٗ فَإِذَا هُمۡ خَٰمِدُونَ ۝

30. Alas for the servants! there comes not to them a Messenger but they mock him!

٣٠- يَٰحَسۡرَةً عَلَى ٱلۡعِبَادِۚ مَا يَأۡتِيهِم مِّن رَّسُولٍ إِلَّا كَانُواْ بِهِۦ يَسۡتَهۡزِءُونَ ۝

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3. **The Proof of *Barzakh:*** From verses 26 and 27, it is also clear that the period between death and the Day of Resurrection is not a period of non-existence in its entirety. In fact even in this period the soul lives, speaks as well as listens, feels happiness as well as sorrow, and also takes interest in the affairs of the people living in this world etc. and that is the reason why the righteous servant of Allah, while in Paradise, felt pity over the obstinacy and want of understanding in his people and wished that they might yet repent and receive salvation and know what reward he got for righteousness. This is technically known as the *Barzakh* (see Tafheemul Quran, Vol. IV, Chapter 36, Note 23).

4. From the context of the situation in which the righteous servant was surrounded, it appears that he was put to death by his fellowmen. But Allah the Almighty rewarded him for his unflinching faith and devotion to his noble mission (verse 26). Therefore, when he was commanded to enter the Paradise, he felt pity over the misfortune of his persecutors and wished that they knew how generously he was forgiven by Allah the Almighty and admitted among the ranks of the honoured and exalted ones (verse 27). But the miscreants had to pay for their own disbelief and their long-life of arrogance and transgression was crushed by a Single Mighty Blast from the heavens which shattered their existence and within moments they were extinct from the earth (verses 28 and 29).

31. See they not how many generations have We destroyed before them? Surely to them they shall not return.

٣١- اَلَمْ يَرَوْا كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنَ
الْقُرُوْنِ اَنَّهُمْ اِلَيْهِمْ لَا يَرْجِعُوْنَ ۝

32. But each of them shall surely be brought before Us.

٣٢- وَاِنْ كُلٌّ لَّمَّا جَمِيْعٌ لَّدَيْنَا مُحْضَرُوْنَ ۝ ع

SECTION 3[1]

33. And a Sign for them is the dead earth: We give it life and bring forth from it grain, so they eat of it.

٣٣- وَاٰيَةٌ لَّهُمُ الْاَرْضُ الْمَيْتَةُ ۚ اَحْيَيْنٰهَا
وَاَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَاْكُلُوْنَ ۝

34. And We produce therein gardens of date-palms and vines, and We cause springs to gush forth from it,

٣٤- وَجَعَلْنَا فِيْهَا جَنّٰتٍ مِّنْ نَّخِيْلٍ
وَّاَعْنَابٍ وَّفَجَّرْنَا فِيْهَا مِنَ الْعُيُوْنِ ۝

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1. The previous Section concluded with a warning to the non-believers to take lesson from the destruction of the previous non-believing nations. In continuation of it, in Section 3 Qur'an speaks of manifestations of the Divine Power in the Natural Phenomena all round the world, particularly the multiple varieties of produce from the earth, the Day and Night, Sun and Moon, "the sailing with safety of the ships under cover of Divine Mercy, in order to make the non-believers realise that everything on the earth and in the sky is the creation of Allah the Almighty, and that they should realise their obligations towards their Creator and submit to Him by accepting the word of the Holy Prophet. Finally, there is also warning of punishment on account of arrogance and opposition by the non-believers.

Section 3 consists of 18 verses i.e. verses 33 to 50, which speak of the Signs of the Absolute Unity and Power of Allah manifesting in the different phenomena all over the world; they also contain a warning of punishment for the non-believers for rejecting the Word of Allah in spite of seeing the Clear Signs of Divine Power throughout the world.

Verses 33 to 35 speak of the produce from the earth, and the springs which water the vegetation. In these verses it is said: And a Sign for them is the dead earth: We give it life, and bring forth from it grain, so they eat of it. And We produce therein gardens of date-palms and vines: and We cause springs to gush forth from it. That they may eat of the fruits thereof; and their hands did not make it; Will they not then, give thanks?

Verse 36 says: Glory be to Him (Allah) Who created in pairs all things that the earth produces, and of themselves (human beings) and of that which they know not.

Verses 37 to 40 speak of the Day and the Night, the Sun and the Moon as of the Signs of Power of Almighty Allah. In these verses it is said: And a Sign for them is in the Night; We draw forth from it the Day, and behold! they are plunged in darkness. And the Sun runs its course

35. That they may eat of the fruits thereof; and their hands did not make it; Will they not, then, give thanks?

٣٥- لِيَأْكُلُوا مِنْ ثَمَرِهٖ ۙ وَمَا عَمِلَتْهُ
أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ○

36. Glory be to Him Who created in pairs[2] all things that the earth produces and of themselves (human beings) and of that which they know not.

٣٦- سُبْحٰنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا
مِمَّا تُنْۢبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ
وَمِمَّا لَا يَعْلَمُونَ ○

37. And a Sign for them is the Night: We draw forth[3] from it the Day, and behold: they are plunged in darkness:

٣٧- وَآيَةٌ لَّهُمُ الَّيْلُ ۖ نَسْلَخُ مِنْهُ النَّهَارَ
فَإِذَا هُمْ مُّظْلِمُونَ ○

for a period determined for it: that is the Decree of the Mighty, the Knowing. And the Moon, We have measured for it Mansions (to traverse) till it returns (to appear) like the old (and withered) lower part of date-stalk. It is not permitted to the Sun to overtake the Moon, nor can the Night outstrip the Day: each floats in (its own) Orbit.

Verses 41 to 44 speak of the Signs in the loaded sailing ships plying on the surface of water, by way of Mercy and permission of Almighty Allah. In these verses it is said: And a Sign for them is that We bear their offspring in the loaded ship, and We have created for them the like of it (similar vessels) on which they ride. And if it were Our will, We could drown them, then there will be no helper for them, nor could they be saved, except by way of Mercy from Us, and as a benefit for a fixed time.

Verses 45 to 50 speak of the arrogance of the non-believers and contain the warning of punishment to them. In these verses it is said: And when it is said to them: fear that which is before you and that which will be after you, in order that you may be shown mercy, (they turn back). And not a Sign comes to them of the Signs of their Lord (Allah), but they turn away from it. And when it is said to them: spend out of that with which Allah has provided you, those who disbelieve say to those who believe; shall we feed him whom, if Allah had so willed, He would have (Himself) fed? You are not but in clear error! And they say: When will this Promise (come to pass), if you are truthful? They wait not for anything but a single Blast; it will seize them while they are yet disputing among themselves! And they will not be able to make a will, nor shall they return to their own people!

2. To quote Abdullah Yusuf Ali, "the mystery of sex runs through all creation, – in man, in animal life, in vegetable life, and possibly in other things of which we have no knowledge. Then there are pairs of opposite forces in nature, e.g., positive and negative electricity, etc. The atom itself consists of a positively charged nucleus or proton, surrounded by negatively charged electrons. The constitution of matter itself is thus referred to pairs of opposite energies" (Vol. II, Note 3981).

3. The drawing forth "is a very striking phrase, and very apt. The Day or the Light is the positive thing. The Night or Darkness is merely negative. We cannot withdraw the negative. But if we withdraw the real thing, the positive, which filled the void, nothing is left but the void.

38. And the Sun runs its course for a period determined[4] for it: that is the Decree of the Mighty, the Knowing,

٣٨- وَالشَّمْسُ تَجْرِيْ لِمُسْتَقَرٍّ لَّهَا ۭ
ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ۝

39. And the Moon, – We have measured for it Mansions[5] (to traverse) till it returns (to appear) like the old (and withered) lower part of date-stalk.

٣٩- وَالْقَمَرَ قَدَّرْنٰهُ مَنَازِلَ
حَتّٰى عَادَ
كَالْعُرْجُوْنِ الْقَدِيْمِ ۝

40. It is not permitted to the Sun to overtake the Moon, nor can the Night outstrip the Day: each floats in (its own) Orbit.[6]

٤٠- لَا الشَّمْسُ يَنْۢبَغِيْ لَهَآ اَنْ تُدْرِكَ
الْقَمَرَ وَلَا الَّيْلُ سَابِقُ النَّهَارِ ۭ
وَكُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ۝

The whole of this Section deals with Signs or Symbols-things in the physical world around us, from which we can learn the deepest spiritual truths if we earnestly apply ourselves to them" (Yusuf Ali, Vol. II, Note 3982).

4. There is difference of opinion between the learned scholars as regards the word *Mustaqqarrin* translated as "Course for a period determined", appearing for the sun in verse 38. Abdullah Yusuf Ali has referred to three different meanings of it, i.e. (1) a limit of time, a period determined, as in verse 67 of Chapter 6 (*An'aam*), or (2) a place of rest or quiescence; or (3) a dwelling place as in verse 36 of Chapter 2 (*Baqarah*). He himself has adopted the first meaning, according to which there is a determined period or a time limit for the movement of the sun (Vol. II, Note 3983). This is also the view of Abdul Maajid Daryabadi. On the other hand, Marmaduke Pickthall has adopted the second meaning i.e. the place of rest. Similar meaning has also been adopted by the Urdu translators Ahmad Raza Khan, Abul A'ala Maududi, and Peer Karam Shah. As against this, Ameen Ahsan Islahi has translated it as the 'Madaar' or the Orbit. Similar is the translation by Mufti Mohammad Shafie according to whom it means the fixed path.

According to another view based on a Tradition of the Holy Prophet, reported by Hazrat Abu Zar Ghifari, the word *Mustaqar* means the resting place of the sun, according to which, after completing its day's rotation, the sun prostrates beneath the *Arsh*. Similar is also a Tradition reported by Hazrat Abdullah bin Umar (Ibne Kaseer).

5. According to Abdullah Yusuf Ali, "the lunar mansions are the 28 divisions of .the Zodiac, which are supposed to mark the daily course of the moon in the heavens from time of the new moon to the time when the moon fades away in her "inter-lunar swoon", an expressive phrase coined by the poet Shelley" (Vol. II, Note 3984).

6. The word *Falak,* according to the Arabic usage, means the Orbit or the Pathway of the stars. It does not, however, mean the sky or the heaven, as it is generally understood in Urdu and Persian languages, especially in poetry. From the statement "And they all float in their respective orbits", in verse 40, it is clear that (1) not only the sun and the moon but all stars,

41. And a Sign for them is that We bear their offspring in the loaded ship,[7]

٤١- وَاٰيَةٌ لَّهُمْ اَنَّا حَمَلْنَا
ذُرِّيَّتَهُمْ فِى الْفُلْكِ الْمَشْحُوْنِ ۙ

42. And We have created for them the like of it[8] (similar vessels) on which they ride.

٤٢- وَخَلَقْنَا
لَهُمْ مِّنْ مِّثْلِهٖ مَا يَرْكَبُوْنَ ○

43. And if it were Our Will, We could drown them, then there would be no helper for them, nor could they be saved,

٤٣- وَاِنْ نَّشَاْ نُغْرِقْهُمْ فَلَا صَرِيْخَ لَهُمْ
وَلَا هُمْ يُنْقَذُوْنَ ۙ

44. Except by way of Mercy from Us, and as a benefit for a (fixed) time.

٤٤- اِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا اِلٰى حِيْنٍ ○

45. And when it is said to them: fear that which is before you and

٤٥- وَاِذَا قِيْلَ لَهُمُ اتَّقُوْا مَا بَيْنَ

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planets; and heavenly bodies, are in motion; (2) each one of them has its own orbit or the path-way of motion; (3) it is not that the orbit or orbits are in motion alongwith the stars and heavenly bodies which are stationary, rather it is the heavenly bodies which move in their fixed orbits; and (4) the movement of the heavenly bodies on their orbits is like the smooth movement of a thing floating on the stationary surface of a liquid (Tafheemul Quran, Vol. IV, Chapter 36, Note 37).

On basis of the phrase *Wa Kullun fi Falakin Yasbahoon* (appearing in verse 40) read with verse 38, as well as verse 23 of Chapter 14 (*Ibrahim*), verse 2 of Chapter 13 (*Ra'd*) and verse 14 of Chapter 67 (*Mulk*), Maulana Ahmad Raza Khan has, in his books 'Fauze Mobeen Dar Radde Harkate Zameen' (i.e. success in case of refutation of the Revolving Earth) (1919 A.D.), and 'Nuzoole Furqaan Ba Sakoote Zameen-o-Aasman' (i.e. Revelation of the Qur'anic verses about the static nature of Earth and Sky) (1921 A.D.) proved that the Sky and the Earth are static, and has thus totally discarded, and proved to be baseless, the ideology of the non-Muslim Scholars that the earth rotates round the sun (see "A Fair Guide on the Revolving Sun and the Static Earth" – an English Translation of Maulana Ahmad Raza Khan's Urdu Book 'Mo'een-e-Mubeen, Behre Daure Shams-o-Sukoone Zameen', by Mr. Nigar Erfaney Chisti (1989 A.D., publication Idaara-e-Tahqeeqat-e-Imam Ahmad Raza [Regd.], Karachi).

7. According to the learned commentators, the reference in this verse is to the Ark of Prophet Noah (and the address is to the mankind at large) (see Naimuddin, *ibid.,* 55; Ziaul Quran, Vol. IV, Chapter 36, Note 37; Tafheemul Quran, *ibid.,* 38).

8. In verse 42 there is reference to more conveyances made for the mankind like the Ark of Noah. According to the learned scholars, the words "the like of it on which they ride" refer to other articles of conveyances and transports, which may include not only the railways, motor cars, and lorries: but also the entire aircraft (Maajid, Vol. II, Part XXIII, Note 38).

that which will be after you,[9] in order that you may be shown mercy (they turn back).

أَيْدِيكُمْ وَمَا خَلْفَكُمْ
لَعَلَّكُمْ تُرْحَمُونَ ○

46. And not a Sign comes to them of the Signs of their Lord, but they turn away from it.

٤٦- وَمَا تَأْتِيهِم مِّنْ آيَةٍ مِّنْ آيَاتِ
رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ○

47. And when it is said to them: Spend out of that with which Allah has provided you, those who disbelieve say to those who believe: Shall we feed him whom, if Allah had so willed, He would have (Himself) fed? You are not but in clear error!

٤٧- وَإِذَا قِيلَ لَهُمْ أَنفِقُوا
مِمَّا رَزَقَكُمُ اللَّهُ ۙ
قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا
أَنُطْعِمُ مَن لَّوْ يَشَاءُ اللَّهُ أَطْعَمَهُ ۖ
إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ ○

48. And they say: When will this promise (of the Day of Judgment) come to pass, if you are truthful?

٤٨- وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ
إِن كُنتُمْ صَادِقِينَ ○

49. They wait not for anything but a single Blast: it will seize them while they are yet disputing among themselves!

٤٩- مَا يَنظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً
تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ○

50. And they will not be able to make a will, nor shall they return to their own people![10]

٥٠- فَلَا يَسْتَطِيعُونَ تَوْصِيَةً
وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ۚ ع

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9. As regards the phrase "that which is before you and that which will be after you", the allusion is to the evil consequences which the non-believing nations of the past had already suffered and which are enough to teach lessons to the coming generations, and also to the evil consequences which the non-believers have to suffer in the future.

10. The Holy Prophet has said in a Tradition, reported by Hazrat Abdullah bin Umar and Hazrat Abu Hurairah, that people will be walking on the roads and streets, purchasing and selling, sitting and talking to each other; and all of a sudden the Trumpet will be blown and the one purchasing the cloth will not be able to withdraw his hand from it, or the one filling water for his animal will not be able to make the animal drink it, and the one taking the meal will not be able to take another morsel to his mouth, and the Day of Judgment will occur and everything will come to an end (see Tafheemul Quran, *ibid.,* 46; Ziaul Quran, *ibid.,* 43; Naimuddin, *ibid.,* 65, 66; and Ma'ariful Quran, Vol. VII, p. 402).

SECTION 4[1]

51. And the Trumpet shall be blown,[2] when behold! from the graves they will rush forth to their Lord!

٥١-وَنُفِخَ فِي الصُّوْرِ فَإِذَا هُمْ مِّنَ الْأَجْدَاثِ
إِلٰى رَبِّهِمْ يَنْسِلُوْنَ ○

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1. In answer to the question of the non-believers as to when the Day of Judgment will occur, in the concluding verses of the previous Section it was said that when it will occur they will not be able to make a bequest or return to their families. In continuation of it, Section 4 starts with some details of the occurrence of the Day of Judgment, and then gives some details of enjoyment of the blessings by the righteous servants of Allah, and sufferings of punishment by the non-believers. Lastly, there is also warning for the non-believers.

Section 4 consists of 17 verses i.e. verses 51 to 67. Verses 51 and 52 speak of the sudden occurrence of the Day of Judgment with the Blow of the Trumpet (*Soor*). In these verses it is said: And the Trumpet shall be blown, when behold! from the graves they will rush forth to their Lord. They will say: Ah! woe to us! Who has raised us up from our place of sleep? This is what the Most Gracious had promised, and truly spoke the Messengers!

Verses 53 and 54 speak of the bringing forth of the people in the Presence of Allah the Almighty by the second blowing of the Trumpet. In these verses it is said: it will be nothing but a Single Blast, when lo!, they will all be brought together before Us! Then, on that Day no soul will be wronged in the least; nor shall you be requited but for that which you did.

Verses 55 to 58 speak of the enjoyment or blessings of Paradise by the believers in the Hereafter. In these verses it is said: Verily the companions of the Garden shall on that Day be happily engaged (in all that they do). They and their spouses will be in shades, reclining on raised couches; for them shall be (every) fruit therein, and they shall have whatever they ask for. 'Peace'! – a Word (of Salutation) from the Lord Most Merciful!

Verses 59 to 67 speak of the sufferings of punishment by the non-believers on the Day of Judgment. On that Day the criminals shall be ordered to keep aloof from the rest, so that they may be fully recognised and dealt with as their misdeeds demand. In these verses it is said: And keep yourselves aloof (from the rest), this Day O guilty ones! Did I not enjoin on you, O children of Adam! that you should not worship Satan – surely he is your open enemy? And that you should worship Me – this is the Straight Way? And certainly he led astray a great multitude of you. Did you not, then, understand? This is the Hell of which you were warned! Enter into it this Day, because you disbelieved. That Day We shall set a seal upon their mouths, and their hands will speak to Us, and their feet will bear witness of that which they earned. And if We had so willed, We could surely have blotted out their eyes; then should they have run about groping for the path, but how could they have seen? And if We had so willed, We could have transformed them at their own places; then should they have been unable to move about, nor could they have returned.

2. It may be noted that Qur'an speaks of the Blowing of the Trumpet as a mark of occurrence of the Day of Judgment at various places, e.g., verse 73 of Chapter 6 (*An'am*), and verse 18 of Chapter 78 (*Naba*). However, no where in the Qur'an it is said as to who will blow the Trumpet. It is only in the Traditions of the Holy Prophet that we get the name of Angel Israfeel to be the one who will blow the Trumpet.

52. They will say: Ah! woe to us! who has raised us up from our place of sleep?[3] This is what the Most Gracious had promised, and truly spoke the Messengers!

٥٢-قَالُوا يٰوَيْلَنَا مَنْ بَعَثَنَا مِنْ
مَّرْقَدِنَا ۜ هٰذَا مَا وَعَدَ الرَّحْمٰنُ
وَصَدَقَ الْمُرْسَلُوْنَ ○

53. It will be nothing but a Single Blast, when lo! they will all be brought together before Us![4]

٥٣-اِنْ كَانَتْ اِلَّا صَيْحَةً وَّاحِدَةً
فَاِذَا هُمْ جَمِيْعٌ لَّدَيْنَا مُحْضَرُوْنَ ○

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3. The phrase "They will rush forth", in verse 51, denotes the state of haste and rushing forward in panic, as the Blow of Trumpet will shatter their nerves and they will come out of their graves in haste. They shall bewail, saying, "Ah! Woe to us! who has raised us up from our place of sleep (verse 52). This will be because, the dead ones will rise as in a stupor, and they will be confused in the new conditions! They will gradually regain their memory and their personality" (Yusuf Ali, Vol. II, Note 3998).

This shows that when they will be raised up they will not be conscious of the fact that they had already died and that they have been raised to life again, but they will think that they were sleeping and somebody had awakened them (Tafheemul Quran, *ibid.,* 48). According to Hazrat Abdullah bin Abbas, after the First Blow of the Trumpet, the punishment of the grave will be removed and the non-believers will go in deep sleep, and when they will be raised up alongwith others by the Second Blow of the Trumpet, they will say, "O Woe to us; who has raised up from our place of sleep" (see Naimuddin, *ibid.,* 67; and Ziaul Quran, *ibid.,* 46). They will say so because when they will see the punishment of the Hereafter, they will forget the punishment of the grave, and will think it to be of much lesser degree, and will, therefore, desire that they could have remained in the graves instead of coming out (Ma'ariful Quran, Vol. VII, p. 402).

4. This will happen on the Third Blowing of the Trumpet which is indicated by the words: "It will be nothing but a Single Blast, when lo! they will be brought before Us"! (verse 53).

According to a detailed Tradition of the Holy Prophet, reported by Hazrat Abu Hurairah, Angel Israfeel is ready with the Trumpet in his lips looking towards the *Arsh* (The Divine Throne of Judgment) waiting for the Command for blowing the Trumpet. The Blowing will be thrice. The First Blow, known as *Nafakhatul Faza* (or Blow of Terror), will create terror throughout the heavens and the earth; the Second Blow, known as *Nafakhatus Sa'aq,* (or Blow of Stupor) will destroy everything and all will fall down dead and there will remain nothing in existence except Allah the Almighty, and the earth will be changed and made plain having no ups and down. Then there will be the Third Blow, known as *Nafahatul Qayaam le Rabbul Aalameen* (or Blow for attendance before Allah the Almighty) which will raise everything back to life, and it is this Third Blow which is referred to in verse 53 (Tafheemul Quran, Vol. IV, Chapter 36, Note 47).

54. Then, on that Day, no soul will be wronged in the least; nor shall you be requited but for that which you did.

٥٤- فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا
وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ○

55. Verily the companions of the Garden shall that Day be happily engaged (in all that they do).

٥٥- إِنَّ أَصْحَابَ الْجَنَّةِ
الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ ○

56. They and their spouses will be in shades, reclining on raised couches.

٥٦- هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ
عَلَى الْأَرَائِكِ مُتَّكِئُونَ ○

57. For them shall be (every) fruit therein, and they shall have whatever they ask for.

٥٧- لَهُمْ فِيهَا فَاكِهَةٌ
وَلَهُمْ مَا يَدَّعُونَ ○

58. Peace! – a Word (of Salutation) from the Lord, Most Merciful![5]

٥٨- سَلَامٌ قَوْلًا مِنْ رَبٍّ رَحِيمٍ ○

59. And keep yourselves aloof (from the rest), this Day, O guilty ones!

٥٩- وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ○

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5. As regards the Blessings of the Paradise, these verses speak, firstly, of the fact that it will be a Garden having everything agreeable to their sight, hearing, feeling, taste, smell, and desire. Everything will give them joy and comfort. Secondly, the joy of the Paradise will be shared by the righteous servants of Allah alongwith their wives or the pure companions which in terms of the Holy Qur'an itself Allah the Almighty will provide them with. Thirdly, besides external conditions of Bliss, the Bliss in the Hereafter has an inner quality, expressed by the word *Faakihatun* of which the root meaning is "to rejoice greatly", or "to be full of merriment." The ordinary meaning of fruit attached to *Faakihat* is derived from the idea that the flavour of choice, ripe fruit, delights the heart of man. Just as *Akala* (to eat) is used for "enjoyment" (vide verse 59 of Chapter 5, *Maa'idah;* and verse 35 of Chapter 13, *Ra'd*), the word *Faakehat* meaning fruit, stands here for that specially choicest enjoyment, which goes with a fastidious and well-cultivated taste. In other words, it suggests that highest kind of joy which depends upon the inner faculty rather than any outward circumstance. This is further emphasised by the second clause "they shall have whatever they call for." Fourthly, there is the highest Bliss i.e. the Salutation 'Peace' from Allah the Almighty, the Most Merciful Lord (see Yusuf Ali, Vol. II, Notes 4001-4004).

60. Did I not enjoin on you, O children of Adam! that you should not worship Satan[6] – surely he is your open enemy?,

٦٠- أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِيٓ
آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَٰنَ ۖ
إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ۝

61. And that you should worship Me – this is the Straight Path?

٦١- وَأَنِ اعْبُدُونِى ۖ
هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ۝

62. And certainly he led astray a great multitude of you. Did you not, then, understand?

٦٢- وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ۖ
أَفَلَمْ تَكُونُوا تَعْقِلُونَ ۝

63. This is the Hell of which you were warned!

٦٣- هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى كُنتُمْ تُوعَدُونَ ۝

64. Enter into it this Day, because you disbelieved.

٦٤- ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ۝

65. That Day We shall set a seal upon their mouths, and their hands will speak to Us, and their feet will bear witness of that which they earned.[7]

٦٥- ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ
وَتُكَلِّمُنَآ أَيْدِيهِمْ
وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟ يَكْسِبُونَ ۝

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6. It may be noted that the word *Ibaadat,* i.e. 'worship, has been used in the sense of *Itaa'at,* i.e. "obedience", in verse 60; and, therefore, according to Imam Raazi, as he writes in his "Tafseere Kabeer", the word *La Ta'budush Shaitan* (i.e. do not worship Satan), actually mean *La Tatee'ohu* (i.e. do not obey him), which means that not only bowing down before Satan is prohibited, but all types of obedience to him is also prohibited. This significance, however, does not conflict with the words *Ati'ullaha wa Ati'ur Rasoola wa Ulil Amre Minkum,* because, according to him, the *Itaa'at,* in terms of that verse, is the obedience to the Command of Allah, and, therefore, obedience to the Prophet of Allah and those in Authority is actually the obedience to Allah the Almighty. In this connection, it may also be noted that the Prostration which the angels did before Adam, being in obedience to the Command of Allah, was actually Prostration to Allah the Almighty Himself (see Tafheemul Quran, *ibid.,* 63).

7. At another place (verse 20 of Chapter 41, *Haa Meem Sajdah*) it is said that their ears and their eyes and their skins will also give evidence against them.

In this connection it may also be noted that as to the question: how the organs of the body will speak, Qur'an has itself given answer in verse 21 of Chapter 41 (*Haa Meem Sajdah*) saying, "and they will say to their skins: why bear you witness against us?, the skin will say: Allah, Who makes everything speak, has given us power to speak".

66. And if We had so willed, We could surely have blotted out their eyes; then should they have run about groping for the path, but how could they have seen?

٦٦- وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ ○

67. And if We had so willed, We could have transformed them at their own places; then should they have been unable to move about, nor could they have returned.

٦٧- وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا وَلَا يَرْجِعُونَ ○ ع

SECTION 5[1]

68. And whomsoever We grant long life, We reverse him in creation (to go back from strength to weakness):[2] Will they not then understand?

٦٨- وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِى ٱلْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ ○

Yet in another verse it is said, 'their own tongues will bear witness against them'. This, however, appears at variance with the statement in verse 65 of this Chapter, relating to the sealing of the mouth (lips). This is not so as a set procedure. Allah the Almighty will seal the mouths of the deniers so that they will not be able to speak out of their own desire. However, Allah the Almighty will make their tongues speak under His Command and the tongues will then speak the truth (see Ma'ariful Quran, Vol. VII, p. 404; Tafheemul Quran, *ibid.*, 55).

1. The previous Section concluded with stating the Absolute and All-Controlling Power of Allah the Almighty. In continuation of it, and by way of further demonstrating the Divine Power, Section 5 starts with the statement that whomsoever Allah grants long life He reverses him in creation, or brings him back from strength to weakness. Then there is stated the mission of the Holy Prophet and the Holy Qur'an, and condemnation of raising shares to Allah. This Section also speaks of the raising of the dead to life on the Day of Judgment, and says that it is not at all difficult for Allah Who has created the earth and the heavens.

Section 5 consists of 16 verses i.e. verses 68 to 83. Verse 68 speaks of the physical reversals that develop in men (as well as animals) as life prolongs in advancing years. It is sad: And, whomsoever We grant long life, We reverse him in creation (to go back from strength to weakness): Will they not then understand?

Verses 69 and 70 are tributes to the Holy Prophet and an appreciation of the Holy Qur'an. In these verses it is said: and We have not taught him (i.e. the Holy Prophet Muhammad [ﷺ]) poetry, nor is it meet for him. This is but an Admonition (Message of Guidance) and a Qur'an that makes things clear: that it may warn him who is alive, and (that) the Word may be proved against the disbelievers.

Contd....

69. And We have not taught him (i.e. the Holy Prophet) poetry, nor is it meet for him: This is but an admonition[3] (Message of Guidance) and a Qur'an that makes things clear:

٦٩- وَمَا عَلَّمْنٰهُ الشِّعْرَ
وَمَا يَنْۢبَغِيْ لَهٗ ؕ اِنْ هُوَ اِلَّا
ذِكْرٌ وَّقُرْاٰنٌ مُّبِيْنٌ ۙ

Verses 71 to 73 speak of the favours of Allah on the mankind that they avail from the cattle. In these verses it is said: Do they not see that We have created for them – among the things which Our hands have fashioned – cattle, so they are their owners? And We have subjected them (i.e. the cattle) unto them (men) – so some of them they have for riding, and some of them they eat. And they have from them (other) benefits and drinks: Will they not then be grateful? Verses 74 and 75 speak of the *Shirk* or taking of the gods besides Allah the Almighty by the non-believers: In these verses it is said: And they have taken gods, other than Allah (vainly hoping) that they may be helped! They have no powers to help them; and they will be brought up (before Us) as a troop (or host in line).

In verse 76 it is said: So let not their speech grieve you. Surely We know what they hide and what they disclose.

Verses 77 to 83 put forward a rational argument in favour of the occurrence of the Day of Judgment and raising up of the dead to life. In these verses it is said: Does not the man see that We have created him from sperm? Yet behold! he (stands forth) as an open adversary! And he produces comparisons for Us, and forgets his own (lowly) creation! He says; who will give life to the bones when they are decayed? Say: He will give life to them Who created them for the first time! and He is the Knower of every kind of creation! He Who produces for you fire out of the green tree, when behold! you kindle therewith (your own fires)! Is not He Who created the heavens and the earth able to create the like thereof? Yes; indeed! For He is the Supreme Creator, the Knower. Verily, when He intends a thing, He (only) says to it: 'Be' and it is! So Glory be to Him in Whose Hands is the dominion of all things; and to Him will you all be brought back.

2. In this connection we may refer to verse 54 of Chapter 30 (*Rum*), in which it is said "Allah is He Who created you from a state of weakness, then He gave strength after weakness, then ordained weakness and hoary hair after strength"; and also verse 70 of Chapter 16 (*Nahl*) in which it is said, "Allah creates you, then He causes you to die: and of you is he was is brought back to the worst part of life so that he knows nothing after having knowledge".

All these are to show that the physical developments that occur in the life of man in this world are themselves enough to make him realise that he is subject to an overall control by Allah the Almighty, and cannot escape from His punishment, if he wilfully chooses to be arrogant and defiant to His Commands.

3. The word *Zikrun,* i.e. Admonition, appearing in verse 69, indicates that the Holy Qur'an reminds the mankind of their origin, their obligations towards their Creator, the purpose of their life, the result of rejecting the Prophets and the Books of Allah by the previous nations: and the word *Mobeen* indicates that the Holy Qur'an is clear in its statement, narration, and argument, as well as news and warnings.

70. That it may warn him who is alive,[4] and (that) the Word may be proved against the disbelievers.

٧٠-لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ○

71. See they not that We have created for them – among the things which Our hands have fashioned – cattle, so they are their owners?

٧١-أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ○

72. And We have subjected them (i.e. the cattle) unto them (men) – so some of them they have for riding, and some of them they eat.

٧٢-وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ○

73. And they have from them (other) benefits and drinks: Will they not then be grateful?[5]

٧٣-وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ ○

74. And they have taken gods, other than Allah, (vainly hoping) that they may be helped!

٧٤-وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَّعَلَّهُمْ يُنصَرُونَ ○

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4. The word *Hayyan* i.e. alive (verse 70) both in English and Arabic means not only having physical life, but also having all those qualities which we associate with life. In religious language, those who are not responsive to the realities of the spiritual world are no better than those who are dead. The Message of God penetrates the heart of those who are alive in the spiritual sense! (Yusuf Ali, Vol. II, Note 4016).

5. The idea underlying the reference to the creation of cattle, in these verses, is that "if they are blind to other Signs of God, they can at least see the simple homely things of life in which they receive so many benefits from God's mercy. How is it that wild animals can be domesticated and in domestication they become useful to men? Man can use them for riding or for draught; he can use their flesh for food and drink their milk. He can use their hair or wool". There is also benefit for the mankind in their skins used for leather, furs used for warmth, sheep's wool or camel's hair are used for blankets or textiles, musk for perfumes, and so on. After referring to these benefits in the cattle, it is said: "Will they then not be grateful (to Allah for His Bounties)?" Thus "the whole argument turns on this: Our teaching is for your own benefits. We confer all these blessings on you, and yet you turn away from the Giver of all, and run after your own vain imaginations" (Yusuf Ali, Vol. II, Notes 4018 and 4020).

75. They have no powers to help them; and they will be brought up (before Us) as a troop (or hosts in line).

٧٥-لَا يَسْتَطِيعُونَ نَصْرَهُمْ ۙ
وَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُونَ ○

76. So let not their speech grieve you. Surely We know what they hide and what they disclose.

٧٦-فَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ إِنَّا نَعْلَمُ
مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ○

77. Does not man see that We have created him from sperm? Yet behold! he (stands forth) as an open adversary!

٧٧-أَوَلَمْ يَرَ الْإِنسَانُ أَنَّا خَلَقْنَاهُ
مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ○

78. And he makes comparisons for Us, and forgets his own (lowly) creation. He says: Who will give life to the bones when they are decayed?

٧٨-وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ
قَالَ مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ○

79. Say: He will give life to them Who created them for the first time! and He is the Knower of every kind of creation!

٧٩-قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ
وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ○

80. He Who produces for you fire out of the green tree,[6] when behold! you kindle therewith (your own fires)!

٨٠-الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ
نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ ○

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6. It is said that in Arabia there were two kinds of trees known as *Markh* and *Afaar,* and by rubbing of one against the other, sparks of fire could be produced from them, inspite of the branches being green saturated with juicy fluid which would otherwise render it improbable to kindle fire; but with the natural property assigned to these branches, sparks did come forth and the man was himself a witness to this. It is said that this system of kindling the fire was generally used by the Arabs at that particular time (see Naimuddin, *ibid.,* 106; and Ma'ariful Quran, Vol. VII, p. 412, with reference to Qurtabi).

The reference to kindling of fire from the green trees may also be due to the fact that in the trees Allah the Almighty has placed such substance which catches fire. This is the reason that wood is used for kindling the fire for different uses in daily needs. This fact is also mentioned

81. Is not He Who created the heavens and the earth able to create the like thereon Yes: indeed! For He is the Supreme Creator, the Knower!

٨١- أَوَلَيْسَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ
بِقٰدِرٍ عَلٰٓى أَنْ يَخْلُقَ مِثْلَهُمْ ۚ
بَلٰى وَهُوَ الْخَلّٰقُ الْعَلِيمُ ○

82. Verily, when He intends a thing, He (only) says to it: "Be", and it is!

٨٢- إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ
شَيْـًٔا أَنْ يَقُولَ لَهُۥ كُنْ فَيَكُونُ ○

83. So glory be to Him in Whose Hands is the Dominion[7] of all things: and to Him will you all be brought back.

٨٣- فَسُبْحٰنَ الَّذِي بِيَدِهِۦ مَلَكُوتُ
كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ۝

at another place (verses 71-72, Chapter 56, *Waaqi'ah*) which says: "Do you not see the fire which you kindle and make use of: have you created the tree which becomes fire, or it has been created by Us?" From the words 'The Green Tree', used in verse 80, it appears that reference is actually to the green trees of Arabia which, by rubbing together, produce the fire mentioned above.

7. The word *Malakoot* meaning "dominion", in verse 83, implies total control and Authority being in the Hands of Allah Who is free from all defects, and to Whom all have to return. Therefore, all should glorify Him, and not raise any sharers to Him – neither as regards Personality nor as regards Attributes. He is free from sharing in any respect whatsoever. In this there is also a warning for all before they appear before Allah the Almighty, account for their deeds, and receive the reward or punishment accordingly.

CHAPTER 37

AS-SAAFFAAT

(Those Ranged in Ranks)

Chapter 37 consists of 5 Sections, 182 Verses, 860 Words, and 3826 Letters.[1]

Name

The name of this Chapter has been taken from verse 1 of it.

Revelation

This Chapter was revealed by the end of the middle period of the Holy Prophet's Mission at Mecca.

According to the generally accepted chronological order, this Chapter is placed at Serial No. 56.[2]

Subject Matter

According to Abdullah Yusuf Ali, 'this is the fourth of a series of *Surahs* in which the mysteries of the spiritual world are manifested in different ways, tending to the defeat and final extirpation of Evil. This defeat of Evil is throughout connected with Revelation, and here the ranged fight is illustrated by a reference to the angels in heaven and to the earlier Prophets in our earthly history from Noah to Jonah' (Yusuf Ali, Vol. II, p. 1189).

It may be noted that, like the earlier Mecci Chapters, the main subjects of this Chapter are also *Tawheed* (Absolute Unity of Allah), *Risaalat* (Prophethood of the Holy Prophet), and *Qayamat* (the Day of Judgment). The Chapter starts with an assertion on oath in the name of some powerful agencies of Nature or

1. Naimuddin, Chapter 37, Note 1; Ziaul Quran, Vol. IV, p. 195.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

Heaven that Allah is One and there is no sharer to Him and whatever is in the heavens, and on earth, and in between them, belongs to Allah alone.

Then there is narration about the state of affairs which the non-believers are to face on the Day of Judgment, regarding which it is emphatically said that it is bound to occur. Side by side, there is also reference to the happiness and comfort which the believers will enjoy on the Day of Judgment. Then there is reference to the sequel of rejection of Divine Message of guidance by the non-believers. In this connection, there is also reference to the history of some of the previous Prophets in which the most prominent statement is in respect of the offer of the Sacrifice of his beloved only son by Prophet Abraham in order to teach a lesson to the believers that, following the pattern of Abraham, they should also be ready to offer everything at the Command of Allah.

Lastly, there is refutation of the ideology of the non-believing Quraish of Mecca regarding the divinity of the angels, stating that the angels are obedient servants of Allah, always engaged in glorifying Him.

In the end, there is a clear prophecy of the ultimate success of the Holy Prophet and his followers over the enemies.

CHAPTER 37

AS-SAAFFAAT
(Those Ranged in Ranks)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. By[2] those[3] who range themselves in ranks,[4]

١- وَالصّٰٓفّٰتِ صَفًّا ○

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1. As we have already noted the basic subjects of this Chapter, as well as the previous one, are the same i.e. the Absolute Unity of Allah, Prophethood of the Holy Prophet, and the Day of Judgment, but, while the previous Chapter begins with the reference to Prophethood of the Holy Prophet Muhammad (ﷺ) by an adjuration or oath of the Holy Qur'an itself, the present Chapter initiates the subject of the Absolute Unity of Allah through oaths of the angels.

It is also to be noted that the previous Section ended with the statement: "So Glory be to Him in Whose Hands is the Dominion of all things, and to Him you will be returned". In continuation of it, the present Chapter, as also the Section 1, starts with the narration about standing of the angels in ranks, who are strong in repelling the evil and who proclaim the Message of Allah; and then it is said that Allah is One – the Lord of the heavens and the earth, and all that is between them; then there is reference to the repelling of the Satan from the heavens and mockery of the Message by non-believers and the humiliation which they will have to face on the Day of Judgment.

Section 1 consists of 21 verses i.e. verses 1 to 21. Verses 1 to 3 are in the form of oath or adjuration in the name of supernatural forces which are specially deputed to ward off evil as later verses in this very Section indicate; while verses 4 and 5 speak of the Absolute Unity and Control of Allah over the universe. In these verses it is said: By those who range themselves in ranks, and so are strong in repelling (evil), and thus proclaim the

Contd.....

2. And so are strong in repelling (evil),

٢- فَالزّٰجِرٰتِ زَجْرًا ۙ

3. And thus proclaim the Message (of Allah)!

٣- فَالتّٰلِيٰتِ ذِكْرًا ۙ

Message (of Allah). Verily, your God is One! Lord of the heavens and of the earth, and all between them, and Lord of the easts (i.e. every point of rising of the sun)!

Verses 6 to 10 speak of the Divine plan to adorn the nearest heaven with stars and protect the heaven, from the rebellious evil spirits. In these verses it is said: We have indeed adorned the lower heaven with an adornment, the stars, and for guard against all obstinate rebellious evil spirits: they cannot listen to the Exalted Assembly and they are darted at from every side. Repulsed, and for them is an everlasting punishment, except him who snatches away something by stealing, then there pursues him a glowing flame.

In verse 11 it is said: Then ask them (i.e. the non-believers) whether they are difficult in creation or those (others) whom We have created? Verily We have created them of a sticky clay.

Verses 12 to 17 refer to the reaction of the believers and the non-believers over the creation of human beings from the sticky clay. It is a marvellous feat for those who appreciate Allah's Design i.e. the Holy Prophet and the believers, while it is an object of ridicule and mockery by the non-believers. In these verses it is said: Nay: You marvel, while they mock; and when they are admonished, they pay no heed, and when they see a Sign, they turn to scoff, and they say: this is nothing but a clear magic! What! when we are dead and have become dust and bones, shall we then be raised up? And (also) our fathers of yore?

Verses 18 to 21 speak of the humiliation of the non-believers on the Day of Judgment in answer to what they said regarding the Resurrection on the Day of Judgment. In these verses the Holy Prophet is commanded to say (to the non-believers): Yes and you shall then be humiliated. Then it will only be a Single Cry, and behold, they will be staring! And they will say: Ah! woe to us! This is the Day of Judgment! This is the Day of Sorting Out, whose Truth you denied!

2. It may be noted that the article *Wa,* appearing in the beginning of verse 1, which generally means 'and', is also used by the Holy Qur'an in the meaning of 'by', signifying 'an oath'. Generally oaths are taken by the human beings in their normal affairs, to convince others of the truth of their assertion. In the Holy Qur'an, however, the conviction implied in an oath is produced not by mere assertion but by some clear argument proving the assertion, which may sometimes be in the form of reference to natural phenomenon round the world or in the form of prophecies bound to be fulfilled.

3. The large majority of the scholars is of the view that the reference is to the "angels". This view is based on the interpretation by Abdullah bin Masood, Abdullah bin Abbas, Qatadah, Masrooq, Saeed bin Jubair, Ikramah, Mujahid, Suddi, Ibne Zaid, and Rabee bin Anas (Tafheemul Quran, Vol. IV, Chapter 37, Note 1).

4. The angels are always standing in rows waiting for the Command of Allah to enforce it forthwith. This is the view of Hazrat Abdullah bin Abbas and Hasan Basri (Tafseer-e-Mazhari). According to others, the standing of the angels in rows signifies their glorification of Allah (Tafseere Kabeer) (Ma'ariful Quran, Vol. VII, p. 417), which fact is also supported by verse 75 of Chapter 39 (*Zumar*) which says, "and you see the angels going round about the Throne of Power, Glorifying their Lord with praise".

4. Verily, your Allah is (really) One!

٤- إِنَّ إِلٰهَكُمْ لَوَاحِدٌ ۝

5. Lord of the heavens and of the earth, and all between them, and Lord of the easts (i.e. every point of rising of the sun)![5]

٥- رَبُّ السَّمٰوٰتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ۝

6. We have indeed adorned the lower heaven with an adornment: the stars –

٦- إِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا
بِزِينَةِ ۨ الْكَوَاكِبِ ۝

7. And for guard against all obstinate rebellious evil spirits:

٧- وَحِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ۝

8. They cannot listen to the Exalted Assembly, and they are darted at from every side.

٨- لَا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلٰى
وَيُقْذَفُونَ مِنْ كُلِّ جَانِبٍ ۝

9. Repulsed, and for them is an everlasting punishment,

٩- دُحُورًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ۝

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5. As regards the *Mashaariq,* the plural of *Mashriq* – the east, "as the Commentators tell us there are in the solar year, only two equinoctial days, when the sun rises due east on every other day the sun rises at a shifting point either north or south of due east. In VII:137 we have *Mashaariqal Ardhi wa Maghaaribaha,* where the plural of the words for East and West is negligible, as the conjunction of the two embraces all points. The same may be said of LXX:40, where God is called 'Lord of all points in the East and West'. If we are speaking of longitudes, they may embrace all latitudes. In LV:17 God is called 'Lord of the two Easts and the Two Wests', referring to the extreme points in either case. A cursory reader may ask, why is only the East referred to here'? The reply is that it is not so much the East as the rising of the sun, on which stress is laid. The Arabic *Mashriq* or *Mashaariq* is close enough to the root-word *Sharaqa,* to suggest, not so much the East as the rising of the sun, especially when the plural form is used. The glorious sun rises from different points, as seen by us, but it illuminates the whole heaven and earth. It is an emblem of Unity. We can see things from different points of view, but the centre of all things is God, and He is One" (Yusuf Ali, Vol. II, Note 4034).

As Abdul Maajid Daryabadi puts it, this "completely uproots the three-fold division of Vedic gods into the Celestial gods (such as Dyaus, Varuna and Surya), Atmospheric gods (such as Indra, Vayu and Apah), and Terrestrial deities (such as Agni, Prithvi and Sarasvati) (Encyclopaedia of Religion and Ethics, Vol. IV, p. 603)" (Maajid, Vol. II, Part XXIII, Note 107).

10. Except him who snatches away something by stealing, then there pursues him a glowing flame.[6]

١٠-إِلَّا مَنْ خَطِفَ الْخَطْفَةَ
فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ○

11. Then ask them (i.e. non-believers) whether they are difficult in creation or those[7] (others) whom We have created? Verily We have created them of a sticky clay![8]

١١-فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ
خَلْقًا أَمْ مَنْ خَلَقْنَا ۚ
إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ ○

12. Nay: You marvel, while they mock;

١٢-بَلْ عَجِبْتَ وَيَسْخَرُونَ ۝

13. And when they are admonished, they pay no heed,

١٣-وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ۝

14. And when they see a Sign, they turn to scoff,

١٤-وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ۝

15. And they say: this is nothing but clear magic!

١٥-وَقَالُوا إِنْ هَٰذَا إِلَّا سِحْرٌ مُبِينٌ ۝

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6. That the heavens are safe from the approach of the devils is also evident from other verses of the Holy Qur'an. For instance, in verses 16 to 18 of Chapter 15 (*Hijr*) it is said "And certainly We have made strongholds in the heavens, and We have made it fairseeming to the beholders, and We guard it against every accursed devil, but he who steals a hearing; so there follows him a visible flame". Similarly in verse 5 of Chapter 67 (*Mulk*) it is said, "And certainly We have adorned this lower heaven with Lamps (Stars). We made them means of conjectures for the devils, and We have prepared for them the punishment of burning" (Tadabbure Quran, Vol. V, p. 454).

Thus neither the angels have any divinity, nor the devils have any approach to the heavens to steal any knowledge of the Unseen.

7. That creation of the heavens and the earth is more difficult than the creation of man is also stated by the Holy Qur'an in verse 57 of Chapter 40 (*Momin*), saying, "surely the creation of the heavens and the earth is greater than the creation of man, but most people know not;" and also in verse 27 of Chapter 79 (*Naazi'aat*), saying; "are you stronger in creation or the heaven; He made it".

8. That man has been created from clay is also proved from verse 2 of Chapter 6 (*An'aam*), verse 12 of Chapter 7 (*A'araaf*), and verse 7 of Chapter 32 (*Sajdah*).

16. What! when we are dead and have become dust and bones, shall we then be raised?

١٦- ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا
ءَاِنَّا لَمَبْعُوْثُوْنَ ۙ

17. And (also) our fathers of yore?

١٧- اَوَ اٰبَآؤُنَا الْاَوَّلُوْنَ ؕ

18. Say: Yes! and you shall then be humiliated.

١٨- قُلْ نَعَمْ وَاَنْتُمْ دَاخِرُوْنَ ۚ

19. Then it will only be a Single Cry,[9] and behold they will be staring!

١٩- فَاِنَّمَا هِىَ زَجْرَةٌ وَّاحِدَةٌ
فَاِذَا هُمْ يَنْظُرُوْنَ ۝

20. And they will say: Ah! woe to us! this is the Day of Judgment!

٢٠- وَقَالُوْا يٰوَيْلَنَا
هٰذَا يَوْمُ الدِّيْنِ ۝

21. This is the Day of Sorting Out,[10] whose Truth you denied!

٢١- هٰذَا يَوْمُ
الْفَصْلِ الَّذِىْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ۚ

SECTION 2[1]

22. Gather together those who did wrong and their wives[2] and that which they used to worship,

٢٢- اُحْشُرُوا الَّذِيْنَ ظَلَمُوْا
وَاَزْوَاجَهُمْ وَمَا كَانُوْا يَعْبُدُوْنَ ۙ

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9. That all will be raised to life by one Single Cry is also mentioned by the Holy Qur'an in verse 53 of Chapter 36 (*Yaa Seen*), saying "It is but a Single Cry, when behold they are all brought before Us"; and also in verses 13 and 14 of Chapter 79 (*Naazi'aat*), which say, "it is only a Single Cry when behold! they will be awakened". One can very well understand the awe-inspiring situation that people will experience when they will be, all of a sudden, raised to life after death by a Single. Cry, as if they are suddenly awakened from deep sleep.

10. In verse 21, the Day of Judgment is referred to as the "Day of Sorting Out". In fact, on that Day, the Good and Evil will finally be separated, unlike the apparently inexplicable conditions in the present probationary life where they seem to be fixed up. This is also proved by verse 59 of Chapter 36, (*Yaa Seen*) (Yusuf Ali, Vol. II, Note 4047).

1. In continuation of the previous Section which ended with the statement relating to punishment which the wrongdoers will suffer on the Day of Judgment, in Section 2 it is said that on that Day all will be gathered together for accountability of deeds. On one side the false

Contd....

23. Besides Allah, and lead them to the way to the Flaming Fire!

٢٣- مِنْ دُوْنِ اللّٰهِ فَاهْدُوْهُمْ اِلٰى صِرَاطِ الْجَحِيْمِ ۝

24. And stop them, for they are to be questioned:

٢٤- وَقِفُوْهُمْ اِنَّهُمْ مَّسْئُوْلُوْنَ ۝

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deities and their worshippers will confront and blame each other for their miserable plights; and on the other side the righteous servants of Allah will be entertained with the delights and the comforts of the Garden of Bliss. This section gives a some what detailed description of the punishments and the pleasures which respectively the wrongdoers and the righteous ones will receive on that Day.

Section 2 consists of 53 verses i.e. verses 22 to 74. Verses 22 to 26 speak of the command of the Almighty Allah to the Angels to gather all people, men and women, before. Him on the Day of Judgment. According to these verses, Allah the Almighty will command the angels: Gather together those who did wrong and their wives, and that which they used to worship besides Allah, and lead them to the way to the Flaming Fire! And stop them, for they are to be questioned: (Finding them in utter confusion, angels shall ask them) What is the matter with you that you help not each other? "Nay, on that Day they make full submission".

Verses 27 to 32 speak of the dispute between the false deities and their worshippers. In these verses it is said: And they will turn to one another mutually questioning. They will say: It was you who used to come to us from the right side! They will say; Nay, you (yourselves) were not believers! And we had no authority over you, but you were a people in obstinate rebellion! So now has been proved true, against us, the Word of our Lord: Verily we are to taste (the punishment). We led you astray, for truly we ourselves were astray.

Verses 33 to 39 speak of the punishment of the guilty ones. In these verses it is said: So on that Day they (both) shall be sharers in the punishment. Verily thus We deal with the sinners. Verily when it was said to them: there is no god but Allah they indeed put themselves up with pride, and said, what! shall we give up our gods for the sake of a poet possessed? Nay! he has come with the Truth, and confirms the Messengers (before him). You shall indeed taste of the painful punishment. And you shall be requited not except for that which you did:

Verses 40 to 49 speak of the rewards which the righteous servants of Allah will enjoy on the Day of Judgment. In these verses. It is said: But the servants of Allah, the sincere ones, – for them is a known sustenance, Fruits; and they shall be honoured in Gardens of Delight, on Thrones, facing each other: Round will be passed to them a cup from a clear-flowing fountain., Crystal white, delicious to those who drink (thereof). Wherein there is no headache; nor will they suffer intoxication therefrom. And with them will be chaste women, restraining their glances, with lovely eyes, as if they were eggs carefully protected.

Verses 50 to 60 speak of the remembrance of the favours of Allah by the righteous servants of Allah in that they were saved by Him from the persuasions of the wrongdoers. In these verses it is said: Then they will turn to one another, mutually questioning. A speaker from among them shall say; surely I had a companion of mine (in the world), who used to say; what! are you indeed of those who bear witness to the Truth (of the Message)? When we are dead and have become dust and bones, are we indeed going to be requited? (A Voice) will say; will you look

Contd.....

25. What is the matter with you that you help not each other?

٢٥- مَا لَكُمْ لَا تَنَاصَرُونَ ○

26. Nay: on that Day they make full submission.

٢٦- بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ ○

27. And they will turn to one another, mutually questioning.

٢٧- وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ○

28. And they will say: It was you who used to come to us from the right side! [3]

٢٨ قَالُوا إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ○

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down? Then he will look down and see him (i.e. his friend) in the midst of the Flaming Fire. He will say: By Allah! You had almost caused me to perish; And had it not been for the favour of my Lord, I would certainly have been among those brought forward: Is it that we shall not die, except our first death, and we shall not be punished? This is indeed a Supreme Achievement. In verse 61 there is a call to follow the foot-steps of the righteous servants. In this verse it is said: for the like of this then let all strive who wish to strive. Verses 62 to 74 describe the unfortunate state of affairs which the condemned non-believers will suffer on the Day of Judgment: In these verses it is said: Is this better as an entertainment or the Tree of Zaqqum? For We have truly made it as a trial for the wrongdoers. Verily it is a tree that grows in the bottom of the Flaming Fire. The shoots of its fruit-stalks are like the heads of Satans: Truly they will eat of it and fill (their) bellies with it. Then on top of that they will be given a mixture made of boiling water. Then shall their return be to the Flaming Fire. Surely they found their fathers going astray. So in their footsteps they are rushing; And truly many of the ancients went astray before them. And surely We sent among them warners. Then see what was the end of those who were warned, except the servants of Allah, the sincere ones.

2. In its literal meaning the word *Azwaaj* stands for the husband and wife, or the spouses, and, therefore, according to these verses, both the wrongdoers and their wives will be gathered together for accountability of deeds. According to the learned scholars, however, the word *Azwaaj* has been used in this verse in its wider sense meaning 'associates' or 'fellows' in wrongdoing. Behaqqi and Abdur Razzaq have noted from Hazrat Umar that the world *Azwaajahum,* in this verse, means "similar to them" (Roohul Ma'ani and Mazhari, as noted by Ma'ariful Quran, Vol. VII, p. 429). According to Hazrat Abdullah bin Abbas also the word *Azwaaj* means group of similar persons (Naimuddin, Chapter 37, Note 24).

3. The word *Yameen* meaning "right side", in verse 27, according to the learned scholars denotes *Al-Qudrat wal Qoowat* i.e. power and authority (Lisanul Arab). In that sense the meaning is that the wrongdoers will say to their leaders, "we were weak and you had authority and power over us, and you perforce drove us to wrongdoing". If, however, the words *Anil Yameen* (from the right side) are taken in the sense of well-wishing, then the meaning would be that "you came forward as our well-wishers and deceived us in that you persuaded us to follow the evil, declaring it to be good, and we followed you".

29. They will say: Nay, you (yourselves) were not believers!

٢٩- قَالُوا بَلْ لَّمْ تَكُونُوا مُؤْمِنِينَ ۝

30. And we had no authority over you, but you were a people in obstinate rebellion!

٣٠- وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَانٍ ۚ بَلْ كُنتُمْ قَوْمًا طَاغِينَ ۝

31. So now has been proved true, against us, the Word of our Lord: Verily we are to taste (the punishment).

٣١- فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۖ إِنَّا لَذَائِقُونَ ۝

32. We led you astray, for truly we ourselves were astray.

٣٢- فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ ۝

33. So on that Day they (both) shall be sharers in the punishment.

٣٣- فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ۝

34. Verily thus do We deal with the sinners.

٣٤- إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ۝

35. Verily when it was said to them: there is no god but Allah, they put themselves up with pride,

٣٥- إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَٰهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ۝

36. And said: What! shall we give up our gods for the sake of a poet possessed?

٣٦- وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ۝

37. Nay! he has come with the Truth, and confirms the Messengers (before him).

٣٧- بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ۝

38. You shall indeed taste of the painful punishment.

٣٨- إِنَّكُمْ لَذَائِقُو الْعَذَابِ الْأَلِيمِ ۝

39. And you shall be requited not except for that which you did:

٣٩- وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ۝

40. But the Servants of Allah, the sincere ones –

٤٠- إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ○

41. For them is a known sustenance,

٤١- أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ○

42. Fruits; and they shall be honoured,

٤٢- فَوَاكِهُ ۖ وَهُم مُّكْرَمُونَ ○

43. In Gardens of Delight.

٤٣- فِي جَنَّاتِ النَّعِيمِ ○

44. On Thrones, facing each other:

٤٤- عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ○

45. Round will be passed to them a cup from a clear-flowing fountain.

٤٥- يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ ○

46. Crystal white, delicious to those who drink (thereof),

٤٦- بَيْضَاءَ لَذَّةٍ لِّلشَّارِبِينَ ○

47. Wherein there is no headache, nor will they suffer intoxication, therefrom.

٤٧- لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ○

48. And with them will be chaste women, restraining their glances, with lovely eyes.

٤٨- وَعِندَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ ○

49. As if they were eggs carefully protected.[4]

٤٩- كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ○

50. Then they will turn to one another, mutually questioning.

٥٠- فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ○

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4. This is usually understood to refer to the delicate complexion of a beautiful woman which is compared to the transparent shell of eggs in the nest, closely guarded by the mother-bird; the shell is warm and free from stain. In verse 58 of Chapter 56 (*Rahmaan*), regarding them it is said *Ka-anna-Hunnal-Yaqooto Wal-Marjan* i.e. they are like Rubies and Coral, referring to the red or pink of a beautiful complexion" (see Yusuf Ali, Vol. II, Notes 4062-4065).

51. A speaker from among them shall say; Surely I had a companion of mine (in the world),

٥١- قَالَ قَآئِلٌ مِّنْهُمْ
إِنِّي كَانَ لِي قَرِينٌ ۝

52. Who used to say: What! are you indeed of those who bear witness to the Truth (of the Message)?

٥٢- يَقُولُ أَئِنَّكَ
لَمِنَ الْمُصَدِّقِينَ ۝

53. When we are dead and have become dust and bones, are we indeed going to be requited?

٥٣- ءَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا
ءَإِنَّا لَمَدِينُونَ ۝

54. (A Voice) will say: will you look down?

٥٤- قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ۝

55. Then he will look down and see him (i.e. his friend) in the midst of the Flaming Fire.

٥٥- فَاطَّلَعَ
فَرَآهُ فِي سَوَآءِ الْجَحِيمِ ۝

56. He will say: By Allah you had almost caused me to perish:

٥٦- قَالَ تَاللَّهِ إِن كِدتَّ لَتُرْدِينِ ۝

57. And had it not been for the favour of my Lord, I would certainly have been among those brought forward:

٥٧- وَلَوْلَا نِعْمَةُ رَبِّي
لَكُنتُ مِنَ الْمُحْضَرِينَ ۝

58. Is it that we shall not die,

٥٨- أَفَمَا نَحْنُ بِمَيِّتِينَ ۝

59. Except our first death, and we shall not be punished?

٥٩- إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ۝

60. Verily this is the Supreme Achievement!

٦٠- إِنَّ هَٰذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ۝

61. For the like of this, then, let all strive who wish to strive.

٦١- لِمِثْلِ هَٰذَا فَلْيَعْمَلِ الْعَامِلُونَ ۝

62. Is this better as an entertainment or the tree of Zaqqum?[5]

٦٢- أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ○

63. For We have truly made it a trial for the wrongdoers.

٦٣- إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ ○

64. Verily it is a tree that grows in the bottom of the Flaming Fire;

٦٤- إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ○

65. The shoots of its fruit-stalks are like the heads of Satans.

٦٥- طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ○

66. Truly they will eat of it and fill (their) bellies with it.

٦٦- فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ ○

67. Then on top of that they will be given a mixture made of boiling water.

٦٧- ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ○

68. Then shall their return be to the Flaming Fire.

٦٨- ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ○

69. Surely they found their fathers going astray.

٦٩- إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ○

70. So in their footsteps they are rushing:

٧٠- فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ ○

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5. As regards the Tree of Zaqqum, according to the Arabic-English Lexicon, *Zaqqum* is a dust-coloured tree, having small round leaves without thorns. It has a pungent odour and is bitter, and has knots in its stems ... the heads of its leaves are very foul". Zaqqum also means any deadly food (Tajul Uroos). According to some scholars, Zaqqum is a tree of Tahama, a place in Arabia (Qurtabi); and according to Allama Aalusi, this tree is also found in other deserts. There are also scholars who say that it is the same as Thohar – a tree found in the sub-Continent of India and Pakistan, and is also known as *Nagphan* (Cactus). The scholars are also of the view that in fact the Zaqqum referred to in these verses is not at all a tree of the earth: It is particularly a tree of the Hell as described in verses 63 and 64 (see Ziaul Quran, Vol. IV, Chapter 37, Note 18 and Ma'ariful Quran, Vol. VII, p. 441).

71. And truly many of the ancients went astray before them.

٧١-وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ۝

72. And Surely We sent among them warners.

٧٢-وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ۝

73. Then see what was the end of those who were warned,

٧٣-فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ۝

74. Except the Servants of Allah, the sincere ones.[6]

ع ٧٤-إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝

SECTION 3[1]

75. And certainly Noah[2] did cry to Us, and We are the Best to answer the prayer.

٧٥-وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ ۝

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6. As Abdullah Yusuf Ali puts it, "this verse, in the same terms, also occurs at Serial No. 40 of this very Chapter where the argument of the difference between the faith of the righteous and the non-righteous was given. Here it is rounded off with the same phrase, and now we proceed to take illustrations from the early Prophets" (Vol. II, Note 4079).

1. After speaking of the good reward for the righteous, and punishment for the wrongdoers, in the Hereafter, the previous Section ended with a reference to the good end of the righteous servants of Allah. By way of an instance of it, in Section 3, Qur'an gives the narration about Prophet Noah and Prophet Abraham as to how Allah the Almighty delivered them of the great distress and rewarded them even in this very world for their righteousness and total submission to the Commands of Allah.

Section 3 consists of 39 verses i.e. verses 75 to 113. Verses 75 to 82 speak of Prophet Noah. In these verses it is said: and certainly Noah did cry to Us, and We are the Best to answer (the Prayer). And We delivered him and his people from the Great Distress. And made his offspring the survivors; And We left (this Blessing) for him among generations to come in later times: Peace and Salutation be on Noah among the nations! Thus indeed do We reward the doers of good. Surely he was one of Our Believing Servants. Then We drowned the others (in the Flood).

Verses 83 to 113 speak of Prophet Abraham. In these verses it is said: And verily of his sect was Abraham. Behold, He came to his Lord with a sound heart. Behold, he said to his "Abi" and his people; what is it that which you worship? Is it a falsehood – gods besides Allah – that you desire? What is then your idea about the Lord of the worlds? Then did he cast a glance at the stars, and he said: I am indeed sick (at heart)! So they departed from him turning their backs. Then he turned to their gods and said: will you not eat? What is the matter with you

Contd.....

76. And We delivered him and his people from the Great Distress.[3]

٧٦-وَنَجَّيْنٰهُ وَاَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ۖ

77. And We made his offspring the survivors;[4]

٧٧-وَجَعَلْنَا ذُرِّيَّتَهٗ هُمُ الْبٰقِيْنَ ۖ

78. And We left (this blessing) for him among generations to come in later times:

٧٨-وَتَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَ ۖ

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that you speak not? Then he turned upon them, striking them with the right hand. Then they advanced towards him, hastening. He said: Worship you that which you have (yourselves) carved out? And Allah has created you and that which you make! They said: Build for him a building (i.e. a furnace), and cast him into the blazing fire! And they then devised a plot against him, but We made them the ones humiliated (i.e. frustrated their plan). And he said: Surely I am going to my Lord: He will guide me: My Lord! Grant me a righteous (son)! So We gave him the good news of a boy, possessing forbearance, and when he attained (the age of) working with him, he said: O my son! Surely I have seen in a dream that I am sacrificing you; Now, look, what is your view! He said: O my father! Do as you are commanded; if Allah please, you will find me of the patient ones! So when they both had submitted their wills (to Allah), and he had laid him prostrate on his forehead (for sacrifice), We called out to him; O Abraham! you have indeed fulfilled the vision; Thus do We indeed reward the doers of good. For this was a manifest trial, And We ransomed him with a Great Sacrifice, and We left (this Blessing) for him among the generations (to come) in later times. Peace and Salutation be to Abraham! Thus do We indeed reward the doers of good. For he was one of Our Believing Servants. And We gave him the good news of Isaac, a Prophet among the righteous. And We showered our Blessings on him and on Isaac; and of their offspring (some) are the doers of good, and (some) who obviously do wrong to their own souls.

2. The narration about Prophet Noah appears in the Holy Qur'an at various places, for a detailed reference of which see our comments on verses 59 to 64 of Chapter 7 (*Aa'raaf*). Here in verses 75 to 82 there are short references to only two instances, viz., his prayer to Allah when he was opposed and oppressed by his own people; and habitation of the world through his generations after destruction of all the wrongdoers. The references here are short, the details of which are given in verses 25 to 48 of Chapter 11 (*Hud*), and verses 76 and 77 of Chapter 21 (*Ambia*). The point emphasised here in short is only this that when people gird themselves against evil, God protects the righteous ones and Evil cannot triumph against God's Plan, (Yusuf Ali, Vol. II, Note 4080).

3. A glimpse of Divine reprisal against the defaulters can be seen in verses 11 to 16 of Chapter 54 (*Qamar*).

4. It is said, the inhabitants of Arabia and Persia are descendants of his son Saam, the inhabitants of Africa are the descendants of his another son Haam, and according to some the inhabitants of the Sub-Continent also belong to the descendants of Haam, and the first Mongols the Gog and Magog are the descendants of his son Yaafis (Ma'ariful Quran, Vol. VII, p. 444; and also Naimuddin, Chapter 33, Note 78).

79. Peace and Salutation be on Noah among the nations!

٧٩- سَلٰمٌ عَلٰى نُوْحٍ فِى الْعٰلَمِيْنَ ○

80. Thus indeed do We reward the doers of good.

٨٠- اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ○

81. Surely he was of Our Believing Servants.

٨١- اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ○

82. Then We drowned the others (in the Flood).

٨٢- ثُمَّ اَغْرَقْنَا الْاٰخَرِيْنَ ○

83. And verily of his sect was Abraham.[5]

٨٣- وَاِنَّ مِنْ شِيْعَتِهٖ لَاِبْرٰهِيْمَ ○ وقف لازم

84. Behold, he came to his Lord with a sound heart.[6]

٨٤- اِذْ جَآءَ رَبَّهٗ بِقَلْبٍ سَلِيْمٍ ○

85. Behold, when he said to his "Abi"[7] and his people: what is it that which you worship?

٨٥- اِذْ قَالَ لِاَبِيْهِ وَقَوْمِهٖ
مَاذَا تَعْبُدُوْنَ ○ۚ

86. Is it a falsehood – gods besides Allah – that you desire.

٨٦- اَئِفْكًا اٰلِهَةً دُوْنَ اللّٰهِ تُرِيْدُوْنَ ○ؕ

According to a Tradition of the Holy Prophet, reported by Tirmizi, on the authority of Hazrat Hamzah bin Jundub, Saam is the father of Arabs, Haam is the father of Abyssinians, and Yaafis is the father of Romans (Roohul Ma'ani, Vol. 23, p. 98, vide Ma'ariful Quran, *ibid.*).

5. Qur'an gives the narrations about Prophet Abraham at various places, e.g. in verses 124 to 140 and 258 and 260 of Chapter 2 (*Baqarah*); verses 33, 67 and 68 and 95 to 97 of Chapter 3 (*Aale Imran*); verse 125 of Chapter 4 (*Nisa*); verses 75 to 84 of Chapter 6 (*An'aam*); verse 114 of Chapter 9 (*Taubah*), verses 69 to 76 of Chapter 11 (*Hud*); verses 35 to 41 of Chapter 14 (*Ibrahim*); verses 51 to 56 of Chapter 15 (*Hijr*), verses 120 to 123 of Chapter 16 (*Nehl*); verses 41 to 50 of Chapter 19 (*Maryam*), verses 51 to 72 of Chapter 21 (*Ambia*), verse 26 of Chapter 22 (*Hajj*), verses 70 to 89 of Chapter 26 (*Sho'ara*); verses 16 to 27 of Chapter 29 (*Ankaboot*), verses 83 to 113 of Chapter 37 (*Saaffaat*); verses 26 and 27 of Chapter 43 (*Zukhruf*); verses 24 to 30 of Chapter 51 (*Zaariyaat*); verse 4 of Chapter 60 (*Mumtahinah*); verse 19 of Chapter 87 (*A'ala*).

6. A "sound heart" means "a pure heart", unaffected by the diseases that afflict others. As the heart in Arabic is taken to be not only the seat of feelings and affections, but also of intelligence and resulting action, it implies the whole character (Yusuf Ali, Vol. II, Note 4083).

7. The word "Abi" has been used for Aazar in the sense of "uncle". See the "Major Work", *ibid.*, Vol. VI, pp. 31-32.

87. What is then your idea about the Lord of the worlds?

٨٧- فَمَا ظَنُّكُمْ بِرَبِّ الْعٰلَمِيْنَ ○

88. Then did he cast a glance at the stars,

٨٨- فَنَظَرَ نَظْرَةً فِى النُّجُوْمِ ۙ

89. And he said: I am indeed sick (at heart)![8]

٨٩- فَقَالَ اِنِّىْ سَقِيْمٌ ○

90. So they departed from him, turning their backs.

٩٠- فَتَوَلَّوْا عَنْهُ مُدْبِرِيْنَ ○

91. Then he turned to their gods and said: will you not eat?

٩١- فَرَاغَ اِلٰٓى اٰلِهَتِهِمْ فَقَالَ اَلَا تَاْكُلُوْنَ ۖ

92. What is the matter with you that you speak not?

٩٢- مَا لَكُمْ لَا تَنْطِقُوْنَ ○

93. Then he turned upon them, striking them with the right hand.

٩٣- فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِيْنِ ○

94. Then they advanced towards him, hastening.

٩٤- فَاَقْبَلُوْٓا اِلَيْهِ يَزِفُّوْنَ ○

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8. The learned scholars differ in the interpretation of the word *Saqeem*. Generally the view is that this was to get rid of the people and be all alone to do what he wished. The people of the time believed in knowing the future events from the stars; he just looked at the stars, as if he was trying to know what lay for him in the future, and then he said: "I am sick". The people were satisfied that perhaps, through the stars, he came to know that he was sick. Another view is that he just looked at the stars in a manner as an astrologist in deep meditation some times looks upward (see Ma'ariful Quran, Vol. VII, pp. 447-448). Some interpret the words *Inni Saqeem* as "I am about to be sick" and that was also to satisfy the people that from the stars he was given to know that he was going to be sick (see Naimuddin, *ibid.,* 87; and also Maajid, *ibid.,* 189). Abul A'ala Maududi is of the view that he was actually sick at that particular moment and, therefore, he rightly said *Inni Saqeem* and since he was sick, the people were satisfied and went away leaving him behind (Tafheemul Quran, Vol. IV, Chapter 37, Notes 49 and 50). According to Qatadah, as noted by Ibne Abi Haatim, and also adopted by Allama Ibne Kaseer, it was merely by way of meditation (*ibid.,* 48).

Among the English Commentators, Abdullah Yusuf Ali has translated the words *Inni Saqeem* as 'I am indeed sick (at heart)' and has explained that, 'the grief was really preying on his mind and soul, that he should be associated with such falsehoods, His father himself was among the chief supporters of such falsehoods, and his people were given up wholly to them. He could not possibly share in their mummeries, and they left him in disgust' (Vol. II, Note 4089).

95. He said: Worship you that which you have (yourselves) carved out?

٩٥-قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ۝

96. And Allah has created you and that which you make!

٩٦-وَاللّٰهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ۝

97. They said: Build for him a building (i.e. a furnace), and cast him into the flaming fire!

٩٧-قَالُوا ابْنُوا لَهُ بُنْيَانًا
فَأَلْقُوهُ فِي الْجَحِيمِ ۝

98. And they then devised a plot against him, but We made them the ones humiliated![9]

٩٨-فَأَرَادُوا بِهِ كَيْدًا
فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ۝

99. And he said: Surely I am going to my Lord: He will guide me:

٩٩-وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ۝

100. My Lord! grant me a righteous (son)!

١٠٠-رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ۝

101. So We gave him the good news of a boy, possessing forbearance.

١٠١-فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ۝

102. And when he attained (the age of) working with him, he said: O my son! surely I have seen in a dream that I am sacrificing you; Now, look, what is your view! He said: O my

١٠٢-فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ
قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ
أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ ۚ

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9. As per details given in Chapter 21, when the people had left, Abraham entered the idols house and smashed all the idols except the big one. When they returned and saw the awful condition of their idols, they put the blame on Abraham who tried to persuade them to desist from the worship of their hand-made gods. In their blind rage they refused to listen to him. They took to violence and threw him in the huge burning fire which they had specially prepared and thought they had avenged their gods' disgrace! But, as it is said in verse 69 of Chapter 21 (*Ambia*), Allah the Almighty commanded the fire to become cool and peace on Abraham. Thus no harm could be caused to Abraham and, in terms of verse 29 (*Ankaboot*), Allah the Almighty saved him from the fire.

قَالَ يٰٓاَبَتِ افْعَلْ مَا تُؤْمَرُ ۡ
سَتَجِدُنِيْٓ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ○

father! do what you are commanded; if Allah please, you will find me of the patient ones!

١٠٣- فَلَمَّآ اَسْلَمَا
وَتَلَّهٗ لِلْجَبِيْنِ ○

103. So when they had both submitted their wills (to Allah), and he had laid him prostrate on his forehead (for sacrifice),

١٠٤- وَنَادَيْنٰهُ اَنْ يّٰٓاِبْرٰهِيْمُ ○

104. We called out to him: O Abraham!

١٠٥- قَدْ صَدَّقْتَ الرُّءْيَآ ۚ
اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ○

105. You have indeed fulfilled the vision; Thus do We indeed reward the doers of good.

١٠٦- اِنَّ هٰذَا لَهُوَ الْبَلٰٓؤُا الْمُبِيْنُ ○

106. For this was a manifest trial,

١٠٧- وَفَدَيْنٰهُ بِذِبْحٍ عَظِيْمٍ ○

107. And We ransomed him with a Great Sacrifice,

١٠٨- وَتَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَ ○

108. And We left (this blessing) for him among generations (to come) in later times.

١٠٩- سَلٰمٌ عَلٰٓى اِبْرٰهِيْمَ ○

109. Peace and Salutation be to Abraham!

١١٠- كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ○

110. Thus do We indeed reward the doers of good.

١١١- اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ○

111. Verily he was one of Our Believing Servants.

112. And We gave him the good news of Isaac,[10] a Prophet among the righteous.

١١٢- وَبَشَّرْنٰهُ بِإِسْحٰقَ نَبِيًّا مِّنَ الصّٰلِحِيْنَ ○

113. And We showered Our Blessings on him and on Isaac; and of their offspring (some) are the doers of good, and (some) who obviously do wrong to their own souls.

١١٣- وَبٰرَكْنَا عَلَيْهِ وَعَلٰٓى إِسْحٰقَ ؕ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَّظَالِمٌ لِّنَفْسِهٖ مُبِيْنٌ ○

SECTION 4[1]

114. And indeed We bestowed our favours on Moses and Aaron,[2]

١١٤- وَلَقَدْ مَنَنَّا عَلٰى مُوْسٰى وَهٰرُوْنَ ۚ

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10. This verse clearly proves that the son offered for sacrifice by Prophet Abraham was Ishmael and not Isaac as wrongly asserted by the Bible. For detailed discussion, see the Major Work, *ibid.,* Vol. XII, pp. 92 to 96.

1. In continuation of the previous Section, this Section makes reference to the stories of Prophets Moses, Aaron, Elias and Lot, with the same Message as in the previous one.

Section 4 consists of 25 verses i.e. verses 114 to 138. Verses 114 to 122 speak of Prophets Moses and Aaron. In these verses it is said: And indeed We bestowed Our favours on Moses and Aaron, and We delivered them, and their people, from the great calamity, and We helped them so they became victorious; and We gave them the Book that makes (things) clear; and We guided them to the Straight Path. And We left (this Blessing) for them among the generations (to come) in later times: Peace and Salutation be on Moses and Aaron. Thus indeed do We reward the doers of good; they both were of Our Believing Servants.

Verses 123 to 132 speak of Prophet Elias. In these verses it is said; And surely Elias was of the Messengers. (Behold) when he said to his people: Will you not fear (Allah)? Will you call upon Ba'l and forsake the Best of the Creators; Allah, your Lord and the Lord of your fathers of yore? But they belied him, so they will surely be brought in (our) Presence (for accountability), except the Servants of Allah, the sincere and devoted ones. And We left (this Blessing) for him among generations (to come) in later times: Peace and Salutation be to *Il-Yaseen!* Thus indeed do We reward the doers of good. Surely he was one of our Believing Servants.

Verses 133 to 138 speak of Prophet Lot. In these verses it is said: And surely Lot was of the Messengers. (Behold) when, We delivered him and his followers, all – except an old woman (his wife) (who was) amongst those who remained behind, (to meet the punishment). Then We destroyed the rest (i.e. the wrongdoers). And Surely you pass by them (i.e. the sites of their ruin) by day, and by night: Will you not then understand?

2. The narrations about the life and missions of Prophets Moses and Aaron have been given in detail in Chapter 20 (*Taa Haa*), Chapter 26 (*Sho'ara*) and Chapter 28 (*Qasas*). Here in verses 114 to 122 there is only a brief reference to life-long struggle of Moses and Aaron against

115. And We delivered them and their people from the great calamity;[3]

١١٥- وَنَجَّيْنٰهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيْمِ ۚ

116. And We helped them, so they became the victorious;

١١٦- وَنَصَرْنٰهُمْ فَكَانُوْا هُمُ الْغٰلِبِيْنَ ۚ

117. And We gave them the Book that makes (things) clear;

١١٧- وَاٰتَيْنٰهُمَا الْكِتٰبَ الْمُسْتَبِيْنَ ۚ

118. And We guided them to the Straight Path.

١١٨- وَهَدَيْنٰهُمَا الصِّرَاطَ الْمُسْتَقِيْمَ ۚ

119. And We left (this blessing) for them among the generations (to come) in later times:

١١٩- وَتَرَكْنَا عَلَيْهِمَا فِى الْاٰخِرِيْنَ ۚ

120. Peace and Salutation be on Moses and Aaron!

١٢٠- سَلٰمٌ عَلٰى مُوْسٰى وَهٰرُوْنَ ۝

121. Thus indeed do We reward the doers of good.

١٢١- اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ۝

122. Surely they both were of Our Believing Servants.

١٢٢- اِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ۝

123. And Surely Elias[4] was of the Messengers.

١٢٣- وَاِنَّ اِلْيَاسَ لَمِنَ الْمُرْسَلِيْنَ ۚ

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their powerful enemy till the latter's destruction. This has been mentioned as a Favour of Allah the Almighty on Moses and Aaron who were victorious in their struggle and were thus delivered from the great calamity which hung over them and their People – the Bani Israel. They were also given the Book (i.e. Torah) containing manifest Truth for guidance of the people. As mark of further grace and favour by Allah the Almighty, the names of Moses and Aaron have been left in the world to be remembered with honour and respect by generations, coming at later times.

3. The Israelites were delivered by three steps mentioned in verses 114, 115 and 116 respectively. But the consummation of God's favour on them was (verses 117-118) the revelation given them, which guided them on the Straight Way, so long as they preserved the revelation intact and followed its precepts. The three steps were (1) the Divine commission to Moses and Aaron; (2) the deliverance from bondage; and (3) the triumphant crossing of Red Sea and the destruction of Pharaoh's Army (Yusuf Ali, Vol. II, Note 4109).

4. Verses 123 to 132 speak of Prophet Elias (Ilyas). According to these verses, he warned

124. (Behold!) When he said to his people: Will you not fear (Allah)?

١٢٤-إِذْ قَالَ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ ○

125. Will you call upon Ba'l[5] and forsake the Best of the Creators;

١٢٥-أَتَدْعُونَ بَعْلًا
وَتَذَرُونَ أَحْسَنَ الْخَٰلِقِينَ ○

126. Allah, your Lord and the Lord of your fathers of yore?

١٢٦-اللَّهَ رَبَّكُمْ وَرَبَّ ءَابَآئِكُمُ الْأَوَّلِينَ ○

warned the people to fear Allah, condemned the worship of the Idol of Ba'l, and invited them to worship Allah. The people rejected him, but he continued with his mission. It is said that the people who rejected him will be punished in the Hereafter. As regards Elias himself, Allah the Almighty exalted his name in this world and he is to be remembered with honour and respect. There is Peace and Salutation to him, he was of the Believing Servants of Allah.

Qur'an speaks of Prophet Elias at three places only, viz., in verse 85 of Chapter 6 where he has been mentioned by name only, and in the present verses in which basic details of his mission are given. As Abdullah Yusuf Ali puts it, "Elias is the same as Elijah, whose story will be found in the Old Testament in I Kings XVII-XIX, and 2 Kings I-II. Elijah lived in the reign of Ahab (B.C. 896-874) and Ahaziah (B.C. 874-872), kings of the (northern) kingdom of Israel or Samaria. He was a Prophet of the desert, like John the Baptist – unlike our Holy Prophet, who took part in controlled, and guided all the affairs of his people. Both Ahab and Ahaziah were prone lapse into the worship of Ba'l, the sun-god worshipped in Syria. That worship also included the worship of nature powers and procreative powers as in the Indian worship of the Lingam, and led to many abuses. King Akhi Ahab had married a princess of Sidon, Jezebel, a wicked woman who led her husband to forsake God and adopt Ba'l-worship. Elijah denounced all Ahab's sins as well as the sins of Ahaziah and had to flee for his life. Eventually, according to the Old Testament (2 Kings, II-11) he was taken up in a whirlwind to heaven in a chariot of fire after he had left his mantle with Elisha the Prophet" (Yusuf Ali, Vol. II, Note 4112). For more details, see the Major Work, *ibid.,* Vol. XII, pp. 101-104.

5. As regards the Ba'l, Abul A'ala Maududi writes, "literally Ba'l means Chief, owner, as well as, husband; and this word has been used by the Holy Qur'an at various places as for instance in verse 228 of Chapter 2 (*Baqarah*); verse 127 of Chapter 4 (*Nisa*); verse 72 of Chapter 11 (*Hud*) and verse 31 of Chapter 24 (*Nur*). However, among the primitive Semite nations this word was used for God and they had specifically named an idol as Ba'l particularly among the Lebonites. The Phonecians had the biggest of their deities as Ba'l with his wife Asthtoreth as the biggest goddess.

There is difference of opinion whether by Ba'l was meant the Sun or the Jupiter, and by Asthtoreth was meant the Moon or Venue. It is, however, clear that from Babylonia to Egypt there was worship of Ba'l throughout the Middle-East and particularly Lebanon, Syria and Palestine. When the Israelites came from Egypt, and settled in Palestine and Trans-Jordan following the commands of Torah, they contracted marriages with the idolatress women of these nations on account of which idolatry spread among them also. According to Bible, this prevailed among them after the death of the first Caliph of Prophet Moses, namely Yusha bin Noon (vide II, Judges, 11-13 and 5-6).

127. But they belied him, so they will surely be brought in (Our) Presence (for accountability),

١٢٧- فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ۝

128. Except the Servants of Allah, the sincere and devoted ones.

١٢٨- إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝

129. And We left (this Blessing) for him among generations (to come) in later times:

١٢٩- وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ۝

130. Peace and Salutation be to *Il-Yaseen!*[6]

١٣٠- سَلَامٌ عَلَىٰ إِلْ يَاسِينَ ۝

131. Thus indeed do We reward the doers of good.

١٣١- إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ۝

132. Surely he was one of Our Believing Servants.

١٣٢- إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝

133. And Surely Lot[7] was of the Messengers.

١٣٣- وَإِنَّ لُوطًا لَّمِنَ الْمُرْسَلِينَ ۝

134. Behold, when We delivered him and his followers, all –

١٣٤- إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ۝

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6. According to the learned Commentators, *El-Yaseen* is the same as Ilyas, it is just like the word *Seena* and *Seeneen* used by the Holy Qur'an for one and the same mountain, According to Abdul Maajid Daryabadi, the word *El-Yaseen* is another form of the word Elyas, adopted here for the sake of rhyme (Maajid, Vol. II, Part XXIII, Note 233).

7. Detailed account of the life and mission of Prophet Lot has already been given in other passages of the Holy Qur'an, particularly verses 160 to 175 of Chapter 26 (*Sho'ara*) and verses 80 to 84 of Chapter 7 (*A'araaf*). The reference in verses 133 to 138 is actually to the narrations given in detail in Chapter 7 (*A'araaf*). Here the reference is only with a view to emphasise the fact that Allah the Almighty bestowed the favours on Prophet Lot and those who followed him on account of their righteousness and submission to the Truth, and that Allah punished their opponents.

135. Except an old woman (who was) amongst those who remained behind (to meet the punishment).

١٣٥- إِلَّا عَجُوزًا فِي الْغٰبِرِينَ ○

136. Then We destroyed the rest.

١٣٦- ثُمَّ دَمَّرْنَا الْآخَرِينَ ○

137. And surely you pass by them (i.e. their sites of ruin) by day,

١٣٧- وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ○

138. And by night: Will you not then understand?

١٣٨- وَبِاللَّيْلِ ۗ أَفَلَا تَعْقِلُونَ ○

SECTION 5[1]

139. And surely Yunus (Jonah)[2] was of the Messengers.

١٣٩- وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ○

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1. In continuation of the previous Section, Section 5 first speaks of Prophet Jonah, and then resumes the subject with which this Chapter started i.e. refutation of the divinity of the angels and the Jinns; and finally gives consolation to the Holy Prophet and promise of ultimate success to him, and concludes with the Praise of Allah.

Section 5 consists of 44 verses i.e. verses 139 to 182. Verses 139 to 148 speak of Prophet Jonah (Yunus). In these verses it is said: And surely Jonah was of the Messengers. When he ran away (like a slave from captivity) to a laden ship. Then he (agreed to) cast the lots, and he was condemned: Then the fish swallowed him, and he was reproaching himself. But had he not been of those who glorify (Allah), he would certainly have remained inside the fish till the Day of Resurrection. Then We cast him forth on the naked shore, in a state of sickness, and We caused to grow, over him, a gourd-plant. And We sent him (on a mission) towards a hundred thousand (men) or more. And they believed: So we let them enjoy (their life) for a while.

Verses 149 to 157 contain an admonition to the non-believers of Mecca for their belief in the divinity of the angels and their attributing adoption of daughters by Allah the Almighty. In these verses it is said: Now ask them: are there for your Lord daughters and for them sons? Or that We created the angels female, while they were witnesses? Now, surely it is of their (own fabricated) falsehood what they say: (that) Allah has begotten children. Surely they are liars! Has He chosen daughters rather than sons? What is the matter with you? How judge you? Will you not then receive admonition? Or is there for you clear authority? Then bring your book if you are truthful!

Verses 158 to 163 contain refutation of another baseless ideology of the non-believers in

Contd.....

140. When he ran away[3] (like a slave from captivity) to a laden ship,[4]

١٤٠-إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ۙ

that they asserted relationship between Allah and the Jinns. There is also a denunciation of their associating partners to Allah the Almighty. In these verses it is said: And they invented blood-relationship between Him and the Jinns; and the Jinns (themselves) know that they have indeed to appear before Him (for judgment)! Glory be to Allah (He is free) from what they ascribe (to Him)! except the servants of Allah, the sincere ones (who do not do so). So surely, neither you nor that which you worship can lead (any) into temptation concerning Him (i.e. Allah), except him who is to go to the Flaming Fire!

Verses 164 to 166 refute the divinity of the angels through the mouth of the angels themselves. In these verses, it is said: (The angels say): And there is none of us but has an appointed station (of duty, beyond which we can not go); And surely we are ranged in ranks (for service); And we are surely those who declare the glory (of Allah)!

Verses 167 to 170 remind the non-believers of their promise to believe in the Prophet of Allah as and when he would come to them and their violation of that promise. In these verses it is said: And surely there were those who used to say: Had we but a Message of guidance from those of the ancients, we would certainly have been the servants of Allah, the sincere ones! But (now that the Qur'an has come), they disbelieve in it; but soon they will come to know (what is in store for them)!

In verses 171 to 182 there is consolation to the Holy Prophet and a promise of success in his mission and finally the Glorification and Praise of Allah. In these verses it is said: And certainly Our Word has already gone forth for Our Servants, the Messengers, that they would certainly be helped, and that our forces are sure to conquer. So turn away from them for a little while and watch them, and soon shall they see! Do they wish to hasten Our Punishment ? But when it descends into the open space before them, evil will be the morning for those who were warned (and they heeded not)! And turn away from them for a little while, and watch and soon shall they see. Glory be to your Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)! And Peace be to the Messengers! And Praise to Allah, the Lord of the worlds.

2. Qur'an speaks of Prophet Jonah in verse 163 of Chapter 4 (*Nisa*), verse 87 of Chapter 6 (*An'aam*); verse 98 of Chapter 10 (*Yunus*); verses 87 and 88 of Chapter 21 (*Ambia*); verses 139 to 148 of the present Chapter, and verses 48 to 50 of Chapter 68 (*Qalam*).

In the context of the present Chapter, reference to Prophet Jonah is made to lay emphasis on the fact that Mercy of Allah the Almighty can and does superimpose the Wrath of Allah, provided repentance is felt and forgiveness is prayed for, before the Divine punishment is implemented. In the episode of Jonah such a situation arose twice – once when his people rejected his message in the first instance, but when signs of impending disaster had just appeared, the whole nation *en-masse* realised their folly, repented their disbelief, and prayed for Divine Mercy. Allah in His Infinite Mercy accepted their timely repentance and averted the calamity which incidentally was the first occasion in the history. This is confirmed by the Holy Qur'an (vide verse 98, Chapter 10, *Yunus*). The second incident of Prophet Jonah is mentioned in the present verses.

Here the reference is to his running away from the people, embarking upon a ship, his

Contd....

141. Then he (agreed to) cast the lots, and he was of condemned:[5]

١٤١- فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ۚ

142. Then the fish swallowed him,[6] and he was reproaching himself.

١٤٢- فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ۝

143. But had he not been of those who glorify (Allah),[7]

١٤٣- فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ۙ

144. He would certainly have remained inside the fish till (the Day of Resurrection.

١٤٤- لَلَبِثَ فِي بَطْنِهِ إِلَىٰ يَوْمِ يُبْعَثُونَ ۚ

145. Then We cast him forth on the naked shore in a state of sickness,

١٤٥- فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ۚ

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being thrown into the sea on account of the lots drawn among those on the ship, his going into the belly of a big fish and glorifying Allah there, and then his being cast away by the fish on the desolate shore where Allah the Almighty caused to grow a plant of gourd, which could give him shade as well as fruit till he could regain the strength. Then he was again sent to resume his mission as a Messenger of Allah towards one lakh or more of the people who readily accepted faith in him (verses 139 to 148).

3. The word *Abaqa* (he ran away) (verse 140), which, according to the Arabic-English Lexicon, signifies "a slave who runs away or flees or goes away from his master, without being induced to do so on account of fear or due to severity of work". Qur'an has used the word *Abaqa* for him because, as it is said, he left the place without the permission of Allah (Roohul Ma'ani, Vol. 23, p. 130) (vide Tafheemul Quran, Vol. IV, Chapter 37, Note 85).

4. In the Old Testament he is said to have taken ship in the port of Jocea now (Jaffa), in the Mediterranean (vide Jonah, 1:3), which would be not less than 600 miles from Nineveh. The Tigris River mentioned by some of our Commentators is more likely and it contains some fishes of extraordinary size" (Yusuf Ali, Vol. II, Note 4122).

5. It is said in the Bible, 'The Lord sent out a great wind into the sea and there was a mighty tempest in the sea, so that the ship was like to be broken' (Jonah, 1:4). The sailor, according to their customary belief, wanted to find out as to who was responsible for the calamity. It was suspected that a fugitive slave was responsible for this mishap. The lot was, therefore, drawn, which fell on Jonah, and he was cast off the ship. This is also proved by the Bible (vide Jonah, 1:5-7).

6. According to the Old Testament, "Now the Lord had prepared a great fish to swallow Jonah and Jonah was in the belly of the fish three days and three nights" (Jonah, 1:17).

7. According to verse 87 of Chapter 21 (*Ambia*) the Glorification was *La Ilaaha Illa Anta Subhanaka Inni Kunto Minaz-Zaalimeen,* (meaning) "there is no God but You (O Allah)! Glory be to You! I was indeed on the wrong!

146. And We caused to grow, over him, a gourd-plant.

١٤٦- وَأَنۢبَتۡنَا عَلَيۡهِ شَجَرَةً مِّن يَقۡطِينٍ ۝

147. And We sent him (on a mission) towards a hundred thousand (men) or more.[8]

١٤٧- وَأَرۡسَلۡنَٰهُ إِلَىٰ مِاْئَةِ أَلۡفٍ أَوۡ يَزِيدُونَ ۝

148. And they believed: so We let them enjoy (their life) for a while.

١٤٨- فَـَٔامَنُواْ فَمَتَّعۡنَٰهُمۡ إِلَىٰ حِينٍ ۝

149. Now ask them: are there for your Lord daughters[9] and for them sons?

١٤٩- فَٱسۡتَفۡتِهِمۡ
أَلِرَبِّكَ ٱلۡبَنَاتُ وَلَهُمُ ٱلۡبَنُونَ ۝

150. Or that We created the angels female, while they were witnesses?

١٥٠- أَمۡ خَلَقۡنَا ٱلۡمَلَٰٓئِكَةَ إِنَٰثًا وَهُمۡ شَٰهِدُونَ ۝

151. Now, surely it is of their (own fabricated) falsehood what they say:

١٥١- أَلَآ إِنَّهُم مِّنۡ إِفۡكِهِمۡ لَيَقُولُونَ ۝

152. (That) Allah has begotten children. Surely they are liars!

١٥٢- وَلَدَ ٱللَّهُ وَإِنَّهُمۡ لَكَٰذِبُونَ ۝

153. Has He chosen daughters rather than sons?

١٥٣- أَصۡطَفَى ٱلۡبَنَاتِ عَلَى ٱلۡبَنِينَ ۝

154. What is the matter with you? How judge you?

١٥٤- مَا لَكُمۡ كَيۡفَ تَحۡكُمُونَ ۝

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8. According to the learned scholars, the reference in these verses is to the people of Nineveh, ancient capital of the Assyrian Empire which lay opposite the modern city of Musal (Maajid, Vol. II, Part XXIII, Notes 250-251).

9. It is said that from amongst the Quraish of Arabia the tribe of Johaina, Bani Salamah, Kuzaa'ah, Bani Mulaih and others believed that angels were the daughters of Allah. Qur'an has referred to this wrong notion of their in various verses, as for instance verse 117 of Chapter 4 (*Nisa*); verses 57 and 58 of Chapter 16 (*Nehl*); verse 40 of Chapter 17 (*Bani Israil*); verses 16 to 19 of Chapter 43 (*Zukhruf*); and verses 21 to 27 of Chapter 53 (*Najm*) (Tafheemul Quran, *ibid.,* 87), and the wonderful thing is that as for themselves they were ashamed of having daughters, and preferred to have sons to add to their power and dignity.

155. Will you not then receive admonition?

١٥٥- أَفَلَا تَذَكَّرُونَ ۝

156. Or is there for you a clear authority?

١٥٦- أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ ۝

157. Then bring your book, if you are truthful!

١٥٧- فَأْتُوا بِكِتَابِكُمْ إِن كُنتُمْ صَادِقِينَ ۝

158. And they invented blood – relationship between Him and the Jinns;[10] and the Jinns (themselves) know that they have indeed to appear before Him (for Judgment)!

١٥٨- وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا ۚ
وَلَقَدْ عَلِمَتِ الْجِنَّةُ
إِنَّهُمْ لَمُحْضَرُونَ ۝

159. Glory be to Allah! (He is free) from what they ascribe (to Him)!

١٥٩- سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ ۝

160. Except the servants of Allah, the sincere ones (who do not do so).

١٦٠- إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۝

161. So, surely, neither you nor that which you worship.

١٦١- فَإِنَّكُمْ وَمَا تَعْبُدُونَ ۝

162. Can lead (any) into temptation concerning Him (i.e. Allah),

١٦٢- مَا أَنتُمْ عَلَيْهِ بِفَاتِنِينَ ۝

163. Except him who is to go to the Flaming Fire!

١٦٣- إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ۝

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10. According to Kalbi, some of the non-believers of Arabia used to say that (God forbid) Allah had married the Jinns through whom the angels were born (Ziaul Quran, Vol. IV, Chapter 37, Note 46; and Naimuddin, Chapter 37, Note 142). As Ibne Kaseer has noted, when Hazrat Abu Bakr enquired from the non-believers of Arabia, who declared the angels as the daughters of Allah, as to who was the mother of the angels, they said the maidens of the chiefs of the Jinns! (Tafseer Ibne Kaseer, Vol. IV, p. 23).

164. (The angels say) And there is none of us but has an appointed station (of duty, beyond which we can not go);

١٦٤- وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٌ مَّعْلُومٌ ۝

165. And surely we are ranged in ranks (for service);

١٦٥- وَإِنَّا لَنَحْنُ ٱلصَّآفُّونَ ۝

166. And we are surely those who declare the Glory (of Allah).[11]

١٦٦- وَإِنَّا لَنَحْنُ ٱلْمُسَبِّحُونَ ۝

167. And surely there were those who used to say:

١٦٧- وَإِن كَانُوا۟ لَيَقُولُونَ ۝

168. Had we but a Message of guidance from those of the ancients,

١٦٨- لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ ٱلْأَوَّلِينَ ۝

169. We would certainly have been the Servants of Allah, the sincere ones!

١٦٩- لَكُنَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ۝

170. But (now that the Qur'an has come), they disbelieve in it: but soon they will come to know (what is in store for them)![12]

١٧٠- فَكَفَرُوا۟ بِهِۦ فَسَوْفَ يَعْلَمُونَ ۝

171. And certainly Our Word has already gone forth for Our Servants, the Messengers,

١٧١- وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ۝

172. That they would certainly be helped,

١٧٢- إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ۝

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11. In Verses 164 to 166 there is refutation of the alleged divinity of the angels through the mouth of the angels themselves.

12. In verses 167 to 170 there is reference to what has already been said in verse 42 of Chapter 35 (*Faatir*) that previously the non-believers of Mecca used to say that whenever

173. And that Our forces are sure to conquer.

١٧٣- وَإِنَّ جُنْدَنَا لَهُمُ الْغٰلِبُوْنَ ○

174. So turn away from them for a little while,

١٧٤- فَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ○

175. And watch them, and soon shall they see!

١٧٥- وَّأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُوْنَ ○

176. Do they wish to hasten on Our Punishment?

١٧٦- أَفَبِعَذَابِنَا يَسْتَعْجِلُوْنَ ○

177. But when it descends into the open space before them, evil will be the morning for those who were warned (and they heeded not)!

١٧٧- فَإِذَا نَزَلَ بِسَاحَتِهِمْ
فَسَآءَ صَبَاحُ الْمُنْذَرِيْنَ ○

178. And turn away from them for a little while,

١٧٨- وَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ○

179. And watch, and soon shall they see:[13]

١٧٩- وَّأَبْصِرْ فَسَوْفَ يُبْصِرُوْنَ ○

180. Glory be to your Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)!

١٨٠- سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ
عَمَّا يَصِفُوْنَ ○

181. And Peace be to the Messenger!

١٨١- وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ○

182. And Praise to Allah, the Lord of the worlds.

١٨٢- وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○

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the Prophet comes among them, they would readily accept faith in him, but when the Holy Prophet came to them as Messenger of Allah with Qur'an as the Message of Guidance, they forgot their promise and disbelieved in the Holy Prophet.

13. The Glad tiding of victory given to the Holy Prophet in verses 171 to 179 proved to be true, and the non-believers could see for themselves that within 14 or 15 years, after the revelation of these verses, the Holy Prophet entered into the city of Mecca as a conqueror, and then, within the next few years, the followers of the Holy Prophet conquered the mighty kingdoms of Rome and Persia (Tafheemul Quran, Vol. IV, Chapter 37, Note 94).

CHAPTER 38

SWAAD

Chapter 38 consists of 5 Sections, 88 verses, 732 Words and 3067 Letters.[1]

Name

The name of this Chapter has been taken from the very first letter of it, i.e. *Swaad*. Another name of this Chapter, is also *Dawood*.

Revelation

This Chapter is Mecci, and, according to some scholars, it was revealed in about 4th year of the Holy Prophet's mission in Mecca, when the Holy Prophet's invitation to Islam had perturbed the non-believing Chiefs of the Quraish. According to some others, this Chapter was revealed after the acceptance of Faith by Hazrat Umar i.e., after the migration of the believers to Abyssinia, while according to others this was revealed in about 10th or 11th year of the Holy Prophet's mission in Mecca during the last illness of Hazrat Abu Talib.

According to the generally accepted chronological order, this Chapter is placed at serial No 38.[2]

The Background

According to Ahmad, Nisai, Tirmizi, Ibne Jareer, Ibne Abi Shaibah, Ibne Abi Haatim and Mohammad bin Ishaq, when Abu Talib was on his death bed, the Quraish chiefs of Mecca, including Abu Jahel, Abu Sufyan, Ummayah bin Khalaf, Aas bin Wa'el, Aswad bin Muttalib, Uqbah bin Abi Mo'eet, Utbah and Shaibah came to him, and offered a suggestion for settlement of their dispute

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1. Naimuddin, Chapter 38, Note 1; Ziaul Quran, Vol. IV, p. 23.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

with the Holy Prophet. The suggestion was that neither the Holy Prophet should challenge the authority of their idols which they worshipped as associate-gods with Allah nor would they come in his way of worshipping his God. Abu Talib called the Holy Prophet and put the suggestion to him. He said: O uncle! I present before them a word which, if they accept, not only Arabia but even the Ajam will be under their sway. On this they said: not only one but they were ready to accept many .more words like this. On this the Holy Prophet asked them to accept: *La Ilaaha Illallah.* Hearing this, they became furious and left the place. With this incident as backdrop, the Chapter from the very beginning advocates the Truth and the Reality of Absolute Unity of Allah, and denounces the very idea of associating partners with Him, in any manner whatsoever.

According to Ibne Sa'd, as he writes in his 'Tabaqaat', this incident took place not when Abu Talib was sick, but when the Holy Prophet had already started his mission and gradually Meccans were coming in the fold of Islam.

According to Zamakhshari, Raazi, Neishapuri and some other scholars, this incident took place on the acceptance of Islam by Hazrat Umar (see Tafheemul Quran, Vol. IV, pp. 316-317).

Subject Matter

According to Abdullah Yusuf Ali, "this *Sura,* both in chronology and subject matter, is cognate to Sura 87, and carries forward the same argument. But here the emphasis is laid on the working of earthly power when combined with spiritual power, and it is pointed out how much more significant (and real) spiritual power is. For this reason the illustrative stories are mainly those of David and Solomon who were Kings as well as Prophets, and parallel is suggested with the unfolding public life of our Holy Prophet" (Vol. II, p. 1216).

Referring to the incident mentioned above, this Chapter starts with the assertion that the real cause of opposition by the non-believers was their arrogance and envy, and it is for this reason that they were not ready to accept Faith in the Holy Prophet who was raised from among them, and was as a matter of fact, a source of pride for them, but unfortunately they, not only rejected him, but ridiculed and mocked at him. For this flagrant discard of the Divine Message, these wrongdoers were warned that very soon the time will come when the Holy Prophet whom they were scoffing at now, will get victory over them and they will have to submit before him.

Then there is reference in this Chapter to about 9 Prophets of Allah, including David and Solomon (whose account has been given in a bit detail) to emphasise that Evil is ultimately defeated at the hands of Good or Righteous ones. Then there is narration about the ultimate state of affairs which the righteous

servants of Allah on the one hand, and the non-believers on the other, will watch and experience on the Day of Judgment relating to the Judgment on their deeds done in the world. It is particularly emphasised that the non-believers and their leaders, whom the former were following in the world, will be disputing and quarrelling, and throwing blames of their misfortunes over one another. At the finale of this Grave and Awe-inspiring Event the righteous servants of Allah, who were the objects of ridicule and oppression at the hands of these very non-believers, will be given the award of Paradise for their perseverance and submission and the non-believers shall be thrown into the Hell on account of their misdeeds. There is reference to the story of Adam and Iblees to bring home to the non-believing Quraish of Mecca that just as Iblees refused to submit to Adam, out of arrogance, they too were refusing to submit to the Holy Prophet out of arrogance. Therefore, just as Iblees suffered on account of vanity, these non-believers will also suffer on account of arrogance against the Commands of Allah, and as such they will also face the doom as was faced by Iblees (see Tafheemul Quran, Vol. IV, p. 318).

CHAPTER 38

SWAAD

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. *Swaad:* By the Qur'an, Full of Admonition:[2]

١- صٓ وَالْقُرْاٰنِ ذِى الذِّكْرِ ۝

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1. In answer to the arrogance, vanity, and opposition of the non-believers, Qur'an, in the concluding verses of the previous Chapter, in the last Section of it, consoled the Holy Prophet not to be worried on these accounts. There were also the glad tidings of success to him; and warning of punishment to the non-believers. In continuation of it, the present Chapter, along with its opening Section 1 starts with an emphatic declaration that Qur'an (as a revealed Book) is full of Admonition but the non-believers are opposing it out of arrogance and enmity. Then there is warning of destruction for unbelief with reference to the destruction of the previous non-believing nations, in which also is contained a clear indication of the ultimate success of the Holy Prophet and his followers over their persecutors.

Section 1 consists of 14 verses i.e. verses 1 to 14. Verses 1 to 10 speak of the arrogance and enmity of the non-believers of Mecca to create diversion and separation by intimidating or resisting people from accepting the Faith and their refusal to accept Faith in the Holy Prophet. These verses also contain a warning of punishment by reminding and warning them how non-believing nations were punished for their arrogance. In these verses it is said: Swaad: By the Qur'an, full of Admonition: But those who disbelieve are in self-glory and separatism. How many generations have We destroyed before them? And they cried (for mercy) when there was no longer time for being saved! And they wonder that there has come to them a warner from among themselves! and the disbelievers say: this (man) is a magician, telling falsehood! Has he made the gods (all) into One God? Truly this is a strange thing! And the chiefs among them departed saying: Go and remain constant to your gods! For this is truly a thing designed (against you)!

Contd.....

2. But those who disbelieve are in self-glory and separatism.[3]

٢-بَلِ الَّذِيْنَ كَفَرُوْا فِيْ عِزَّةٍ وَّشِقَاقٍ ○

3. How many generations have We destroyed before them? And they cried (for mercy) when there was no longer time for being saved!

٣-كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ
فَنَادَوْا وَّلَاتَ حِيْنَ
مَنَاصٍ ○

4. And they wonder that there has come to them a warner from among themselves! And the disbelievers say: this is a magician, telling falsehood!

٤-وَعَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ
مِّنْهُمْ ۫ وَقَالَ الْكٰفِرُوْنَ
هٰذَا سٰحِرٌ كَذَّابٌ ۝

5. Has he made the gods (all) into one God? Truly this is a strange thing!

٥-اَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا ۚ
اِنَّ هٰذَا لَشَيْءٌ عُجَابٌ ○

We never heard (the like) of this among the people of the latter days: this is nothing but a made-up tale! What! Has the Message been sent to him (alone) from among us? They are in doubt as to My Message! Nay, they have not yet tasted My Punishment! Or have they the Treasure of the Mercy of your Lord, the Mighty, the Great Bestower? Or have they the dominion of the heaven and the earth and that which is between them ? If so, then let them ascend with the means (they possess!).

Verses 11 to 14 contain a warning of punishment to the non-believers of Mecca. In these verses it is said: But there will be put to flight even a host of confederates. Before them the People of Noah, the 'Aad, and Pharaoh – the Lord of Stakes, belied (the Apostles), of the Samud, and the people of Lot, and the Dwellers of the Wood: Such were the confederates. There was none (of them) but belied the Apostles, so justified was My Punishment (on them).

2. The phrase *Ziz Zikr* (Full of Admonition), used in verse 1 for the Holy Qur'an, has numerous connotations. It means either that it is *Zee Sharf* i.e. Dignified or 'Noble', or it means *Zit Tazkeer* i.e. 'Full of Admonition', or that 'which evokes to mind the forgotten lesson', or 'the one which rouses from unmindfulness' (Tafheemul Quran, Vol. IV, Chapter 38, Note 2). To quote Abdullah Yusuf Ali, "the word *Zikr* is far more comprehensive than any single word or phrase that I can think of in English: it implies (1) remembrance in a spirit of reverence; (2) recital, celebrating the praises of God; (3) teaching, admonition, warning; (4) Message, Revelation, as in *Ah-luz-Zikr,* those who possess the Message (Ch. 16, verse 43). In Sufi phraseology, it implies mystical enlightenment, both the aspiration and the attainment, for in the highest spiritual atmosphere, the two are one. Devotional experiences are also called *Zikr,* with reference to meaning (2) above" (Vol. II, Note 4147).

3. In fact the great root of Evil and Unbelief is self-glory or arrogance, as is pointed out in several places with regard to Satan, i.e. in verses 74 to 76 of Chapter 38. This leads to

6. And the chiefs among them departed saying: Go and remain constant to your gods! For this is truly a thing designed (against you)!

٦- وَانْطَلَقَ الْمَلَأُ مِنْهُمْ
أَنِ امْشُوا وَاصْبِرُوا عَلَىٰ آلِهَتِكُمْ ۖ
إِنَّ هَٰذَا لَشَيْءٌ يُرَادُ ۝

7. We never heard (the like) of this among the people of the latter days: this is nothing but a made-up tale!

٧- مَا سَمِعْنَا بِهَٰذَا فِي الْمِلَّةِ الْآخِرَةِ ۖ
إِنْ هَٰذَا إِلَّا اخْتِلَاقٌ ۝

8. What! Has the Message been sent to him from among us? Nay! they are in doubt as to My Message! Nay! they have not yet tasted My Punishment!

٨- أَأُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا ۚ
بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي ۖ
بَلْ لَمَّا يَذُوقُوا عَذَابِ ۝

9. Or have they the Treasure of the Mercy of your Lord, the Mighty, the Great Bestower?

٩- أَمْ عِنْدَهُمْ خَزَائِنُ
رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ۝

10. Or have they the dominion of the heavens and the earth and that which is between them? If so, then let them ascend with the means![4]

١٠- أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
وَمَا بَيْنَهُمَا ۖ
فَلْيَرْتَقُوا فِي الْأَسْبَابِ ۝

Envy and Separatism, or a desire to start a peculiar doctrine or sect of one's own, instead of a desire to find common grounds of belief and life, which lead to the "Religion of Unity in God" (Yusuf Ali, Vol. II, Note 4148).

4. It may be noted that similar question and answer have (as in verses 4 to 10) also been given by the Holy Qur'an in other verses, as for instance, in verse 100 of Chapter 17 (*Bani Israel*) and verses 31 and 32 of Chapter 43 (*Zukhruf*). The assertion in each verse is that these people have no say in the Authority of Allah the Almighty. He is the Creator and Absolute Owner of everything and out of His Own Choicest Mercy He may raise any of His servants as a Messenger to warn the people. The objection of the non-believers of Mecca concerning the Prophethood of the Holy Prophet in any respect whatsoever had, therefore, no sense and justification at all. In order to show their extreme powerlessness it is said that if they have any power, let them ascend upto the heaven using all means at their hands and see if they can frustrate the Plan of Allah. In other words, it is said that they have no power at all to defeat the Plan of Allah, and the Holy Prophet is bound to succeed in his Mission in spite of all round opposition by his enemies.

11. But there will be put to flight even a host of confederates.

١١- جُنْدٌ مَّا هُنَالِكَ مَهْزُوْمٌ مِّنَ الْاَحْزَابِ ○

12. Before them, the People of Noah, the Aad, and Pharaoh – the Lord of Stakes, belied (the Apostles),

١٢- كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّعَادٌ وَّفِرْعَوْنُ ذُو الْاَوْتَادِ ۙ

13. And the Samood, and the People of Lot, and the Dwellers of the Wood: such were the confederates;

١٣- وَثَمُوْدُ وَقَوْمُ لُوْطٍ وَّاَصْحٰبُ لْئَيْكَةِ ۭ اُولٰۗىِٕكَ الْاَحْزَابُ ○

14. There was none (of them) but belied the Apostles, so justified was My Punishment (on them).

١٤- اِنْ كُلٌّ اِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ○ ع

SECTION 2[1]

15. And these only wait for a Single Mighty Blast, wherefrom there will be no deferment.[2]

١٥- وَمَا يَنْظُرُ هٰٓؤُلَاۗءِ اِلَّا صَيْحَةً وَّاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ○

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1. In continuation of the previous Section, Section 2 carries forward the warning of punishment given to the non-believers, in reference to their demand for hastening punishment, and asks the Holy Prophet to remain patient. This Section also gives a narration about Prophet David, and the moral of right sense of justice and begging forgiveness of Allah the Almighty for the inadvertent lapse.

Section 2 consists of 12 verses i.e. verses 15 to 26. Verses 15 to 17 speak of the demand for hastening punishment by the non-believers and ask the Holy Prophet to remain patient and remember Prophet David. In these verses it is said: And these only wait for a Single Mighty Blast, wherefrom there will be no deferment. And they say: O our Lord! hasten on to us our portion (of punishment, even) before the Day of Reckoning! Bear patiently (O Prophet!) what they say, and remember Our Servant David, the man of Strength: Surely he was oft-returning (to Us).

Verses 18 to 26 give the narration about Prophet David. In these verses it is said: Verily We subdued the mountains to celebrate with him Our Glory, at the night-fall and the sun-rise, and the birds gathered together: all with him did turn (to Us). And We strengthened his kingdom, and We gave him wisdom and decisive speech. And has the story of the Disputants reached you?

Contd.....

16. And they say: O our Lord! hasten on to us our portion[3] (of punishment, even) before the Day of Reckoning!

١٦- وَقَالُوا رَبَّنَا عَجِّلْ لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ○

17. Bear patiently (O Prophet!) what, they say, and remember Our Servant David,[4] the man of Strength:[5] surely he was oft-returning (to Us).[6]

١٧- اِصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاذْكُرْ عَبْدَنَا دَاوٗدَ ذَا الْاَيْدِ ۚ اِنَّهٗۤ اَوَّابٌ ○

Behold, they climbed over the wall of the private chamber; when they entered unto David, he was frightened of them. They said: Fear not: we are two litigants, of whom one has acted wrongfully towards the other, so decide between us with truth, and treat us not with injustice, and guide us to the even path. Verily this is my brother; he has ninety nine ewes, and I have a single ewe: but he says: entrust her to my care, and he is harsh to me in speech. (David) said: he has undoubtedly wronged you in demanding your ewe (to add) to his own ewes; and truly many of the partners act wrongfully towards one another save those who believe and do good deeds and very few are they. And David imagined that We had tried him, so he asked forgiveness of his Lord, and he fell down bowing (in prostration), and turned (to Allah in repentance). So We forgave him that (lapse): and verily for him was a near approach to Us, and an excellent place of (final) return. O David! Surely We have made you a vicegerent in the earth: so judge between men with truth, and follow not the low desire (of your heart), lest it should lead you astray from the Path of Allah. Surely for those who go astray from the Path of Allah, is a severe punishment, because they forget the Day of Reckoning.

2. The phrase *Maa Lahaa Min Fawaaq* appearing in this verse according to Allama Jawhari, signifies that neither they will be given any respite, nor will they be able to take any rest, nor there will be any shortening of the punishment. According to Allama Aalusi, the word *Fawaaq* is also pronounced as *Fuwaaq;* and according to some both are synonymous while according to some they carry different meanings. Thus *Fawaaq* defines the former as meaning 'rest' and the latter as signifying "the interval between one milking of the animal and the other" (Roohul Ma'ani) (Ziaul Quran, Vol. IV, Chapter 38, Note 16; also see Ma'ariful Quran, Vol. VII, pp. 494-495). According to Qurtabi, here in this verse the word *Fawaaq* signifies that the blowing of the Trumpet by Israfeel will be continuous, and there will be no break in it (see Ma'ariful Quran, *ibid.*).

3. The word *Qittana* i.e. 'our portion' used in verse 16 shows that the non-believers were so arrogant that, instead of being terrified of the punishment of the Day of Judgment, for which they were warned by the Holy Prophet, they very daringly made it a point for mockery and openly demanded immediate punishment.

Qur'an also refers to this most unfortunate demand of the non-believers in verse 32 of Chapter 8 (*Anfaal*) saying, "and when they said: "O Allah! if this is indeed the Truth from You, then rain down on us a shower of stones from the heaven and inflict on us a painful punishment".

4. The words *Wazkur 'Abdana* (and remember Our Servant), appearing in verse 17, bear two meanings: (1) remember Our Servant and (2) narrate the story of Our Servant. In either case

Contd.....

18. Verily We subdued the mountains to celebrate with him Our Glory, at the night fall and the sunrise,[7]

١٨-إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ۝

19. And the birds gathered together: all with him did turn (to Us).

١٩-وَالطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَّهُ أَوَّابٌ ۝

20. And We strengthened his kingdom,[8] and We gave him wisdom[9] and decisive speech.[10]

٢٠-وَشَدَدْنَا مُلْكَهُ وَآتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ ۝

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the idea is that remembering or narrating this story (of David) would be a source of consolation to the Holy Prophet himself (see Tafheemul Quran, Vol. IV, Chapter 38, Note 17).

5. As regards 'the strength' in addition to what we have noted in our comments on verse 17, according to Josephus, "He was a man of valour of a very extraordinary degree". (Antiquities of the Jews, VII, 15:2); and to quote the Encyclopaedia Britannica, "His military capacity is proved by the uniform success he achieved as a commander ... To these qualities he added astute diplomacy and far-seeing statesmanship" (Vol. VII, p. 78). He was the real founder of the Hebrew Empire. "Israel rallied to David ... and under David's leadership the supremacy of the Hebrew Kingdom was decisively established" (Universal History of the World, Vol. I, p. 677); and "David was brave, generous and magnanimous. He was a master-spirit who drew others to him and for whom they would gladly lay down their lives" (NSBD, p. 173) (Maajid, Vol. II, Part XXIII, Note 328).

6. As regards the word *Awwaab* i.e. oft-returning to Allah (or remembering Allah at all times), it may be noted that though he was a king yet at heart he was actually a saint. He used to fear Allah very much and followed His Commands in all affairs of his life. He remained busy in the remembrance of Allah in spite of engagement as a king as well as a warrior. According to authentic Traditions of the Holy Prophet, he used to keep fast on alternate days and stand up in prayers for one third part of the night. Bukhari has noted, on the authority of Hazrat Abu Dardah, that whenever there was a talk of Prophet David, the Holy Prophet used to say: "He was worshipper (of Allah) more than any other man" (see Tafheemul Quran, *ibid.,* 18).

7. According to Abdullah Yusuf Ali, "All nature sings in unison and celebrates the praises of God. David was given the gift of music and psalmody, and therefore, the hills and birds are expressed as singing God's praises in unison with him. The special hours when the hills and groves echo the songs of birds are in the evening and at dawn, when also the birds gather together, for those are respectively their roosting hours and the hours of their concerned flight for the day" (Vol. II, Note 4168).

8. As regards the kingdom of David, referred to in verse 20, Abdul Maajid Daryabadi writes, with reference to Encyclopaedia Britannica, "David raised the land to the highest state of prosperity and glory, and by his conquests made the United Kingdom the most powerful state of the age. To do this, other qualities than mere military capacity were

Contd.....

21. And has the story of the Disputants reached you? (Behold) when they climbed over the wall of the private chamber;

٢١- وَهَلْ أَتٰىكَ نَبَؤُا الْخَصْمِ
إِذْ تَسَوَّرُوا الْمِحْرَابَ ۝

22. When they entered unto David, so he was frightened of them. They said: Fear not: we are two litigants, of whom one has acted wrongfully towards the other, so decide between us with truth, and treat us not with injustice, and guide us to the even path.

٢٢- إِذْ دَخَلُوا عَلٰى دَاوٗدَ
فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ ۚ
خَصْمٰنِ بَغٰى بَعْضُنَا عَلٰى بَعْضٍ
فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ
وَاهْدِنَآ إِلٰى سَوَآءِ الصِّرَاطِ ۝

23. Verily this is my brother: he has ninety-nine ewes, and I have a single ewe; but he says: entrust her to my care, and he is harsh to me in speech.

٢٣- إِنَّ هٰذَآ أَخِيْ
لَهٗ تِسْعٌ وَّتِسْعُوْنَ نَعْجَةً وَّلِيَ نَعْجَةٌ وَّاحِدَةٌ
فَقَالَ أَكْفِلْنِيْهَا وَعَزَّنِيْ فِي الْخِطَابِ ۝

24. (David) said: he has undoubtedly wronged you in demanding your ewe (to add) to his own ewes; and truly many of

٢٤- قَالَ لَقَدْ ظَلَمَكَ
بِسُؤَالِ نَعْجَتِكَ إِلٰى نِعَاجِهٖ ۭ

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required ... His talent enabled him to weld together the mixed southern clans which became incorporated under Judah, and to build up a monarchy which represented the highest conception of national life possible under the circumstances." (Vol. VII, p. 858, 11th Edition) (Maajid, *ibid.,* 332).

9. The word *Hikmat,* in addition to its other meanings, also implies "equity of justice in judgment or judicial decision" (Arabic-English Lexicon).

10. According to some scholars the term *Faslal Khitaab* means Prophethood, while according to some it implies eloquence and persuasiveness of speech. According to the latter view, Davis was a very extraordinary speaker. He could earnestly express himself to which his Psalms also bear testimony. It is said that the use of the phrase *Amma Ba'd,* after the Praise of Allah, in the religious speech was introduced by him. According to others, this phrase (the Decisive Speech) means sound judgment or accuracy of decision: In fact all these qualities are included in the phrase *Faslal Khitaab* (Ma'ariful Quran, Vol. VII, p. 497).

the partners act wrongfully towards one another, save those who believe and do good deeds and very few are they. And David imagined that We had tried him,[11] so he asked forgiveness of his Lord, and he fell down bowing (in prostration), and turned (to Allah in repentance).[12]

وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ
عَلَىٰ بَعْضٍ
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَقَلِيلٌ مَّا هُمْ ۗ
وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ
فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ۩

25. So We forgave him that (lapse): and verily for him was a near approach to Us, and an excellent place of (final) return.

٢٥- فَغَفَرْنَا لَهُ ذَٰلِكَ ۖ
وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ
وَحُسْنَ مَآبٍ

26. O David! surely We have made you a vicegerent[13] in the earth: so judge between men with truth, and follow not the low desire (of your heart), lest it should lead you astray from the Path of Allah. Surely for those who go astray from the Path of Allah, is a severe punishment, because they forget the Day of Reckoning.

٢٦- يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ
فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ
وَلَا تَتَّبِعِ الْهَوَىٰ
فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ ۚ
إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ
لَهُمْ عَذَابٌ شَدِيدٌ
بِمَا نَسُوا يَوْمَ الْحِسَابِ ۝

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11. According to Hafiz Ibne Kaseer, however, since Qur'an has not given the details of the fault for which David repented, nor are the details thereof given in the Traditions of the Holy Prophet, we should also keep silence over it, and try not to make out the fault by mere conjectures and surmises. The thing which is clear from these verses is only this much that there was some lapse which David, as the Righteous Servant and Prophet of Allah, realised, on hearing the litigants, and he forthwith fell in prostration to Allah and asked for forgiveness (Ma'ariful Quran, Vol. VII, pp. 502 and 503).

12. On recitation of this verse, there should be performance of prostration known as *Sajdah-tut-Tilawat* (vide comments on verse 206 of Chapter 7 (*A'araaf*).

13. The phrase *Khalifatan fil Ard,* i.e. "Vicegerent in the earth", used in Verse 26, indicates that the ruler of the Islamic State is neither a king nor a monarch but he is actually a Vicegerent of Allah the Almighty and, therefore, he has no power of his own to enforce any law according to his own wish. He is in fact a trustee, and the power given to him is a trust

SECTION 3[1]

27. And We have not created the heaven and the earth and whatever is between them in vain![2] That is the conjecture of those who disbelieve! So woe to those who disbelieve, because of the Fire (of Hell)!

٢٧- وَمَا خَلَقْنَا السَّمَآءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا
بَاطِلًا ۚ ذٰلِكَ ظَنُّ الَّذِيْنَ كَفَرُوْا ۚ
فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنَ النَّارِ ۝

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of Allah, and, therefore, he has to administer strictly according to the Commands of Allah and the Prophet of Allah.

1. After speaking of Prophet David, the previous Section concluded with the statement that those who go astray from the Path of Allah, for them is surely a severe punishment because they forget the Day of Resurrection. In continuation of it, Section 3 starts with the justification underlying the Day of Resurrection, and then this Section also gives a narration about Prophet Solomon, the Son of Prophet David, who was also a righteous servant of Allah and a Prophet who, in spite of being the ruler of a huge kingdom, always remained submissive to Allah the Almighty.

Section 3 consists of 14 verses i.e. verses 27 to 40. Verses 27 to 29 speak of the justification underlying the Day of Resurrection. In these verses it is said: And We have not created the heaven and the earth and whatever is between them in vain! That is the conjecture of those who disbelieve! So woe to those who disbelieve because of the Fire (of Hell)! Shall we treat those who believe and do good deeds, like those who make mischief on earth? Or shall We treat those who guard against evil, like the wicked? (This is) a Book which We have sent down to you (O Muhammad, [ﷺ]) full of blessing, so that they may meditate on its Signs, and that men of understanding may receive admonition.

Verses 30 to 40 speak of Prophet Solomon. In these verses it is said: And to David We gave Solomon (for a son) how excellent the servant! Surely he was oft-returning (to Us)! Behold! there were brought before him, in the evening, coursers of the highest breeding, and swift of foot; and he said: Truly I do love the love of Good, with a view to the glory of my Lord – until (the sun) was hidden in the veil (of night). Bring them back to me, then began he to pass his hand over (their) legs and necks. And We did try Solomon: and We placed on his throne a body (without life): so he did turn (to Us in true devotion). He said: My Lord! Forgive me, and grant me a kingdom – such as shall not be befitting to anyone after me. Indeed You are the Great Bestower. Then We subjected to him the wind: it moved (flew) gently to his command withersoever he directed, and also the evil ones (including) every kind of builder and diver, and also others fettered in chains. Such are Our Bounties; whether you bestow them (to others) or withhold them, no account will be asked. And surely for him was a near approach to Us, and an excellent place of (final) return.

2. Those who do not believe in Allah the Almighty, His Messengers, His Books, and the Hereafter, think the joys and pleasures of this world as they be – all and end – all of life, but this makes the life itself purposeless, and there remains no sense in distinguishing between Good and Evil, Right and Wrong. To rebut such an ideology it is said that, "We have not created the heaven and the earth and whatever is between them in vain! That is the conjecture of those who disbelieve! So woe to those who disbelieve, because of the Fire (of Hell)!" (verse 27).

28. Shall We treat those who believe and do good deeds like those who make mischief on earth?, or shall We treat those who guard against evil, like the wicked?

٢٨- أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ
كَالْمُفْسِدِينَ فِي الْأَرْضِ
أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ○

29. (This is) a Book which We have sent down to you, full of blessings, so that they may meditate on its Signs, and that men of understanding receive admonition.

٢٩- كِتٰبٌ أَنْزَلْنٰهُ إِلَيْكَ
مُبٰرَكٌ لِّيَدَّبَّرُوٓا آيٰتِهٖ
وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ ○

30. And to David We gave Solomon[3] (for a son) – how excellent the servant! Surely he was oft-returning (to Us)![4]

٣٠- وَوَهَبْنَا لِدَاوٗدَ سُلَيْمٰنَ ؕ
نِعْمَ الْعَبْدُ ؕ إِنَّهٗٓ أَوَّابٌ ○

31. Behold! there were brought before him, in the evening, coursers of the highest breeding, and swift of foot;

٣١- إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ
الصّٰفِنٰتُ الْجِيَادُ ○

32. And he said: Truly do I love the love of Good, with a view to the Glory of my Lord – until (the sun) was hidden in the veil (of night):

٣٢- فَقَالَ إِنِّيٓ أَحْبَبْتُ حُبَّ الْخَيْرِ
عَنْ ذِكْرِ رَبِّيْ ۚ
حَتّٰى تَوَارَتْ بِالْحِجَابِ ○ نقفة

Qur'an emphasises this in other verses also, for instance, in verse 115 of Chapter 23 (*Mo'menoon*) it is said, "Do you think that We have created you in vain and that you will not return to Us"; and also in verses 38 to 40 of Chapter 44 (*Dukhan*), saying, "And We have not created the heavens and the earth and that which is between them in sport, We created them not but with Truth, but most of them know not".

3. Qur'an gives the narration about different aspects of the life and mission of Prophet Solomon in different verses which we have already referred to in our comments on verses 78 to 82 of Chapter 21 (*Ambia*). In the present verses Qur'an speaks of his righteous attribute of Ever Returning (to Allah seeking his Mercy and Grace) in times of distress and unintentional lapses; grant of huge kingdom to him; and making of the wind and the devils subservient to him.

4. It may be noted that this contradicts the Old Testament according to which (God forbid), Solomon did evil in the Sight of the Lord (I King, 11:6). As against this, Qur'an presents Solomon as an "Excellent Servant" righteous, and not at all an 'idolater' as alleged by the Bible.

33. Bring them back to me, then began he to pass his hand over (their) legs and necks.[5]

٣٣-رُدُّوْهَا عَلَيَّ ۖ فَطَفِقَ مَسْحًا بِالسُّوْقِ وَالْاَعْنَاقِ ○

34. And We did try Solomon: and We placed on his throne a body (without life): but he did turn (to Us in true devotion).

٣٤-وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَاَلْقَيْنَا عَلٰى كُرْسِيِّهٖ جَسَدًا ثُمَّ اَنَابَ ○

35. He said: My Lord! forgive me,[6] and grant me a kingdom – such as shall not be befitting to anyone after me. Indeed You are the Great Bestower.

٣٥-قَالَ رَبِّ اغْفِرْ لِيْ وَهَبْ لِيْ مُلْكًا لَّا يَنْۢبَغِيْ لِاَحَدٍ مِّنْۢ بَعْدِيْ ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ○

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5. The incident referred to in these verses has been interpreted by the scholars in two different ways. According to some the incident referred to is that one evening Solomon was busy in examining and appreciating the high breed horses meant exclusively for Jihad, till the sun disappeared behind the curtain of horizon and he could not offer his *Asr* prayer in time. Realising that this he did in the love of the worldly goods, i.e. the horses, he sent for them and in that rage, and distress, he slashed the legs and necks of the horses with sword. This interpretation has also been adopted by Ibne Kaseer, and in support of it Allama Soyouti has also noted a Tradition of the Holy Prophet on the authority of Tabrani, Ismaili, and Ibne Marduyah, which has been taken to be Hasan (vide Durre Mansoor, Vol. V, p. 309). This Tradition has also been noted by Allama Haseemi in his "Majma'uz-Zawaa'id", Vol. VII, p. 99).

On the other hand, there is another interpretation which has the authority of Hazrat Abdullah Ibne Abbas. According to this, when horses were presented before Solomon, he felt happy and said that the love which I have for these horses is not for the love of the world but for the remembrance of my Lord because they are prepared for Jihad or fighting in the Way of Allah which is a form of highest virtue. Meanwhile the horses, while running, went out of his sight and he again commanded them to be brought back to him and he passed his hand over their legs and necks. This interpretation has also been adopted by Ibne Jareer Tabri and Imam Raazi and have preferred it (see Ma'ariful Quran, Vol. VII, pp. 512-513; and Ziaul Quran, *ibid.*, 36).

Among the Urdu Commentators, Ashraf Ali Thanvi, Mufti Mohammad Shafie, Abdul Maajid Daryabadi, and Ameen Ahsan Islahi have adopted the first view (or interpretation) while Ahmad Raza Khan, Naimuddin Muradabadi, and Abul A'ala Maududi have adopted the second view. English commentator Abdullah Yusuf Ali is also of the second view.

6. Mufti Mohammad Shafie following the view of Ibne Kaseer says that since Allah the Almighty has not indicated the particular trial in which Solomon was involved, nor has the Holy Prophet indicated it in any of his Traditions, we should not go in search of it and we should simply believe that there was some trial in which Solomon was involved and, realizing it, he prayed for forgiveness, and Allah the Almighty accepted his prayer (Ma'ariful Quran, *ibid.*).

36. Then We subjected to him the wind: it moved (flew) gently to his command withersoever he directed,

٣٦- فَسَخَّرْنَا لَهُ الرِّيحَ
تَجْرِي بِأَمْرِهِ رُخَآءً حَيْثُ أَصَابَ ۝

37. And also the evil ones, (including) every kind of builder and diver,

٣٧- وَالشَّيَاطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ ۝

38. And also others fettered in chains.[7]

٣٨- وَآخَرِينَ مُقَرَّنِينَ فِي الْأَصْفَادِ ۝

39. Such are Our Bounties: whether you bestow them (to others) or withhold them, no account will be asked.

٣٩- هَٰذَا عَطَآؤُنَا فَامْنُنْ أَوْ أَمْسِكْ
بِغَيْرِ حِسَابٍ ۝

40. And surely for him was a near approach to Us, and an excellent place of (final) return.

٤٠- وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ
وَحُسْنَ مَآبٍ ۝ ع

SECTION 4[1]

41. And remember Our Servant Ayub (Job).[2] Behold! he cried to his Lord: Satan has afflicted me with distress and suffering.[3]

٤١- وَاذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ
أَنِّي مَسَّنِيَ الشَّيْطَٰنُ بِنُصْبٍ وَعَذَابٍ ۝ ق

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7. Reference to these have already been made in verses 81 and 82 of Chapter 21 (*Ambia*), and verse 49 of Chapter 14 (*Ibrahim*), which we have also dealt with in detail in our comments.

1. In continuation of the previous Section which spoke of Prophets David and Solomon, in Section 4, Qur'an speaks of Prophets Job, Abraham, Isaac, Jacob, Ishmael, Elisha and Zulkifl who remained in afflictions and submitted to Allah in the days of trial, and Allah the Almighty rewarded them in this world as well as in the Hereafter. Then this Section also speaks of the rewards which the righteous servants of Allah will enjoy and the punishment which the transgressors will suffer, in the Hereafter.

Section 4 consists of 24 verses i.e. verses 41 to 64. Verses 41 to 44 speak of Prophet Job (Ayub). In these verses it is said: And remember Our Servant Job. Behold, he cried to his

Contd....

42. (The command was given) Strike with your foot (the earth): here is pool of (water) wherein to wash, cool and refreshing, and (water) to drink.

۴۲-اُرْكُضْ بِرِجْلِكَ ۚ هٰذَا مُغْتَسَلٌۢ بَارِدٌ وَّشَرَابٌ ○

Lord: Satan has afflicted me with distress and suffering! (The Command was given) Strike (the ground) with your foot: here is (pool of water) wherein to wash, cool and refreshing, and (water) to drink. And We gave him (back) his family, and the like of them with them, as a mercy from Us, and a remembrance to men of understanding. And take in your hand a handful of twigs, and strike therewith (your wife), and break not (your oath). Truly We found him patient. How excellent a servant! Surely he was oft-returning (to Us)!

Verses 45 to 48 speak of Prophets Abraham, Isaac, Jacob, Ishmael, Elisha and Zulkifl. In these verses it is said: And remember Our servants Abraham, Isaac and Jacob, men of Power and Vision. Surely We did choose them with a distinct purpose – the remembrance of the Hereafter. And truly they were in Our Sight, of the Elect and the Good. And remember Ishmael and Elisha and Zulkifl; and they were all of the Best.

Verses 49 to 54 speak of the reward of the believers. In these verses it is said: This is an Admonition, and surely there is, for the righteous an excellent place of (final) return, Gardens of Eternity, whose doors will (ever) be open to them, therein will they recline, therein will they call for fruits in abundance, and (delicious) drink. And in their presence will be chaste women, restraining their glances, (companions) of equal age. This is what you are promised for the Day of Reckoning! Truly this will be Our Bounty (to you); it shall never come to an end.

Verses 55 to 64 speak of the punishment which the non-believer will suffer. In these verses it is said: This (shall be)! And verily the rebellious transgressors there will be an evil place of (final) return! – The Hell: they will burn therein – an evil resting place! Then shall they taste it – a boiling fluid, and a fluid dark, murky, intensely cold! – and other (punishments) of the same kind to match them! There will be a crowd rushing headlong with you! No welcome for them! Surely they shall burn in the Fire! They will say: Nay! you (too)! No welcome for you! It is you who have brought this upon us! So evil is (this) place to stay in! They will say: Our Lord! Whoever has brought this upon us, add to him a double punishment in the Fire! And they shall say: What is the matter with us that we do not see men whom we used to count among the bad ones? Did we treat them (as such) in ridicule or have our eyes failed to perceive them? Indeed that is the truth – the mutual recriminations of the inmates of the Fire!

2. Prophet Job has already been referred to in verses 83 and 84 of Chapter 21 (*Ambia*). Job was a righteous servant, and a Prophet, of Allah. Bible also mentions him as perfect and upright and fearing One God and eschewed evil (Job, 1:1). He was in the land of Uz which lay on the eastern border of Palestine near the desert of Arabia. The Bible repeatedly mentions him with Noah and Daniel (Ezekheil, 14:14, 19). According to Rabbis, "he lived in the time of Jacob's sons ... was born when Jacob and his children entered Egypt ... and died when the Israelites left that country. Thereafter he lived over two hundred years" (Jewish Encyclopaedia, Vol. VII, p. 193).

3. Verse 41 refers to his prayer to Allah during the time of his extreme distress and affliction. "The distress was of many kinds, physical, mental and spiritual. He suffered from loathsome sores; he lost his home, his possessions, and his family; and almost his

43. And We gave him (back) his family, and the like of them with them, as a Mercy from Us, and a remembrance to men of understanding.[4]

٤٣- وَوَهَبْنَا لَهٗٓ اَهْلَهٗ
وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنَّا
وَذِكْرٰى لِاُولِى الْاَلْبَابِ ○

44. And take in your hand a handful of twigs, and strike therewith (your wife) and break not (your oath).[5] Truly We found him patient.[6] How excellent a servant! Surely he was oft-returning (to Us).

٤٤- وَخُذْ بِيَدِكَ ضِغْثًا
فَاضْرِبْ بِّهٖ وَلَا تَحْنَثْ ؕ
اِنَّا وَجَدْنٰهُ صَابِرًا ؕ
نِعْمَ الْعَبْدُ ؕ اِنَّهٗٓ اَوَّابٌ ○

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balance of mind. But he did not lose Faith but turned to God" (Yusuf Ali, Vol. II, Note 4199).

4. In his prayer to Allah he said: "Satan has afflicted me with distress and suffering". This does not mean that Satan had any power to afflict him (or anyone else) with distress. It simply amounts to saying that, in addition to the afflictions from which he was suffering by way of trial of his patience and fortitude, Satan was also annoying him by putting false suggestions and ideas in his mind in order to shake his faith. However, in answer to his prayer, "the recuperative process having begun, he was commanded (vide verse 42) to strike the earth or a rock with his foot, and a fountain or fountains gushed forth, – to give him a bath and clean his body; to refresh his spirits; and to give him drink and rest" (Yusuf Ali, Vol. II, Note 4200).

Further, as it is said in verse 43 his family was restored to him and the like of them given in addition, by way of mercy. According to the Bible also, not only all previous ones were restored but also their number was doubled. It says, "Also the Lord gave Job twice as much as he had before ... So Lord blessed the latter end of Job more than his beginning" (Job, 42:10-12).

5. Abdul Maajid Daryabadi says: "when he fell ill and had a very prolonged and loathsome illness, he was attended to very devotedly by his wife. Once the devil appeared to her, and taking advantage of her distracted condition reminded her of her past prosperity, and promised her that if she would worship him he would not only heal her husband, but restore to them whatever they had lost. On coming home she wanted to sound her husband on the subject. But hardly had she mentioned the proposal when Prophet Job was incensed at the very audacity of it, and swore forthwith to punish his wife with hundred stripes" (Maajid, Vol. II, Part XXIII, Note 399). However, in view of her extreme faithfulness to her husband, her sincerity and devotion, Allah the Almighty asked Job to fulfil his oath taken in a mood of moral indignation, and he was "directed by God to strike her with one simple blow of a palm-branch having a hundred leaves" (Maajid, *ibid.,* 401).

6. In this was a lesson for the believers to remain patient and constant in spite of sufferings at the hands of the non-believers and in this there was also good news of their ultimate success.

45. And remember Our Servants Abraham, and Isaac, and Jacob, (all) men of Power and Vision.[7]

٤٥- وَاذْكُرْ عِبٰدَنَآ اِبْرٰهِيْمَ وَاِسْحٰقَ وَ
يَعْقُوْبَ اُولِي الْاَيْدِيْ وَالْاَبْصَارِ ○

46. Surely We did choose them with a distinct purpose – the Remembrance of the Hereafter.

٤٦- اِنَّآ اَخْلَصْنٰهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ۝

47. And truly they were in Our Sight, of the Elect and the Good.

٤٧- وَاِنَّهُمْ عِنْدَنَا لَمِنَ
الْمُصْطَفَيْنَ الْاَخْيَارِ ۝

48. And remember Ishmael,[8] **and Elisha,**[9] **and Zulkifl;**[10] **and they were all of the Best.**

٤٨- وَاذْكُرْ اِسْمٰعِيْلَ وَالْيَسَعَ وَذَا الْكِفْلِ ؕ
وَكُلٌّ مِّنَ الْاَخْيَارِ ۝

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7. Reference to Prophets Abraham, Isaac, and Jacob has also appeared in many verses, which we have already dealt with, respecting their life and mission in detail in the previous comments. Here it may be noted that while "in verses 83 to 113 of Chapter 37 (*Saaffaat*) Abraham and Isaac (and by implication Jacob) were mentioned as resisting Evil and winning through, here they are mentioned as men with spiritual Power and Vision. Israelite patriarchs, who bore witness to the Gospel of the Hereafter, and were therefore, a blessing to their people, for they taught the Truth" (Yusuf Ali, Vol. II, Note 4204).

8. Prophet Ishmael has already been referred to in verses 101 to 107 of Chapter 37 (*Saaffaat*) as an object model of high moral virtues; and now he is mentioned alongwith Elisha and Zulkifl, as "of the Best".

9. Prophet Elisha has been mentioned in the Holy Qur'an at two different places, viz., in verse 86 of Chapter 6 (*An'aam*) and in the present verse, but no details have been given regarding his life and mission; there is only a reference by name. However, it is said that he was a Bani Israeli Prophet. He was resident of Abel Meholah at the bank of river Jordan. The Jews and Christians call him Elisha. When Hazrat Ilyas had taken refuge in Sinai, and was commanded to go to Palestine and Syria, one of his mission was to prepare Elisha for his successor. Following this command, when Hazrat Ilyas reached the spot, Elisha was ploughing his field. Hazrat Ilyas cast his mantle upon Elisha, and Elisha then followed him (I Kings, 19:15-21). After remaining 10 to 12 years in his company and training, and when Prophet Ilyas was taken up to heavens in his life time, he was appointed in his place (II Kings, Ch. 2). The Old Testament gives his life in detail in Chapters 2 to 13 of II Kings (see Tafheemul Quran, Vol. IV, Chapter 38, Note 50).

10. Prophet Zulkifl, referred to as Ezekiel in the Bible, has been mentioned by the Holy Qur'an only at two places i.e. in verse 85 of Chapter 21 (*Ambia*) and in the present verse. And we have already dealt with his life and mission in our comments on Chapter 21. However, it may be noted that he was famous for his splendid visions and literary imagery. Very little is known of his personal history beyond the fact that he was asked and consecrated to the ministry

49. This is an admonition, and surely, there is, for the righteous an excellent place of (final) return.

٤٩- هٰذَا ذِكْرٌ ۭ
وَاِنَّ لِلْمُتَّقِيْنَ لَحُسْنَ مَاٰبٍ ۝

50. Gardens of Eternity, whose doors will (ever) be open[11] to them,

٥٠- جَنّٰتِ عَدْنٍ مُّفَتَّحَةً
لَّهُمُ الْاَبْوَابُ ۝

51. Therein will they recline, therein will they call for fruit in abundance, and (delicious) drink;

٥١- مُتَّكِـِٕيْنَ فِيْهَا
يَدْعُوْنَ فِيْهَا بِفَاكِهَةٍ كَثِيْرَةٍ
وَّشَرَابٍ ۝

52. And in their presence will be chaste women restraining their glances, (companions) of equal age.

٥٢- وَعِنْدَهُمْ قٰصِرٰتُ
الطَّرْفِ اَتْرَابٌ ۝

53. This is what you are promised for the Day of Reckoning!

٥٣- هٰذَا مَا تُوْعَدُوْنَ
لِيَوْمِ الْحِسَابِ ۝

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in the fifty year of his captivity in Babylon, and that the period of his ministry lasted probably from 592 B.C. to 570 B.C. Ezekiel and Jeremiah were contemporary Prophets, though the latter was the much older of the two (Dummelow, "Commentary on the Holy Bible", p. 489).

As it is said in the Vallentine's "One Volume Jewish Encyclopaedia", "One of the great literary Prophets, the son of Buzi, of priestly lineage ... Highly respected on account of his piety and sagacity" (p. 219). Further, "he is supposed to have been born during the reign of Josiah and to have been a younger contemporary of Jeremiah ... He was carried captive with Jehoichin to Babylonia in 597 ... He is sometimes styled the Prophet of reconstruction. Others call him 'the father of Judaism', since he placed the emphasis on love of God, need of holiness, and pre-eminence of the spiritual over the political aspect of communical life, thus cementing the real foundations of historical Judaism" (*ibid.*) (Maajid, *ibid.*, 411).

11. As regards the word *Mufattahatan* (kept open or unlocked), used in verse 50, it either means that in the Paradise the righteous ones will move about freely without any obstruction of any sort, or it means that no labour will be required for opening the doors but they will automatically open at their wishes, or that the administrator-angels of the Paradise will open the doors for them. The last meaning is also clear from verse 73 of Chapter 39 (*Zumar*) in which it is said, "and its doors are opened and the keepers of it say to them: Peace be to you! You led pure lives; so enter it to abide" (Tafheemul Quran, *ibid.*, 52).

54. Truly this will be Our Bounty (to you); it shall never come to an end;

٥٤-إِنَّ هٰذَا لَرِزْقُنَا
مَا لَهُ مِنْ نَّفَادٍ ۝

55. This (shall be)! and verily for the rebellious transgressors there will be an evil place of (final) return! –

٥٥- هٰذَا ۚ وَإِنَّ لِلطّٰغِيْنَ
لَشَرَّ مَاٰبٍ ۝

56. The Hell: they will burn therein – an evil resting-place!

٥٦-جَهَنَّمَ ۚ يَصْلَوْنَهَا ۚ فَبِئْسَ الْمِهَادُ ۝

57. This (shall be so)! Then shall they taste it – a boiling fluid, and a fluid dark, murky, intensely cold![12]

٥٧-هٰذَا ۙ فَلْيَذُوْقُوْهُ
حَمِيْمٌ وَّغَسَّاقٌ ۝

58. And other (punishments) of the same kind, to match them!

٥٨-وَّاٰخَرُ مِنْ شَكْلِهٖٓ اَزْوَاجٌ ۝

59. This will be a crowd rushing headlong with you! no welcome for them! surely they shall burn in the Fire!

٥٩- هٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۚ
لَا مَرْحَبًا بِهِمْ ۭ اِنَّهُمْ صَالُوا النَّارِ ۝

60. They will say; Nay! you (too)! No welcome for you! It is you who have brought this upon us! So evil is (this) place to stay in!

٦٠-قَالُوْا بَلْ اَنْتُمْ ۭ لَا مَرْحَبًا بِكُمْ ۭ
اَنْتُمْ قَدَّمْتُمُوْهُ لَنَا ۚ
فَبِئْسَ الْقَرَارُ ۝

61. They will say: Our Lord! whoever has brought this upon us, add to him a double punishment in the Fire!

٦١-قَالُوْا رَبَّنَا مَنْ قَدَّمَ لَنَا هٰذَا
فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ ۝

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12. The word *Ghassaaq,* used in verse 57, means 'pus' or 'blood coming out of the wound' or 'tears'; it also means "something of bad smell"; and " a fluid dark, murky, intensely cold". According to the large majority of Commentators, however, in this verse, the word *Ghassaaq,* has been used in the first sense i.e. the 'pus' (see Tafheemul Quran, *ibid.,* 54).

62. And they shall say: What is the matter with us that we do not see men whom we used to count among the bad ones?

٦٢-وَقَالُوا مَا لَنَا لَا نَرَىٰ رِجَالًا
كُنَّا نَعُدُّهُمْ مِّنَ الْأَشْرَارِ ۝

63. Did we treat them (as such) in ridicule, or have our eyes failed to perceive them?

٦٣-أَتَّخَذْنَاهُمْ سِخْرِيًّا
أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَارُ ۝

64. Indeed that is the Truth – the mutual recriminations[13] of the inmates of the Fire!

٦٤-إِنَّ ذَٰلِكَ لَحَقٌّ
تَخَاصُمُ أَهْلِ النَّارِ ۝ ع

CHAPTER 5[1]

65. Say: truly I am only a Warner, and there is no god but Allah – the One, the Subduer –

٦٥-قُلْ إِنَّمَا أَنَا مُنذِرٌ ۖ
وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ ۝

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13. In fact, "the mutual recrimination spite are themselves a part of the Penalty, for such feelings increase their unhappiness" (Yusuf Ali, Vol. II, Note 4218).

1. The previous Section concluded with a short narration about the rewards which the righteous servants of Allah will enjoy as well as the punishment which the wrongdoers will suffer in the Hereafter. In continuation of it, in Section 5, first there is a declaration through the Holy Prophet that he is only a warner and there is no god but Allah, and then there is a narration about the arrogance of *Iblees,* and also a warning of punishment to all those who follow him.

Section 5 consists of 24 verses i.e. verses 65 to 88. Verses 65 to 70 speak of the Holy Prophet Muhammad (ﷺ) as a Warner (to mankind). In these verses it is said: Say: truly I am only a warner, there is no god but Allah – the One, the Subduer, the Lord of the heavens and the earth, and all that is between them, the Mighty, the Forgiving. Say: It is a Message, Supreme. (But) you turn away from it! I had no knowledge of the Chiefs on High, when they argued (matters) among themselves. Only this has been revealed to me that I am a plain Warner.

Verses 71 to 85 speak of the arrogance of Iblees in refusing to prostrate before Adam as commanded by Allah, his condemnation as well as grant of respite to him, at his request to seduce the people away from the Right Path and the ultimate doom which he and his followers are to suffer in the Hereafter. In these verses it is said: (Remember) when your Lord said to the angels: Surely I am going to create man from clay: So when I have fashioned him and breathed into him of My Spirit, then (all of you) fall down in obeisance to him. So the angels prostrated themselves, all of them together: (But) not so Iblees: he was proud, and became of the infidels. He (Allah) said: O Iblees! what prevents you from prostrating yourself before him whom I have created with My Hands? Are you proud, or are you of the exalted ones? He (Satan) said: I am better than he: You have created me from fire, and him you

66. The Lord of the heavens and the earth, and all that is between them, the Mighty, the Forgiving.

٦٦-رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا الْعَزِيْزُ الْغَفَّارُ ○

67. Say: It is a Message, Supreme.

٦٧-قُلْ هُوَ نَبَؤٌا عَظِيْمٌ ○

68. (But) You turn away from it!

٦٨-اَنْتُمْ عَنْهُ مُعْرِضُوْنَ ○

69. I had no knowledge of the Chiefs on High when they argued (matters) among themselves.

٦٩-مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَاِ الْاَعْلٰٓى اِذْ يَخْتَصِمُوْنَ ○

70. Only this has been revealed to me that I am a plain Warner.

٧٠-اِنْ يُّوْحٰٓى اِلَيَّ اِلَّآ اَنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ ○

71. (Remember) when your Lord said to the angels: Surely I am going to create man from clay:[2]

٧١-اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ خَالِقٌۢ بَشَرًا مِّنْ طِيْنٍ ○

72. So when I have fashioned him and breathed into him of

٧٢-فَاِذَا سَوَّيْتُهٗ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ

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have created from clay. He (Allah) said: Then get you away from here: for surely you are accursed (rejected). And indeed My curse shall be on you till the Day of Judgment. He (Satan) said: My Lord! then give me respite till the Day they (i.e. the dead) are raised. He (Allah) said: you are, then, of the respited ones, till the Day of the time appointed. He (Satan) said: Then, by Your Honour! 1 will seduce them all, except Your Servants among them, the sincere ones. He (Allah) said: Then, this is the Truth, and only the Truth I speak – that I will indeed fill Hell with you and those of them who follow you, all together.

In verses 86 to 88 there is a warning for the non-believers. In these verses it is said: say (O Prophet to the people): No reward do I ask of you for this, nor am I of the pretenders. It is nothing but an admonition to the worlds. You shall surely come to know the truth of it (all) after a while.

2. That man was created from the clay is also referred to in the Bible in which it is said, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of Life; and man became a living soul" (Genesis, 2:7) (Maajid, Vol. II, Part XXII, Note 438).

My Spirit, then (all of you) fall down in obeisance to him.

فَقَعُوْا لَهٗ سٰجِدِيْنَ ○

73. So the angels prostrated themselves, all of them together;

٧٣- فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ ۙ

74. Not so Iblees: he was proud, and became of the infidels.

٧٤- اِلَّآ اِبْلِيْسَ ؕ اِسْتَكْبَرَ وَكَانَ
مِنَ الْكٰفِرِيْنَ ○

75. He (Allah) said: O Iblees! what prevents you from prostrating yourself to him whom I have created with My Hands?[3] Are you proud, or are you of the exalted ones?

٧٥- قَالَ يٰٓاِبْلِيْسُ مَا مَنَعَكَ
اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ؕ
اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعَالِيْنَ ○

76. He (Satan) said: I am better than he: You have created me from fire, and him You have created from clay.

٧٦- قَالَ اَنَا خَيْرٌ مِّنْهُ ؕ خَلَقْتَنِيْ
مِنْ نَّارٍ وَّخَلَقْتَهٗ مِنْ طِيْنٍ ○

77. He (Allah) said: Then get you away from here: for surely you are accursed (rejected) –

٧٧- قَالَ فَاخْرُجْ مِنْهَا
فَاِنَّكَ رَجِيْمٌ ۖ ○

78. And indeed My curse shall be on you till the Day of Judgment.

٧٨- وَّاِنَّ عَلَيْكَ لَعْنَتِيْٓ
اِلٰى يَوْمِ الدِّيْنِ ○

79. He (Satan) said; My Lord! then give me respite till the Day they (i.e. the dead) are raised.

٧٩- قَالَ رَبِّ فَاَنْظِرْنِيْٓ
اِلٰى يَوْمِ يُبْعَثُوْنَ ○

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3. The words "with My Hands i.e., by My power and creative skill" in verse 75 are clearly indicative of Allah's Wrath on Satan's refusal to prostrate before Adam. "Man, as typified by Adam, is in himself nothing but frail clay. But as fashioned by God's creative power into something with God's spirit breathed into him, his dignity is raised above that of the highest creatures" (Yusuf Ali, *ibid.,* Note 4229).

80. He (Allah) said: you are, then, of the respited ones,[4]

٨٠- قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ۙ

81. Till the Day of the time appointed.[5]

٨١- إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ ○

82. He (Satan) said: Then, by Your Honour! I will seduce them all,

٨٢- قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ۙ

83. Except Your Servants among them, the sincere ones.[6]

٨٣- إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ○

84. He (Allah) said: Then, this is the Truth, and only the Truth I speak –

٨٤- قَالَ فَالْحَقُّ ۖ وَالْحَقَّ أَقُولُ ۝

85. That I will indeed fill Hell with you and those of them who follow you, all together.

٨٥- لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ
وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ○

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4. The incident about refusal of Satan to prostrate before Adam, resulting in his condemnation, and the grant of respite to him, has been mentioned by the Holy Qur'an at different places in different styles relevant to the occasion, as for example, in verses 34 to 36 of Chapter 2 (*Baqarah*); verses 11 to 22 of Chapter 7 (*A'araaf);* verses 28 to 43 of Chapter 15 (*Hijr*); verses 61 to 65 of Chapter 17 (*Bani Israil*); verse 53 of Chapter 18 (*Kahf);* and verses 116 to 120 of Chapter 20 (*Taa Haa*), which we have already discussed in detail, and which, by implication, also touch upon the present verses.

5. As regards the respite granted to Satan, as it is clear from verse 81, it is "Till the Day of the time appointed", which shows that it is not an indefinite respite. "It is for a period definitely limited, while this our probation lasts in this world. It is part of the test as to how we use our limited free-will. After that, our whole existence will be on a different plane. The good will have been sorted out, the chain of consequences of the present world will be broken, and "a new Creation" will have taken the place of the present World" (Yusuf Ali, *ibid.,* 4233).

6. The oath of vengeance taken by Satan, as referred to in verse 82, according to Abdullah Yusuf Ali, "is a fresh point introduced in this passage, because here we are dealing with Power – the Power of Good contrasted with Evil, – the spiritual Power of God as contrasted with the Power that we see in our earthly affairs. Satan acknowledges that even his power, such as it is, has no reality except in so far as it is permitted to operate by God in God's wise and universal Plan, and that it cannot harm the true and sincere worshippers of God" (Yusuf Ali, *ibid.,* 4234).

86. Say (O Prophet to the people): No reward do I ask of you for this, nor am I of the pretenders.[7]

٨٦-قُلْ مَآ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ وَّمَآ اَنَا مِنَ الْمُتَكَلِّفِيْنَ ○

87. It is nothing but an admonition to the worlds:

٨٧-اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ○

88. You shall surely come to know the truth of it (all) after a while.[8]

٨٨-وَلَتَعْلَمُنَّ نَبَاَهٗ بَعْدَ حِيْنٍ ○ ع

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7. The word *Mutakallefeen* (pretenders), used in verse 86, is the plural of *Mutakallif* which means "a man who pretends to know things that are not true or declares as such things that do not exist, one who takes upon himself the task to which he is not equal. The Prophets of Allah are not people of that kind" (see Yusuf Ali, Vol. II, Notes 4238-4239).

8. As regards the forecast referred to in verse 88, it is a matter of history that, within a few years, the opponents of the Holy Prophet, in spite of having all resources of the world and help of large number of the tribes of Arabia, including the Jews and the Christians, suffered humiliating defeat, and Islam prevailed and flourished all over Arabia, which many of the non-believing Quraish of Mecca, themselves saw with their own eyes.

CHAPTER 39

AZ-ZUMAR

(The Crowds)

Chapter 39 consists of 8 Sections, 75 verses, 1172 words, and 4908 letters.[1]

Name

The name of this Chapter has been taken from the word *Zumar* appearing in verses 71 and 73 of it.

Revelation

This Chapter is Mecci and was revealed by the end of the middle period of the Holy Prophet's mission in Mecca, shortly before the migration of a group of the believers to Abyssinia; Some commentators think verses 53 and 54 were revealed at Medinah (Pickthall).

According to the generally accepted chronological order, this Chapter is placed at Serial No. 59.[2]

Subject Matter

According to Abdullah Yusuf Ali, this is the last of the series of six *Surahs* beginning with *Surah* 34 (*Saba*), which deals with the mysteries of the spiritual world, as leading up to the *Ma'aad,* or the Hereafter. Its subject matter is how Creation in its great variety is yet sorted out in Groups or Classes, all governed by one Plan, and created and sustained by One God, Who will separate Good from Evil at the Last Day (Yusuf Ali, Vol. II, p. 1235).

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1. Naimuddin, Chapter 39, Note 1; Ziaul Quran, Vol. IV, p. 255.
2. Index-cum-Concordance for the Holy Qur'an by Kherie, *ibid.*

This Chapter begins with the statement that Allah, the Mighty, the Wise has revealed this Book (i.e. Qur'an) to decide between *Tawheed* (Unity of Allah) and *Shirk* (Polytheism). It exhorts people to worship Allah, the Absolute Lord of the worlds because to Him alone lies the obeisance of mankind. The very first verse of this Chapter reveals the Authority and Power of Allah in sending down this Book (i.e. the Holy Qur'an). It (in verse 1) shows that Allah is All Powerful and can carry out His Will in spite of all opposition, and that He is full of Knowledge and Wisdom. To associate partners or offspring with Him is blasphemy of the most degenerate order, and shall not brook any consideration on the Day of Judgment except that it be requited according to its measure. This Chapter rejects from the very beginning the plea of the polytheists that they worship other deities, besides Allah, in order to seek nearness to Him!

This Chapter has a special force in its address to the mankind (though the initial and more particular addressees were the obstinate non-believers of Mecca) to observe manifestations of Allah in the world (and beyond) as evidence of His Power and Authority, and reflect upon their own tiny and imbecile existence in the Scheme of Creation. At the same time the fallible nature of man and his proneness towards laxity and oft-recurring disregard of moral scruples have all been given due commiserative consideration in order that the fallen man may not relapse into utter despair. There is also the good tidings of forgiveness of all sins by the Most Merciful Allah, provided the erring man turns to Him in sincere repentance (verse 53). In addition to re-statement of Divine Justice (the Reward for the Good deeds, and Punishment for the wrongdoings) this Chapter proclaims the Authenticity and Authority of the Holy Qur'an as the Revealed Book to answer and quieten down those who express, time and again, their doubts in regard to the genuineness of the Holy Book of Revelations.

CHAPTER 39

AZ-ZUMAR
(The Crowds)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. The revelation of this Book is from Allah, the Mighty, the Wise.[2]

١- تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ
الْعَزِيْزِ الْحَكِيْمِ ○

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1. The previous Section, and with it the previous Chapter, concluded with the statement that Qur'an is a Reminder to the world, and that certainly you will come to know about it after a while. In continuation of it, the present Chapter, and also Section 1 of it, starts with a declaration that Qur'an has been revealed to the Holy Prophet with Truth, and it calls upon him to worship Allah being sincere to Him in devotion. Then there is condemnation of the non-believers' concept of associating partners and offsprings to Allah. There is also reference to the favours of Allah in the creation of man and the natural phenomena round the world. There is condemnation of ingratitude, and appreciation of thankfulness to the favours of Allah.

Section 1 consists of 9 verses i.e. verses 1 to 9. Verses 1 and 2 speak of the revelation of Qur'an and exclusive worship of Allah. In these verses it is said: The revelation of this Book is from Allah, the Mighty, the Wise. Verily We have revealed the Book to you O Muhammad! (ﷺ) with Truth: so worship Allah, being sincere to Him in devotion.

Verses 3 and 4 condemn associating partners and sons to Allah. In these verses it is said: Behold! For Allah alone is (all) sincere devotion, and those who take protectors, besides Him (saying): we worship them not except with a view that they bring us nearer to Allah! truly Allah will judge between them in what they differ. Surely Allah guides not him who is a liar, ungrateful. Had Allah willed to take a son (to Himself), He could have chosen whom He pleased from among that which He has created. Glory be to Him! He is Allah – the One, the Subduer.

Contd....

2. Verily We have revealed to you (O Prophet!) the Book with Truth; So worship Allah, being sincere to Him in devotion.[3]

٢-إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ
فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ۝

Verses 5 and 6 speak of the favours of Allah on mankind. In these verses it is said: He has created the heavens and the earth with Truth: He makes the night overlap the day and makes the day overlap the night; and he has subjected the sun and the moon (to His Laws) – each one follows a course till an appointed time. Is not He (then) the Mighty, the Forgiver? He created you from a single being, and then made from him his spouse, and He sent down for you eight (species) of cattle in pairs: He makes you (in proportionate form) in the wombs of your mothers – a creation after creation, in a three-fold darkness. Such is Allah, your Lord, His is the dominion (of the heavens and the earth): There is no god but He. How are you then turned away?

Verse 7 condemns disbelief. In this verse it is said: If you disbelieve, then surely Allah is above want of you! And He likes not ingratitude from His servants; and if you are grateful, He will be pleased with you. And no bearer of burdens shall bear the burden of another. Then, to your Lord is your return, then He will tell you the truth of all that you did. Surely He is the Knower of that which is in the hearts.

Verse 8 refers to unstable pattern of human nature. In this verse it is said: And when distress afflicts man, he calls unto his Lord, turning to Him in repentance; then when He bestows upon him a favour from Himself, he (i.e. man) forgets that for which he had called unto Him a while ago, and sets up rivals to Allah, thereby misleading others from His Path. Tell him: Enjoy yourself in your blasphemy for a short while. Surely you are of the inmates of the Fire.

In verse 9 there is appreciation of devout Servants of Allah calling them as persons of knowledge and distinguishing them with non-believers or men devoid of knowledge. In this verse it is said: Is he who worships devoutly, during hours of the night, prostrating himself and standing, takes heed of the Hereafter, and hopes for the mercy of his Lord (to be dealt with like a disbeliever)? Say: Are those who know and those who do not know equal? (It is) only men of understanding who receive admonition.

2. This is to rebut the allegations of the non-believers that Qur'an was prepared by the Holy Prophet himself. In this verse it is clearly said that this is a revelation from Allah, meaning thereby that this is not at all made up by the Holy Prophet.

Further, as explained by Abdullah Yusuf Ali, "In connection with revelation (of Qur'an) two qualities of Allah are mentioned: (1) that He is All Powerful (*Azeez*) and can carry out His will in spite of all opposition; (2) that He is Full of Knowledge and Wisdom (*Hakeem*). The first answers those who question how God can send revelation to man, and the second explains that true wisdom consists in carrying out God's will as revealed to us" (Yusuf Ali, Vol. II, Note 4242).

Thus in this there is an implied warning to the non-believers that they cannot check the propagation and domination of the Message of Qur'an in any manner whatsoever; and there is also an implied admonition that the wise and prudent among the people cannot and should not turn away from this Book (Tafheemul Quran, Vol. IV, Chapter 39, Note 1, Tadabbure Quran, Vol. V, p. 562).

3. In this verse, three words, viz., *Fa'bud* (Worship), *Mukhlisan* (Sincere Devotion), and *Deen* (Path of Allah) are of singular importance. Their meaning and usage in the Qur'anic context have been numerous and explicit to need any repetition. To express in few words, it may

3. Behold! For Allah alone is (all) sincere devotion,[4] and those who take protectors, besides Him, (saying): We worship them not except with a view that they bring us nearer to Allah, truly Allah will judge between them in what they differ. Surely Allah guides not him who is a liar, ungrateful.

٣-أَلَا لِلّٰهِ الدِّيْنُ الْخَالِصُ ؕ
وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ ۘ
مَا نَعْبُدُهُمْ اِلَّا لِيُقَرِّبُوْنَآ اِلَى اللّٰهِ زُلْفٰى ؕ
اِنَّ اللّٰهَ يَحْكُمُ بَيْنَهُمْ
فِيْ مَا هُمْ فِيْهِ يَخْتَلِفُوْنَ ؕ اِنَّ اللّٰهَ
لَا يَهْدِيْ مَنْ هُوَ كٰذِبٌ كَفَّارٌ ○

4. Had Allah willed to take a son (to Himself), He could have chosen whom He pleased from among that which He has created. Glory be to Him! He is Allah – the One, the Subduer.

٤-لَوْ اَرَادَ اللّٰهُ
اَنْ يَّتَّخِذَ وَلَدًا
لَّاصْطَفٰى مِمَّا يَخْلُقُ مَا يَشَآءُ ۙ سُبْحٰنَهٗ ؕ
هُوَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ○

5. He has created the heavens and the earth with Truth: He makes the night overlap the day and makes the day overlap the night; and He has subjected the sun and the moon (to His Laws) – each one follows a course till an appointed time. Is not He (then) the Mighty, the Forgiver?

٥-خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ۚ
يُكَوِّرُ الَّيْلَ عَلَى النَّهَارِ
وَيُكَوِّرُ النَّهَارَ عَلَى الَّيْلِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ؕ
كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ؕ
اَلَا هُوَ الْعَزِيْزُ الْغَفَّارُ ○

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be stated that the purpose of Qur'an is that a believing servant should worship Allah alone with devotion, with sincerity and willingness of the heart and soul, and he should submit only to the Commands of Allah and His Worthy Prophet.

4. In this connection we may refer to Tradition of the Holy Prophet, noted by Ibne Marduiyah, from Yazidur Raqashi, according to which when somebody enquired from the Holy Prophet whether he would get reward for spending the wealth with the personal desire of gaining fame, the Holy Prophet said: 'No'. Then he enquired whether he will get any reward if there is intention of submission to Allah as well as gaining the fame of this world, the Holy Prophet said, 'Allah does not accept any deed unless it is exclusively devoted to Him'. Then the Holy Prophet recited this verse (see Tafheemul Quran, *ibid.,* 4; and Ziaul Quran, Vol. IV, Chapter 39, Note 4).

6. He created you from a single being, and then made from him his spouse, and He sent down for you eight (species) of the cattle in pairs:[5] He makes you (in proportionate form) in the wombs of your mothers – a creation after a creation, in a three-fold darkness. Such is Allah, your Lord, His is the dominion (of the heaven and the earth): there is no god but He. How are you then turned away?

٦- خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ
ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَ
اَنْزَلَ لَكُمْ مِّنَ الْاَنْعَامِ ثَمٰنِيَةَ اَزْوَاجٍ ؕ
يَخْلُقُكُمْ فِيْ بُطُوْنِ اُمَّهٰتِكُمْ
خَلْقًا مِّنْۢ بَعْدِ خَلْقٍ فِيْ ظُلُمٰتٍ ثَلٰثٍ ؕ
ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ؕ
لَاۤ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُصْرَفُوْنَ ○

7. If you disbelieve, then surely Allah is above want of you:[6] and He likes not ingratitude from His Servants; and if you are grateful, He will be pleased with you. And no bearer of burdens shall bear the burden of another. Then to your Lord is your return, then will He tell you the truth of all that you did. Surely He is the Knower of that which is in the hearts.

٧- اِنْ تَكْفُرُوْا فَاِنَّ اللّٰهَ غَنِيٌّ عَنْكُمْ ۖ
وَلَا يَرْضٰى لِعِبَادِهِ الْكُفْرَ ۚ
وَاِنْ تَشْكُرُوْا يَرْضَهُ لَكُمْ ؕ
وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ
ثُمَّ اِلٰى رَبِّكُمْ مَّرْجِعُكُمْ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ؕ
اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ○

8. And when distress afflicts man, he calls unto his Lord, turning to Him in repentance;

٨- وَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَا رَبَّهٗ
مُنِيْبًا اِلَيْهِ ثُمَّ اِذَا خَوَّلَهٗ نِعْمَةً مِّنْهُ

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5. It may be noted that, in verse 6 Qur'an refers to the creation of eight kinds of cattles in pairs, whereas in verses 143 and 144 of Chapter 6 (*An'aam*), four kinds of cattles are mentioned in pairs in connection with certain Arab superstitions which are there condemned. Here the same four kinds are mentioned as representative of domesticated cattle given by God as useful to man. These are sheep, goats, camels, and oxen. In Arab idiom the horse is not included among cattle. For the wisdom and goodness of God in granting man dominion over cattle, see verses 71 to 73 of Chapter 36 (*Yaa Seen*) (Yusuf Ali, Vol. II, Note 4250).

6. In this connection we may also note a Tradition of the Holy Prophet, as reported by Muslim, according to which Allah the Almighty says: O My Servants! If all of you, the previous as well as the present ones, men as well as Jinns, become transgressors, there will occur no loss in My Kingdom (Tafheemul Quran, *ibid.*, 19; Ma'ariful Quran, Vol. VII, p. 542, with reference to Ibne Kaseer).

then when He bestows upon him a favour from Himself, he (i.e. man) forgets that for which he had called unto Him a while ago, and sets up rivals to Allah, thereby misleading others from His Path.[7] Tell him: Enjoy yourself in your blasphemy for a short while. Surely you are of the inmates of the Fire:

نَسِيَ مَا كَانَ يَدْعُوٓا إِلَيْهِ مِن قَبْلُ
وَجَعَلَ لِلَّهِ أَندَادًا
لِّيُضِلَّ عَن سَبِيلِهِ ۗ
قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ
إِنَّكَ مِنْ أَصْحَابِ النَّارِ ۝

9. Is he who worships devoutly, during hours of the night, prostrating himself and standing, takes heed of the Hereafter, and hopes for the mercy of his Lord (to be dealt with like a disbeliever)? Say: Are those who know and those who do not know equal? (It is) only men of understanding who receive admonition.[8]

٩- أَمَّنْ هُوَ قَانِتٌ ءَانَآءَ ٱلَّيْلِ
سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ
وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ
قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ
وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ
إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ۝ ع

SECTION 2[1]

10. Say: O My Servants who believe! Fear your Lord: for

١٠- قُلْ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ رَبَّكُمْ ۗ

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7. As Abdullah Yusuf Ali puts it, "Trouble and adversity often bring a man to his bearings. But if he is not firm and constant, he forgets the lessons which life is meant to teach him. As soon as he gets a little prosperity, he forgets that it is from God, and attributes it to something which may only be a secondary cause, i.e. his own efforts or the Power of Nature, or something which he has invented and made into a god, i.e. idols or fate. God is the Ultimate Cause of all things. To set up rivals to Him in this way is not only wrong and degrading to the false worshipper himself, but misleads countless ignorant people, who may not be able to make allowances for the figures of speech or the symbolism by which subtler minds can explain away falsehoods" (Vol. II, Note 4256).

8. The righteous servants of Allah have been referred to as *Ulil Albaab,* or men of understanding, which shows that they are those who know the real value of the life, and its demand of being grateful to Allah the Almighty, the Greatest Bestower of Favour.

1. In the concluding verses of the previous Section Qur'an spoke of those who turn to Allah only when distress afflicts them and also of those who are steadfast in their Faith in all circumstances. In continuation of it, Section 2 starts with the promise of good reward for those

those who do good[2] in this world is good, and Allah's earth is spacious.[3] Verily those who patiently persevere will be paid their reward in full without measure.[4]

لِلَّذِينَ أَحْسَنُوا فِي هَٰذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ اللَّهِ وَاسِعَةٌ ۗ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ۝

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who patiently adhere to their Faith in case of sufferings, and it calls to the believers to remain firm in their Faith. There is also implied permission to migrate to some other place if life becomes impossible for them in their homeland. Then there is warning of punishment for the non-believers and the wrongdoers.

Section 2 consists of 12 verses i.e. verses 10 to 21. Verse 10 gives the good news of reward for those who adhere to the Straight Path in spite of sufferings. In this verse Allah the Almighty calls the believers as His Servant and commands the Holy Prophet (to) say (unto them). In this verse it is said: Say: O My Servants who believe; Fear your Lord: For those who do good in this world is good, and Allah's earth is spacious. Verily those who patiently persevere will be paid their reward in full with unlimited measure.

Verses 11 to 14 call upon the believers to remain firm in their faith and obedience to Allah and His Prophet. In these verses it is said: Say: Verily I am commanded to worship Allah, with sincere devotion; and I am commanded to be the foremost of those who bow to Allah in Islam. Say: Verily I fear, if I disobeyed my Lord, the punishment of a Mighty Day. Say: I worship Allah, being sincere to Him in my devotion.

In verses 15 and 16 there is warning of punishment to the non-believers. In these verses it is said: Serve (worship), then, what you will, beside Him. Say, truly those will be in loss who put in loss, their own souls and their kith and kin, on the Day of Judgment. Ah! that indeed is the manifest loss! For them, there shall be above them the layers of Fire, and the layers (of Fire) below them. With that Allah makes His Servants to fear: So fear Me, O My servants!

In verses 17 and 18 there is good news of reward for the believers. In these verses it is said: And those who eschew the Evil, lest they may worship it, and turn to Allah (in submission), for them is good news. So give good news to My servants, those who listen to the Word (of Truth), and (then) follow the best of it, such are they whom Allah has guided and such are the men of understanding.

Verse 19 speaks of the wrongdoers. In this verse it is said: Is he, then, on whom is justified the decree of punishment (to be helped)? Will you rescue him who is in the Fire?

Verses 20 and 21 again speak of the reward of the believers in contrast to those eternally condemned. In these verses it is said: But those who fear their Lord, for them are lofty chambers with lofty chambers above them, built, beneath which flow rivers: (this is) the Promise of Allah: Never does Allah fail in (His) Promise. Do you not see that Allah sends down water (rain) from the sky and causes it to flow through the springs in the earth? Then He produces therewith herbage of various colours, then it withers, so that you see it becoming yellow, then He makes it dry up and crumble away as chaff. Truly, in this, there is an admonition for men of understanding.

2. In this there was a word of comfort for the believers, who were suffering great hardships on account of opposition and persecution by the non-believers of Mecca, and for whom life had actually become impossible in their native abode.

Contd....

11. Say: Verily I am commanded to worship Allah, with sincere devotion:

١١-قُلْ إِنِّيٓ أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ
مُخْلِصًا لَّهُ الدِّينَ ۝

12. And I am commanded to be the foremost of those who bow to Allah in Islam.

١٢-وَأُمِرْتُ
لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ۝

13. Say: Verily I fear, if I disobeyed my Lord, the punishment of a Mighty Day.

١٣-قُلْ إِنِّيٓ أَخَافُ إِنْ عَصَيْتُ رَبِّي
عَذَابَ يَوْمٍ عَظِيمٍ ۝

14. Say: I worship Allah, being sincere to Him in my devotion:[5]

١٤-قُلِ اللَّهَ أَعْبُدُ مُخْلِصًا لَّهُ دِينِي ۝

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3. Meaning thereby that if their life becomes impossible in the land of infidels, who constantly harass and persecute the believers, then they should leave that land and migrate to a place where they can easily follow their religion. And the word 'spacious' specifically indicates that Allah the Almighty will provide them with all necessities of life wherever they will go for the sake of their Faith and personal safety.

It is said that this verse was revealed particularly in favour of Hazrat Ja'far bin Abi Talib and other Companions of the Holy Prophet who were the first to migrate from Mecca to Abyssinia in compliance with this particular verse (Naimuddin, Chapter 39, Note 36).

It may be noted that a similar statement was also made by Allah the Almighty in verse 56 of Chapter 29 (*Ankabut*) saying, "O My servants who believe! Surely My earth is spacious, so serve Me only".

4. In a Tradition of the Holy Prophet, as reported by Qatadah, with reference to Hazrat Anas, it is said that on the Day of Judgment, charity, prayer, *Hajj,* and other righteous deeds, will be rewarded without measure. According to Imam Maalik, the word *Saabireen,* or steadfast, appearing in this verse, includes all those who bear the hardships with patience and fortitude. They are also those who restrain their passions and remain away from evils (see Ma'riful Quran, Vol. VII, pp. 543-544). Hazrat Ali has also said that on the Day of Judgment every righteous deed will be rewarded with measure, but *Sabr,* or patience and perseverance, will be rewarded without measure, and on that Day people will desire that they should have also suffered in this world and observed patience (Naimuddin, *ibid.,* 37). A similar Tradition of the Holy Prophet has also been noted by Qurtabi, on the authority of Hazrat Imam Hussain (Ziaul Quran, Vol. IV, Chapter 39, Note 24).

5. In verse 14, the command for the sincere devotion (verse 11) is reiterated to emphasise its obligatory nature in the Divine-Mankind relation. Thus there is an implied point blank refusal to submit to the misleading desires of the non-believers, even if they oppose their utmost, and take any recourse to persecute or cause harm to the believers, because, as against the harm which the non-believers, can cause to the righteous servants of Allah in this world, the punishment for disobedience to the Commands of Allah will be much more severe and painful (verse 13).

15. Serve (worship), then, what you will,[6] besides Him. Say, truly those will be in loss who put in loss their own souls and their kith and kin, on the Day of Judgment. Ah! that indeed is the manifest loss!

١٥- فَاعْبُدُوا مَا شِئْتُمْ مِّن دُونِهِ ۗ قُلْ
إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ
وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ
أَلَا ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ○

16. For them, there shall be above them the layers of Fire, and the layers (of Fire) below them. With this Allah makes His Servants to fear: so fear Me, O My Servants!

١٦- لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ
وَمِن تَحْتِهِمْ ظُلَلٌ ۚ
ذَٰلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ ۚ
يَا عِبَادِ فَاتَّقُونِ ○

17. And those who eschew Evil,[7] lest they may worship it, and turn to Allah (in submission), for them is good news. So give good news to My Servants,

١٧- وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَن يَعْبُدُوهَا
وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ ۚ
فَبَشِّرْ عِبَادِ ○

18. Those who listen to the Word (of Truth), and (then) follow the best of it.[8] Such are they whom Allah has guided, and such are the men of understanding.

١٨- الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ
فَيَتَّبِعُونَ أَحْسَنَهُ ۚ
أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ
وَأُولَٰئِكَ هُمْ أُولُو الْأَلْبَابِ ○

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6. As interpreted by Abdullah Yusuf Ali, the words "worship what you will", addressed to the non-believers, do not constitute a command or permission but a reproach and a warning. The address of the man of God may be paraphrased thus: "Whatever happens I will follow the Command of God. He has revealed Himself and I know that He is One, Supreme over all creatures. Him alone will I serve. Is there any so ignorant as to seek anyone else? Let him do so and see the result. The loss will be his own. For he falls from Grace into Evil" (Vol. II, Note 4264).

7. The word *Taaghoot* (the Evil or False), in verse 17, is derived from *Tughyan,* which signifies extreme type of rebellion. The false deity has been referred to by the Holy Qur'an as *Taaghoot* because, while worship of false deities is rebellion, getting oneself to be worshipped is extreme type of rebellion against Allah the Almighty (Tafheemul Quran, Vol. IV, Chapter 39, Note 35).

8. As regards the word *Qaul* (the Word), appearing in verse 18, as Abdullah Yusuf Ali puts it, the Commentators construe this clause in two alternative ways! (1) If 'word' be taken

19. Is he, then, on whom is justified the decree of punishment (to be helped)? Will you rescue him who is in the Fire?

١٩- أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ ۚ
أَفَأَنْتَ تُنْقِذُ
مَنْ فِي النَّارِ ۝

20. But those who fear their Lord, for them are lofty chambers with lofty chambers above them, built, beneath which flow rivers:[9] (this is) the Promise of Allah: Never does Allah fail in (His) Promise.

٢٠- لَٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ
غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ ۙ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ
وَعْدَ اللَّهِ ۖ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ ۝

21. Do you not see that Allah sends down water (rain) from the sky, and causes it to flow, through the springs, in the earth? Then He produces therewith herbage of various colours, then it withers so that you see it becoming yellow; then He makes it dry up and crumble away, as chaff. Truly, in this, is an admonition for men of understanding.

٢١- أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً
فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ
ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُّخْتَلِفًا أَلْوَانُهُ
ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا
ثُمَّ يَجْعَلُهُ حُطَامًا ۚ
إِنَّ فِي ذَٰلِكَ
لَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ۝ ع

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as any word, the clause would mean that good men listen to all that is said and choose the best of it. (2) If 'word' be taken to mean God's Word, it would mean that they should listen reverently to it, and where permissive and alternative courses are allowed for those who are not strong enough to follow the higher course, those 'endued with understanding' should prefer to attempt the higher course of conduct. For example, it is permitted (within limits) to punish those who wrong us, but the nobler course is to repel evil with good (Chapter 33, verse 96); we should try to follow the nobler course. I prefer the latter construction: it accords better with my interpretation of the last verse (Vol. II, Note 4269).

9. As against the punishment of the wrongdoers indicated by the words: "Layers of Fire above them and layers of Fire below them", as referred to in verse 16, Qur'an, in verse 20, speaks in the same tenor, of the comforts which the righteous servants of Allah will get by way of reward in the Paradise. It may be noted that details of the reward of Paradise have also been given in verse 68 of Chapter 29 (*Ankaboot*), and verse 37 of Chapter 34 (*Saba*).

SECTION 3[1]

22. Is he then whose heart Allah has opened for Islam, so that he has received enlightenment from his Lord (like the hard-hearted)? Then woe to those whose hearts are hardened against the remembrance of Allah: They are in manifest error:[2]

٢٢- أَفَمَن شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ
فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِ ۚ
فَوَيْلٌ لِّلْقَاسِيَةِ
قُلُوبُهُم مِّن ذِكْرِ اللَّهِ ۚ
أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ○

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1. In the last verse of the previous Section Qur'an drew attention of men of understanding to natural phenomena on the earth and the upper region (sky). In continuation of it, Section 3 starts with a statement that Qur'an is a guidance for everybody but benefits out of this guidance can only be drawn by those whose hearts are open and who receive enlightenment from their Lord. On the other hand those whose hearts are hardened they receive no guidance from it. There is also reference to the punishment which the previous non-believing nations had to face on account of their arrogance and rejection of the Word of Allah.

Section 3 consists of 10 verses i.e. verses 22 to 31. Verse 22 differentiates between those whose hearts are open to guidance, and those whose hearts are hardened against the remembrance of Allah. In this verse it is said: Is he then whose heart Allah has opened for Islam, so that he has received enlightenment from His Lord (like the hard-hearted)? Then woe to those whose hearts are hardened against the remembrance of Allah: They are in manifest error.

Verse 23 speaks of the Holy Qur'an itself. In this verse it is said: Allah has revealed the most beautiful Message, consistent with itself, oft-repeating (its Teaching), whereat do tremble the skins of those who fear their Lord; then their skins and their hearts do soften at the remembrance of Allah. Such is the guidance of Allah, wherewith He guides whomsoever He pleases. And whomsoever Allah leaves to stray, there is no guide for him.

Verse 24 distinguishes between the righteous and the wicked. In this verse it is said: Is then one who has to guard himself against the punishment on the Day of Judgment (and receive it) on his face (like the one guarded therefrom)? And it will be said to the wrongdoers: Taste (now) what you earned.

Verses 25 and 26 speak of those of the previous peoples who were punished on account of their infidelity and rejection of message of guidance. In these verses it is said: Those before them (also) rejected (Prophets), and so there came to them the punishment from whence they perceived not. So Allah made them taste humiliation in the life in this world. And the punishment of the Hereafter is indeed greater: if they but knew!

Verses 27 to 29 speak of the Holy Qur'an. In these verses it is said: And surely We have set forth for men, in this Qur'an, similitudes of every sort in order that they may receive admonition. A Qur'an, in Arabic, without any crookedness, that they may guard against evil. Allah sets forth a parable; there is a man on whom are (several) partners (as masters) at variance with one another, and there is another man wholly belonging to one man. Are the two equal in

Contd.....

23. Allah has revealed the most beautiful Message – a Book consistent with itself,[3] oft-repeating (its Teaching), whereat do tremble the skins of those who fear their Lord; then their skins and their hearts do soften at the remembrance of Allah.[4] Such is the guidance of Allah, wherewith He guides whomsoever He pleases. And whomsoever Allah leaves to stray, there is no guide for him.

٢٣- اَللّٰهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ كِتٰبًا
مُّتَشَابِهًا مَّثَانِيَ ۖ تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ
يَخْشَوْنَ رَبَّهُمْ ۚ ثُمَّ تَلِيْنُ جُلُوْدُهُمْ
وَقُلُوْبُهُمْ اِلٰى ذِكْرِ اللّٰهِ ۗ ذٰلِكَ هُدَى اللّٰهِ
يَهْدِيْ بِهٖ مَنْ يَّشَآءُ ۗ وَمَنْ يُّضْلِلِ اللّٰهُ
فَمَا لَهٗ مِنْ هَادٍ ۝

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comparison? Praise be to Allah! But most of men know not.

In verses 30 and 31 it is said: Surely you will die, and surely they (too) will die. Then surely, on the Day of Judgment, you will settle your disputes in the Presence of your Lord.

2. Verse 22 differentiates between those whose hearts are open to Islam and who receive enlightenment from Allah, and those whose hearts are hardened and who are condemned because they are in manifest error.

According to a Tradition, the Holy Prophet has said that when the Light of Allah enters into the heart of man it becomes expanded which enables him to understand and act upon the Commands of Allah and the sign of *Sharhe Sadr,* is its inclination to the eternal abode i.e. the Hereafter and its disinclination in respect of the temporary abode of the world and to make preparation for the Hereafter (Roohul Ma'ani, vide Ma'ariful Quran, Vol. VII, pp. 550-551; also see Naimuddin, Chapter 39, Note 55; and Ziaul Quran, Vol. IV, Chapter 39, Note 30).

On the other hand, there is the 'hardening' of the heart (*Qaasiah*) which is an extreme case of unbelief and wrongdoing. At another place the incidence of 'opening of heart' (*Sharhe Sadr*) has been contrasted with the 'straitening' or 'closing' of heart, which constricts the heart as if it were climbing to the sky (verse 125; Chapter 6 – *An'aam*).

It may be noted that such a distinction has also been made by the Bible. In the Old Testament it is said, 'Happy is the man that feareth always; but he that hardeneth his heart shall fall into mischief (Proverbs, 28:14). Similarly, in the New Testament it is said, "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (John, 12:40) (Maajid, Vol. II, Part XXIII, Note 521).

3. It may be noted that the word *Mutashaabeh* also appears in verse 7 of Chapter 3 (*Imran*), but there it carries the meaning as 'allegorical' as opposed to the word *Mohkam* (Basic or of established meaning). But here "the root meaning is; having something similar; working by analogy or allegory, or parable; having its parts consistent with each other ... the Qur'an was revealed in parts at different times. And yet its parts all conform to each other. There is no contradiction or inconsistency anywhere" (Yusuf Ali, Vol. II, Note 4276).

4. In this there is reference to the two obvious conditions which the righteous servants of Allah pass through while listening to or reciting the Holy Qur'an. As Abdullah Yusuf Ali puts it, 'the skin is the outer integument of the body. It receives the first shock from the impact of anything unusual, and it trembles and its hair stand on end under excitement. So in spiritual matters the first stimulation from God's Message is external. Those who receive Faith do it as it were with tremor and not with apathy. But the next stage is that it penetrates their outer nature

24. Is, then, one who has to guard himself against the punishment on the Day of Judgment (and receive it) on his face (like the one guarded therefrom)? And it will be said to the wrong-doers: Taste (now) what you earned:

٢٤- أَفَمَن يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ
يَوْمَ الْقِيَامَةِ ۚ وَقِيلَ لِلظَّالِمِينَ
ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ ○

25. Those before them (also) rejected (Prophets), so there came to them the punishment from whence they perceived not.

٢٥- كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ
فَأَتَاهُمُ الْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُونَ ○

26. So Allah made them taste humiliation in the life in this world. And the punishment of the Hereafter is indeed greater if they but know!

٢٦- فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ
فِي الْحَيَاةِ الدُّنْيَا ۖ
وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ ۖ لَوْ كَانُوا يَعْلَمُونَ ○ ركوع ١٥

27. And surely We have set forth for men, in this Qur'an, similitudes of every sort in order that they may receive admonition.[5]

٢٧ وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ
مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ۝

28. A Qur'an, in Arabic, without any crookedness, that they may guard against evil.

٢٨- قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ
لَّعَلَّهُمْ يَتَّقُونَ ○

29. Allah sets forth a parable: there is a man on whom are (several) partners (as masters) at variance with one another, and there is another man wholly belonging to one man. Are the

٢٩- ضَرَبَ اللَّهُ مَثَلًا
رَّجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ
وَرَجُلًا سَلَمًا لِّرَجُلٍ ۚ

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and goes right into their hearts. Their whole nature is 'softened' to receive the beneficent Message, and it transforms them through and through' (Vol. II. Note 4278).

5. In fact "men can only understand high spiritual truths by parables and similitudes and these are given abundantly in the Qur'an. The object is, not merely to tell stories, but to teach lessons of spiritual wisdom" (Yusuf Ali, Vol. II, Note 4284).

two equal in comparison? Praise be to Allah![6] But most of men know not.[7]

هَلْ يَسْتَوِيٰنِ مَثَلًا ۭ اَلْحَمْدُ لِلّٰهِ ۚ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ○

30. Surely you will die, and surely they (too) will die.

۳۰- اِنَّكَ مَيِّتٌ وَّاِنَّهُمْ مَّيِّتُوْنَ ۝

31. Then surely, on the Day of Judgment, you will settle your disputes in the Presence of your Lord.

۳۱- ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُوْنَ ۝

PART XXIV – (*FAMAN AZLAMO*)

SECTION 4[1]

32. Who is then greater wrongdoer than he who utters a lie against Allah, and rejects the Truth when it comes to him?[2] Is there not in Hell an abode for the disbelievers?[3]

۳۲- فَمَنْ اَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللّٰهِ وَكَذَّبَ بِالصِّدْقِ اِذْ جَاۗءَهٗ ۭ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْكٰفِرِيْنَ ○

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6. The significance of the word *Al-Hamd* (Praise of Allah), in this verse, as noted by Abul A'ala Maududi, is that the earlier statement in the form of a parable is made in the form of Question put to the non-believers, and since the answer to it was most obvious, the non-believers could not say in answer to it that the man who is under many masters, and the man who has one master only, are equal, which means that they also realise the difference and appreciate the benefit of remaining under one master, and, therefore, this is the occasion to give thanks to Allah (see Tafheemul Quran, Vol. IV, Chapter 39, Note 49).

7. It may be noted that the Truth referred to in verse 29 is also admitted by the Bible In the Old Testament it is said, 'No man can serve two masters; for either he will hate the one and love the other; or else he will hold on to the one, and despise the other. Ye cannot serve God and mammon' (Mathew, 6:24; also Luke, 16:13).

1. After explaining the distinction between *Tawheed* and *Shirk,* by a simple parable, the previous Section concluded with the statement that all have to die and ultimately the matter will be decided by Allah the Almighty on the Day of Judgment. In continuation of it, Section 4 starts with the statement that even in this world, on the basis of reason, one can very well understand as to who is greater wrongdoer than the one who utters a lie against Allah and rejects the Truth when it comes to him. Then there is appreciation of the Truth and those who confirm it, and that guidance is only from Allah. There is also the assertion that Allah has Absolute Power over harm as well as mercy, and then again there is a sort of final word that everybody may do whatever he likes but soon he will come to know as to who makes himself liable to punishment and that everybody is responsible for his own deeds.

Contd.....

33. And he who brings the Truth, and (he who) confirms it – these are they who are righteous.

٣٣- وَالَّذِي جَآءَ بِالصِّدْقِ وَصَدَّقَ بِهِۦٓ
أُولَٰٓئِكَ هُمُ الْمُتَّقُونَ ○

34. For them will be all that they desire in the presence of their Lord: that is the reward of those who do good.[4]

٣٤- لَهُم مَّا يَشَآءُونَ
عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَآءُ الْمُحْسِنِينَ ○

Section 4 consists of 10 verses, i.e. verses 32 to 41. Verse 32 condemns utterance of a lie against Allah and rejection of the Truth. In this verse it is said: So, Who is then greater wrongdoer than he who utters a lie against Allah, and rejects the Truth when it comes to him? Is there not in Hell an abode for the disbelievers?

Verses 33 to 35 appreciate the Truth and its confirmation by the people. In these verses it is said: And he who brings the Truth, and (he who) confirms it – these are they who are righteous. For them will be all that they desire in the presence of their Lord; that is the reward of those who do good; so that Allah will expiate from them the worst of what they did and give them their reward for the best of what they used to do.

According to verses 36 and 37 guidance is from Allah only. In these verses it is said: Is not Allah enough for His servants? But they try to frighten you (O Prophet)! with those (i.e. false gods) besides Him: And whomsoever Allah leaves to stray, there is no guide for him. And whomsoever Allah guides, there is none that can lead him astray. Is not Allah Mighty, the Lord of Retribution?

Verses 38 to 40 assert that Allah as the Creator of the heavens and the earth has absolute Authority and Power to accomplish His Will in respect of inflicting harm or bestowing mercy to whomsoever He pleases. In these verses it is said: And were you to ask them: Who has created the heavens and the earth? they would surely say: Allah. Say: Do you see then that those whom you invoke besides Allah can they, if Allah desires to afflict me with harm remove His harm? Or, if He desires to show me mercy, can they withhold His mercy? Say: Allah is enough for me! In Him trust those who put their trust. Say: O my people! Do whatever you can: I will do (my part); But soon will you come to know – who it is to whom comes a punishment humiliating him, and on whom descends a lasting punishment.

In verse 41 it is said: Surely We have revealed to you the Book with Truth for mankind. He, then, that receives guidance benefits his own soul, and he that strays, injures his own soul; and you are not over them a protector.

2. In fact there can be nothing greater wrongdoing than adopting and uttering falsehood against one's own Creator, in spite of receiving proper admonition through His Prophets. In Christian theology also this is condemned. In the New Testament it is said, 'And whosoever speaketh a word against the son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come' (Mathew, 12:32).

3. The question, "Is there not in Hell an abode for the disbelievers?" clearly shows that such persons are bound to suffer the punishment of Hell.

4. The words 'in the presence of their Lord', in verse 34, indicate that right from the moment of death upto the time when the righteous servants of Allah will be made to enter the Paradise on the Day of Judgment, they will remain safe from the hardships and sufferings. The

35. So that Allah will expiate from them the worst of what they did, and give them their reward for the best of what they used to do.[5]

٣٥-لِيُكَفِّرَ اللّٰهُ عَنْهُمْ اَسْوَاَ الَّذِىْ عَمِلُوْا
وَيَجْزِيَهُمْ اَجْرَهُمْ بِاَحْسَنِ الَّذِىْ
كَانُوْا يَعْمَلُوْنَ ○

36. Is not Allah enough for His Servant?[6] But they try to frighten you with those (i.e. false gods), besides Him: and whomsoever Allah leaves to stray, there is no guide for him.

٣٦-اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ ؕ
وَيُخَوِّفُوْنَكَ بِالَّذِيْنَ مِنْ دُوْنِهٖ ؕ
وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ۝

37. And whomsoever Allah guides, there is none that can lead him astray. Is not Allah Mighty, the Lord of Retribution?

٣٧-وَمَنْ يَّهْدِ اللّٰهُ
فَمَا لَهٗ مِنْ مُّضِلٍّ ؕ
اَلَيْسَ اللّٰهُ بِعَزِيْزٍ ذِى انْتِقَامٍ ○

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period between the moment of death and the Day of Judgment is known as *Barzakh;* and while for a non-believer there is suffering even in this period, for the righteous servants of Allah there is comfort throughout and after the Day of Judgment they will for ever dwell in the Paradise. In terms of verse 33 "this is true of the Prophets, and all men of God and all righteous persons. Anyone who preaches the Truth and brings home God's Signs to men, is performing the duty of a right and noble life. In this he confirms the teaching of all previous men of God. Anyone who supports and confirms such a teacher is also doing his duty and on the right way" (Yusuf Ali, Vol. II, Note 4293). The reward of those noble souls is assured in verse 34.

5. Thus the reward will be twofold, viz, expiation for the misdeeds and reward according to the best ones (see Tafheemul Quran, Vol. IV, Chapter 39, Note 54; also see Ziaul Quran, Vol. IV, Chapter 39, Notes 39 and 40).

6. It is said that the non-believers of Mecca used to threaten the Holy Prophet saying that if he insulted their idols, they would cause him harm and he would not be able to save himself from them (Tafheemul Quran, *ibid.,* 55; Naimuddin, Chapter 39, Note 84). In answer to it, in verse 36 it was said, "is not Allah enough for His Servant? but they try to frighten you (O Prophet) with those (i.e. false-gods), besides Him".

Some scholars treat the word *'Abdahu* (His Servant), appearing in verse 36, as *Ibaadahu* (His servants) which, according to Naimuddin Muradabadi, refers to all Prophets of Allah whom their people tried to cause harm but Allah saved them (Naimuddin, *ibid.,* 83). There are other scholars who take the word *'Abdahu* in its general application according to which Allah is enough for each of His Servant to save him from his enemies when they try to harm him for his exclusive devotion to Allah. According to Mufti Mohammad Shafie, this verse applies as an admonition to those who, in order to please their superiors, violated the Commands of Allah and His worthy Prophet merely as a shield or cover to save themselves from their resentful steps. Allah is to save them and, therefore, they should always follow the right course and stand by the Truth without caring for any person regardless his status (other than religious) (see Ma'ariful Quran, Vol. VII, p. 560).

38. And were you to ask them: Who has created the heavens and the earth, they would surely say: Allah![7] Say: Do you see then that those whom you invoke besides Allah – can they, if Allah desires to afflict me with harm, remove His harm? – or if Allah desires to show me mercy, can they withhold His Mercy? Say: Allah is enough for me! In Him trust those who put their trust.[8]

٣٨- وَلَئِنْ سَأَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَ
الْأَرْضَ لَيَقُوْلُنَّ اللّٰهُ ؕ قُلْ أَفَرَءَيْتُمْ
مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ
إِنْ أَرَادَنِيَ اللّٰهُ بِضُرٍّ
هَلْ هُنَّ كٰشِفٰتُ ضُرِّهٖٓ
أَوْ أَرَادَنِيْ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكٰتُ
رَحْمَتِهٖ ؕ قُلْ حَسْبِيَ اللّٰهُ ؕ
عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُوْنَ ○

39. Say: O my people! do whatever you can! I will do (my part); But soon will you come to know –

٣٩- قُلْ يٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ
إِنِّيْ عَامِلٌ ۚ فَسَوْفَ تَعْلَمُوْنَ ۙ○

40. Who it is to whom comes a punishment humiliating him, and on whom descends a lasting punishment.

٤٠- مَنْ يَّأْتِيْهِ عَذَابٌ يُّخْزِيْهِ
وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيْمٌ ○

41. Surely We have revealed to you the Book with Truth for mankind. He, then, that receives guidance benefits his own soul,

٤١- إِنَّآ أَنْزَلْنَا عَلَيْكَ الْكِتٰبَ
لِلنَّاسِ بِالْحَقِّ ۚ
فَمَنِ اهْتَدٰى فَلِنَفْسِهٖ ۚ

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7. This actually points out the contradiction in the faith of the non-believers themselves. In fact as it is said in the 'Encyclopaedia of Religion and Ethics', "the Meccans believed themselves in a Supreme God whom they called Allah" (Vol. I, p. 326). It further says "Wellhausen cites a large number of passages in which pre-Islamic Arabs mentioned Allah as a great deity" (*ibid.*, p. 664). "The offence of the Arabs was not that they denied the Supreme Being or the Creator; they fully recognized His existence, but they associated other deities with Him" (Maajid, Vol. II, Part XXIV, Note 14).

8. As regards putting the trust in Allah, it may be noted that according to a Tradition, noted by Ibne Abi Haatim, on the authority of Hazrat Abdullah Ibne Abbas, the Holy Prophet has said that whoever wishes to be more powerful than all other human beings, he should rely upon Allah; and whoever wishes to be more *Ghani* or rich than all others, he should rely upon that which Allah possesses instead of what he himself possesses; and whoever wishes to be having more respect than others, he should fear Allah the Almighty (see Tafheemul Quran, *ibid.*, 57).

and he that strays injures his own soul; and you are not over them a Protector.

وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ
وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ۝

SECTION 5[1]

42. It is Allah that takes away the souls (of men) at (the time of) their death, and those that die not (He takes their souls) during their sleep; then. He withholds those on whom He has passed the decree of death, and sends the others back till an appointed term.[2] Surely there are Signs in this for a people who reflect.

٤٢- اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا
وَالَّتِيْ لَمْ تَمُتْ فِيْ مَنَامِهَا ۚ
فَيُمْسِكُ الَّتِيْ قَضٰى عَلَيْهَا الْمَوْتَ
وَيُرْسِلُ الْاُخْرٰٓى اِلٰٓى اَجَلٍ مُّسَمًّى ۭ
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ
لِّقَوْمٍ يَّتَفَكَّرُوْنَ ۝

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1. Reference in the previous Section was made to the fact that even the non-believers believed at heart that it is Allah Who has created the heavens and the earth, and then (it was emphasised) that benefits as well as harms are both in the hands of Allah. In continuation of it, Section 5 starts with a further assertion that life and death are both in the Hands of Allah. Naturally, therefore, there is none who has any power to uproot or frustrate His Will. There is also warning of punishment to the non-believers of Mecca as were punished the non-believers previous to them in the past.

Section 5 consists of 11 verses i.e. verses 42 to 52. Verse 42 speaks of the fact that life and death are both in the Hands of Allah. In this verse it is said: It is Allah that takes away the souls (of men) at (the time of) their death, and those that die not (He takes their souls) during their sleep; then He withholds those on whom He has passed the decree of death, and sends the others back till an appointed term. Surely there are Signs in this for a people who reflect.

Verses 43 and 44 say that intercession is totally with Allah. In these verses it is said: Have they taken (others) for intercessors, besides Allah? Say: What! even though they possess no power whatsoever, nor do they understand? Say: Allah's is the intercession altogether: His is the dominion of the heavens and the earth; then to Him you shall be brought back.

Verses 45 to 48 speak of the non-believers' unpleasant reaction. In these verses it is said: And when Allah the One and Only is mentioned, the hearts of those who do not believe in the Hereafter, shrink: and when those besides Him are mentioned, behold, they are filled with joy. Say: O Allah! Creator of the heavens and the earth! Knower of the Unseen and the Seen! It is You Who shall judge between Your servants concerning that wherein they differed. And if those who did wrong had all that is in the earth and the like of it with it, they would certainly offer it as ransom (to be saved) from the evil of the punishment on the Day of Judgment; and there will become plain to them from Allah that which they never reckoned. And the evils of their deeds will appear before them, and they will be (completely) surrounded by that which they used to mock at!

Contd.....

43. Have they taken (others) for intercessors, besides Allah? Say: What! even though they possess no power whatsoever nor do they understand?

٤٣- أَمِ اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاءَ ۖ قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ○

44. Say: Allah's is the intercession altogether:[3] His is the dominion of the heavens and the earth; then to Him you shall be brought back.

٤٤- قُل لِّلَّهِ الشَّفَاعَةُ جَمِيعًا ۖ لَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ ○

Verse 49 speaks of the behaviour of men when they are beset with adversity. In this verse it is said: So when harm afflicts man he calls unto Us; then, when We bestow upon him a favour from Us, he says: I have been given it only on (account of my) knowledge! Nay, this is but a trial, but most of them know not.

According to verses 50 and 51, those before them (also) used to say like this. In these verses it is said: Thus did those (who were) before them say. But all that they did was of no profit to them. So the evil results of their deeds overtook them, and (as for) those who do wrong from among these (i.e. the living generations) there shall befall them the evils of that which they earn, and they will never be able to frustrate (Our Plan).

In verse 52 it is said: Do they not know that Allah enlarges the provision for whom He pleases, and He straitens (it for whom He pleases)? Surely in this are Signs for a people who believe.

2. In this respect, as explained by the author of Tafseer-e-Mazhari, it is stated that if the connection of soul is cut off inwardly as well as outwardly, then it is death; but if it is cut off only outwardly, and continues inwardly, then it is sleep. According to Hazrat Ali, at the time of sleep the soul leaves the body but a ray of it remains in the body on account of which he remains alive, and through which he also sees the dream. If we dream a scene when the soul is attentive to the higher world, then it is true, and if it is the scene when the soul is attentive towards its body, or return towards the body, then it is affected by Satanic influences. It is also said that the soul takes less than the time of even twinkling of the eye in returning at the time of awakening from the sleep (Ma'ariful Quran, Vol. VII, pp. 562-563).

Thus actually Qur'an wants the mankind to understand that, in spite of having powers and capabilities endowed to us along with resources to all round development, man is totally under the control of Allah the Almighty, and he does not know whether the very next moment will be the moment of life or death for him. In view of this it is really foolishness for being unthankful to Allah the Almighty for His favours and to refuse to submit to His Commands. In this connection, a Tradition of the Holy Prophet is worth noting, according to which the Holy Prophet used to pray to Allah, while going to sleep, saying: O Allah! I lie on bed with Your Name, and will get up with Your Name! If during this period, You take my soul, be Merciful to it, and if you return it, then safeguard it as You safeguard Your Righteous Servants (Ziaul Quran, Vol. IV, Chapter 39, Note 45-A).

3. It has already been referred to and explained in verse 255 of Chapter 2 (*Baqarah*); verse 61 of Chapter 6 (*An'aam*); verses 3 and 18 of Chapter 10 (*Yunus*); verse 109 of Chapter 20 (*Taa Haa*); verse 28 of Chapter 21 (*Ambia*); verse 23 of Chapter 34 (*Saba*), and the comments thereon that no body would be able to intercede on behalf of any person on the

45. And when Allah the One and Only is mentioned, the hearts of those who do not believe in the Hereafter shrink; and when those besides Him are mentioned, behold, they are filled with joy:[4]

٤٥- وَإِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ
الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۖ
وَإِذَا ذُكِرَ الَّذِينَ مِن دُونِهِ
إِذَا هُمْ يَسْتَبْشِرُونَ ○

46. Say: O Allah! Creator of the heavens and the earth! Knower of the Unseen and the Seen! It is You Who shall judge between Your Servants concerning that wherein they differed.

٤٦- قُلِ اللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَالْأَرْضِ
عٰلِمَ الْغَيْبِ وَالشَّهَادَةِ
أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ
فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ○

47. And if those who did wrong had all that is in the earth and the like of it with it, they would certainly offer it as ransom (to be saved) from the evil of the punishment on the Day of Judgment; and there will become plain to them from Allah that which they never reckoned.[5]

٤٧- وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا
مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ
لَافْتَدَوْا بِهِ مِن سُوءِ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ۚ
وَبَدَا لَهُم مِّنَ اللّٰهِ
مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ○

48. And the evils of their deeds will appear before them, and they will be (completely)

٤٨- وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا
وَحَاقَ بِهِم

Day of Judgment except with the express permission of Allah and only in respect of those for whom Allah will permit.

This, as Abdul Maajid Daryabadi says, also "strikes at the very root of Saviourhood and Mediation of Christ and others" (Maajid, Vol. II, Part XXIV, Note 33).

4. Abdullah Yusuf Ali interprets this verse in a bit different manner and says, "to evil ones, the mention of the exclusive service of Good is hateful; they only rejoice when other motives are added, e.g. personal indulgence, ancestral custom, and numerous things in life which compete with God's Law in this world" (Vol. II, Note 4313).

5. According to Sufyan Suri, this phrase is in condemnation of those who do good deeds merely for the purpose of show, thinking that such deeds will be of benefit for them for their salvation on the Day of Judgment, but, because there is no sincerity in them, their deeds will be fruitless, and they will have to face the punishment which they have never expected to overtake them (Qurtabi, vide Ma'ariful Quran, Vol. VII, p. 566).

surrounded by that which they used to mock at!

مَا كَانُوا بِهٖ يَسْتَهْزِءُوْنَ ○

49. So when harm afflicts a man, he calls unto Us; then, when We bestow upon him a favour from Us, he says: I have been given it only on (account of my) knowledge![6] Nay, this is but a trial, but most of them know not!

۴۹- فَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَانَا ۫
ثُمَّ اِذَا خَوَّلْنٰهُ نِعْمَةً مِّنَّا ۙ
قَالَ اِنَّمَآ اُوْتِيْتُهٗ عَلٰى عِلْمٍ ؕ
بَلْ هِيَ فِتْنَةٌ
وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ○

50. Thus did those (who were) before them say. But all that they did was of no profit to them.[7]

۵۰- قَدْ قَالَهَا الَّذِيْنَ مِنْ قَبْلِهِمْ
فَمَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ○

51. So the evil results of their deeds overtook them, and (as for) those who do wrong from among these (i.e. the living generation) there shall befall them the evils of that which they earn, and they will never be able to frustrate (Our Plan).[8]

۵۱- فَاَصَابَهُمْ سَيِّاٰتُ مَا كَسَبُوْا ؕ
وَالَّذِيْنَ ظَلَمُوْا مِنْ هٰٓؤُلَآءِ
سَيُصِيْبُهُمْ سَيِّاٰتُ مَا كَسَبُوْا ۙ
وَمَا هُمْ بِمُعْجِزِيْنَ ○

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6. The words, "I have been given it only on (account of my) knowledge" in verse 49, point to the man's arrogance and pride that knowledge has been given to him because of his personal merit. In other words, his knowledge is as a matter of right and not through Divine Favour. The other significance, however, is that "whatever has been given to me by Allah is on the basis of my own knowledge" (Tafheemul Quran, Vol. IV, Chapter 39, Note 66). In either case, such man's attitude is that of arrogance-cum-unthankfulness, which is an added guilt against him.

7. In this connection we may refer to the case of Korah (Qaroon) referred to in verses 76 to 78 of Chapter 28 (*Qasas*) who had become proud on account of the enormous wealth given to him by Allah and when his people asked him to give thanks to Allah and be humble, he also said: this has been given to me because of the knowledge I possess. A similar answer was also given to him i.e. "did he not know that Allah had destroyed before him, many peoples who were arrogant although they were much more rich and powerful than him.

8. Reference to context clearly indicates that the warning given in verse 51 was mainly directed to the non-believing Quraish of Mecca who were very powerful, and equally arrogant, but were soon defeated by the Holy Prophet and his followers in the battle-field of Badr. Further, history also bears testimony to the fact that in the same city in which life for the Holy Prophet and his companions had become impossible, only few years later, the Holy Prophet entered in it as a conqueror and none of the Quraish had the courage to come in his way.

52. Do they not know that Allah enlarges the provision for whom He pleases, and He straitens (it for whom He pleases)? Surely in this are Signs for a people who believe.

٥٢-أَوَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ
لِمَن يَشَآءُ وَيَقْدِرُ ۚ
إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ۝ ع

SECTION 6[1]

53. Say: O My Servants! who have transgressed against their souls, despair not of the Mercy of Allah; surely Allah forgives all sins: Surely He is Forgiving, Merciful![2]

٥٣-قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ
لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ
ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ۝

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1. After a very strong warning of punishment given to the non-believers, in verse 51, the previous Section concluded with the statement that Allah enlarges the provision for whom He pleases and straitens it for whom He pleases, and there are Signs in this for a people who believe. In continuation of it, Section 6 starts with the news of forgiveness to the wrongdoers provided they turn to Allah, submit with sincerity and follow the Holy Qur'an. Then there is again a warning for the proud who do not submit to Allah and remain adamant to unbelief. There is also good news of reward for the righteous servants of Allah.

Section 6 consists of 11 verses i.e. verses 53 to 63. Verses 53 to 58 contain good news of Forgiveness and Mercy for the wrongdoers provided they turn to Allah, and submit and follow Message of Guidance with due sincerity i.e. the Holy Qur'an. In these verses it is said; Say: O My servants! who have transgressed against their souls! despair not of the Mercy of Allah; surely Allah forgives all sins; surely He is Forgiving, Merciful! And turn to your Lord (in repentance) and submit to Him with sincerity before there comes on you the punishment, then you shall not be helped. And follow the Best that has been sent down to you (through the Holy Prophet) from your Lord, before there comes on you the punishment all of a sudden, while you perceive not. Lest a soul should (then) say: Ah! woe to me! – in that I neglected (my duty) towards Allah, and was but among those who mocked! – or (lest) it should say: Had Allah guided me, I would certainly have been among the righteous! – or (lest) it should say when it (actually) sees the punishment: if only I had another chance, I should certainly be of the doers of good!

Verses 59 and 60 contain answer to the non-believers desiring another chance to return to the world so that they may do good deeds. In these verses it is said: Nay; but there came to you My Signs: and you rejected them, and you were proud and you were one of those who disbelieve: And on the Day of Judgment you will see those who told lies against Allah their faces will be blackened. Is there not, in Hell an abode for the proud?

Verses 61 to 63 speak of the reward of the righteous ones. In these verses it is said: And

Contd....

54. And turn to your Lord (in repentance) and submit to Him, before there comes on you the punishment, then you shall not be helped.

٥٤-وَ اَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَ اَسْلِمُوْا لَهٗ مِنْ قَبْلِ
اَنْ يَّاْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُوْنَ ○

55. And follow the Best that has been sent down to you[3] (through the Holy Prophet) from your Lord, before there comes on you the punishment all of a sudden, while you perceive not –

٥٥-وَ اتَّبِعُوْٓا اَحْسَنَ مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ
رَّبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ بَغْتَةً
وَّ اَنْتُمْ لَا تَشْعُرُوْنَ ○

56. Lest a soul should (then) say: Ah! woe to me! – in that I neglected (my duty) towards Allah, and was but among those who mocked! –

٥٦-اَنْ تَقُوْلَ نَفْسٌ يّٰحَسْرَتٰى
عَلٰى مَا فَرَّطْتُّ فِيْ جَنْۢبِ اللّٰهِ
وَ اِنْ كُنْتُ لَمِنَ السّٰخِرِيْنَ ○

57. Or (lest) it should say: Had Allah guided me, I would certainly have been among the righteous! –

٥٧-اَوْ تَقُوْلَ لَوْ اَنَّ اللّٰهَ هَدٰىنِيْ
لَكُنْتُ مِنَ الْمُتَّقِيْنَ ○

58. Or (lest) it should say when it (actually) sees the punishment: if only I had

٥٨-اَوْ تَقُوْلَ حِيْنَ تَرَى الْعَذَابَ
لَوْ اَنَّ لِيْ كَرَّةً

Allah will deliver the righteous ones to their place of salvation: no evil shall touch them, nor shall they grieve. Allah is the Creator of all things, and He is Guardian over all things. To Him belong the keys of the heavens and the earth; and those who reject the Signs of Allah, it is they who will be the losers!

2. As reported by Saeed bin Jubair, Hazrat Abdullah bin Abbas has said that once some of the non-believers, who seemed to be drawn to the Islamic teachings, came to the Holy Prophet to enquire if there was any hope for Salvation if they accepted the Faith in Islam in spite of their misdeeds which they had committed till then. They confessed with a clear acknowledgment that they were guilty of several serious moral and social crimes, which they thought would never be forgiven even after acceptance of Islam. It was on that occasion that verse 53 was revealed (Qurtabi, as referred to by Ma'ariful Quran, p. 569; also see Ziaul Quran, Vol. IV, Chapter 39, Note 54; and Naimuddin, Chapter 39, Note 122).

3. According to the scholars, the words "Follow the Best that has been sent down to you", appearing in verse 55, refer to the Holy Qur'an (Qurtabi).

another chance, I should certainly be of the doers of good![4]

فَأَكُونَ مِنَ الْمُحْسِنِينَ ○

59. Nay: but there came to you My Signs: and you rejected them, and you were proud and you were one of those who disbelieve:

٥٩- بَلٰى قَدْ جَآءَتْكَ
اٰيٰتِيْ فَكَذَّبْتَ بِهَا
وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكٰفِرِيْنَ ○

60. And on the Day of Judgment you will see those who told lies against Allah: their faces will be blackened.[5] Is there not in Hell an abode for the proud?

٦٠- وَيَوْمَ الْقِيٰمَةِ تَرَى
الَّذِيْنَ كَذَبُوْا عَلَى اللّٰهِ
وُجُوْهُهُمْ مُّسْوَدَّةٌ ؕ
اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِيْنَ ○

61. And Allah will deliver righteous ones to their place of salvation: no evil shall touch them, nor shall they grieve.

٦١- وَيُنَجِّي اللّٰهُ الَّذِيْنَ اتَّقَوْا بِمَفَازَتِهِمْ ۖ
لَا يَمَسُّهُمُ السُّوْٓءُ
وَلَا هُمْ يَحْزَنُوْنَ ○

62. Allah is the Creator of all things, and He is Guardian over all things.

٦٢- اَللّٰهُ خَالِقُ كُلِّ شَيْءٍ ۫
وَّهُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ○

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4. If, therefore, we as wrongdoers do not turn to Allah, repent for the past, submit with sincerity, and follow the Holy Qur'an, before the punishment overtakes us, then, as indicated by verses 56 to 58, the position will be that, "many kinds of sighs and regrets will assail us. In the first place, we shall see our shortcomings: we were negligent when we should have been serious: we mocked when we should have tried to learn and understand. But it will be too late then to retrieve our position. In the second place, we might be inclined to say: I wish I had received warning or guidance. But this would not be true, because the warning and guidance are being conveyed in the clearest manner in God's Revelation ... In the third place, when we stand face to face with the Penalty of our own deeds, we might say: I wish I had another chance! But not one, but many, chances are being given, specially when we are told (in verse 53), "Despair not of the mercy of God: for God forgives all sins: for He is Oft-Forgiving, Most Merciful" (Yusuf Ali, Vol. II, Notes 4327 to 4329).

5. The word *Muswaddah,* i.e. 'blackened', signifies the evil, disgrace and falsehood, and in connection with the Hell, it refers to the scorching punishment of the Fire (vide Yusuf Ali, Vol. II, Note 4332), meaning thereby that those who deliberately reject the Messages of Allah, in this world, shall have to suffer the punishment of burning in the Fire of Hell.

63. To Him belong the keys of the heavens and the earth: and those who reject the Signs of Allah, it is they who will be the losers![6]

٦٣- لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ
وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ
اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝ ع

SECTION 7[1]

64. Say: Is it some one other than Allah that you command me to worship, O Ignorant ones?[2]

٦٤- قُلْ اَفَغَيْرَ اللّٰهِ تَاْمُرُوْٓنِّيْٓ اَعْبُدُ
اَيُّهَا الْجٰهِلُوْنَ ۝

65. And surely it has been revealed to you, and to those

٦٥- وَلَقَدْ اُوْحِيَ اِلَيْكَ
وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۚ

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6. Verses 62 and 63 contain the gist of the entire discussion, "God has not only created all the worlds, but He (also) maintains them and cares for them. He does not sit apart from His world. Everything depends upon Him" (Yusuf Ali, Vol II, Note 4335). Keys of the Heavens and the Earth are with Him, and, therefore, "God has nothing to lose by the rebellion or disobedience of His creatures. It is they who lose, because they go counter to their own nature, the beautiful mould in which God created them" (*ibid.,* Note 4336).

1. Previous Section concluded with the affirmation that Allah is the Creator of everything and that the keys of the heavens and the earth are with Him. In continuation of it, Section 7 starts firstly with rejection of polytheism, and then assertion of Absolute Unity of Allah, followed by description of manifestation of the Absolute Power of Allah on the Day of Judgment.

Section 7 consists of 7 verses i.e. verses 64 to 70. Verses 64 to 66 contain rejection of polytheism, and assert Absolute Unity of Allah. In these verses it is said: Say: Is it some one other than Allah that you command me to worship, O ignorant ones? And surely it has been revealed to you, and to those before you; (that) if you associate (with Allah), your work will truly be fruitless (go waste) and you will surely be of the losers. Nay! but worship Allah, and be of those who offer thanks (to Him).

Verses 67 to 70 speak of the manifestation of the Absolute Power of Allah on the Day of Judgment. In these verses it is said: And they esteem not Allah with an estimation due to Him: and the whole earth will be His handful on the Day of Judgment, and the heavens will be rolled up in His Right Hand: Glory be to Him: and exalted is He above what they associate (with Him): And the Trumpet will be blown, so all those that are in the earth will swoon, except such as Allah wills. Then will a second one be blown, then behold! they will be standing, looking on. And the earth will shine with the Light of its Lord, and the Book (of deeds) will be placed (open), and the Prophets and the Witnesses will be brought forward: and judgment will be given between them with truth, and they will not be wronged. And every soul will be paid in full that which it has done: and He knows best what they do.

2. According to the Arabic-English Lexicon, the word *Jaahil* literally is 'ignorant' and silly or foolish in conduct and wrong in conduct; characterized by *Jehl,* in any of the senses

before you:[3] if you associate (with Allah), your work will truly be fruitless,[4] and you will surely be of the losers.

لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ
وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ○

66. Nay! but worship Allah, and be of those who offer thanks (to Him).

٦٦- بَلِ اللَّهَ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ○

67. And they esteem not Allah with an estimation due to Him: and the whole earth will be His handful on the Day of Judgment, and the heavens will be rolled up in His Right Hand:[5] Glory be to Him: and exalted is He above what they associate (with Him):

٦٧- وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۖ
وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ
وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۚ سُبْحَانَهُ
وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ○

68. And the Trumpet will be blown, so all those that are in the earth will swoon, except such

٦٨- وَنُفِخَ فِي الصُّورِ
فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ

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assigned to this word above. In the usage of the Holy Qur'an it is also synonymous with a pagan or a heathen and it is in this sense the word is used here (Maajid, Vol. II, Part XXIV, Note 80).

3. In verse 65 there is assertion of Absolute Unity of Allah, but the address is to the Holy Prophet so that the pagans may also know it. This is the pattern of Qur'anic teachings that on occasions of grave consequences the Holy Prophet is addressed as the central figure of the community and even the mankind at large so that the people may realise if the Holy Prophet is warned of certain consequences, it is in fact the people who are warned. To all observers and thinking people, the Prophets are the choicest personages specially groomed to conduct the grandest and the supreme most mission of preaching the Absolute Unity when almost the entire nation is plunged in the darkness evincing mental or dogmatic waywardness.

4. In terms of this verse, worship of things, besides Allah, means running after fruitless things.

5. According to a Tradition, noted by Ahmad, Bukhari, Muslim, Nisai, Ibne Majah, and Ibne Jareer, as reported by Hazrat Abdullah Ibne Umar and Hazrat Abu Hurairah, once, during his address, the Holy Prophet recited this verse and said that Allah the Almighty will take the heavens and the earth in His Hand (grip) and roll them as a child rolls a ball, and say: I am God – the One; I am the King; I am the Subduer (Jabbar); I am the All Powerful! Where are the kings of the earth? Where are the (worldly) subduers? Where are the arrogant ones? And while saying so the Holy Prophet started trembling and we thought that he may not fall down with the 'pulpit' (Tafheemul Quran, Vol. IV, Chapter 39, Note 76; Naimuddin, Chapter 39, Note 140; and Ziaul Quran, Vol. IV, Chapter 39, Note 63).

as Allah wills. Then will a Second one be blown, then behold! they will be standing, looking on![6]

إِلَّا مَنْ شَآءَ اللّٰهُ ۚ ثُمَّ نُفِخَ فِيْهِ أُخْرٰى
فَإِذَا هُمْ قِيَامٌ يَّنْظُرُوْنَ ○

69. And the earth will shine with the Light of its Lord, and the Book (of deeds) will be placed (open), and the Prophets and the Witnesses will be brought forward: and judgment will be given between them with truth, and they will not be wronged.

٦٩- وَأَشْرَقَتِ الْأَرْضُ بِنُوْرِ رَبِّهَا
وَوُضِعَ الْكِتٰبُ
وَجِايْٓءَ بِالنَّبِيّٖنَ وَالشُّهَدَآءِ
وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ
وَهُمْ لَا يُظْلَمُوْنَ ○

70. And every soul will be paid in full that which it has done: and He knows best what they do.

٧٠- وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ
وَهُوَ أَعْلَمُ بِمَا يَفْعَلُوْنَ ○ ع

SECTION 8[1]

71. And those who disbelieve will be driven to Hell in crowds, until, when they come to it, its doors will be opened, and

٧١- وَسِيْقَ الَّذِيْنَ كَفَرُوْٓا إِلٰى جَهَنَّمَ زُمَرًا ۖ
حَتّٰٓى إِذَا جَآءُوْهَا فُتِحَتْ أَبْوَابُهَا

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6. It may be noted that in this verse there is reference to two Blowings of the Trumpet, while there will also be a third one, besides these two, which has been referred to in verse 87 of Chapter 27 (*Naml*). In the Traditions of the Holy Prophet also there are mentioned three Blowings of the Trumpet i.e. (1) *Nafkhatul Faza,* i.e. Blowing or Sounding of Terror, (2) *Nafkhatus Sa'aq,* i.e. the Blow of swoon or unconsciousness, and (3) *Nafkhatul Qayaam le Rabbil Aalameen,* i.e. the Blowing which will make every person stand up before Allah (Tafheemul Quran, *ibid.,* 79).

1. The previous Section concluded with the statement that each soul will be paid in full of what it has earned, and Allah knows best what they (i.e. the people) do. In continuation of it, Section 8 speaks of the disbelievers being driven to the Hell to suffer the punishment for their misdeeds, and the believers being led to the Gardens of Paradise by way of reward for the righteous deeds they have done in this world.

Section 8 consists of 5 verses i.e. verses 71 to 75. Verses 71 and 72 speak of the disbelievers being driven away in crowds to the Hell on the Day of Judgment. In these verses it is said: And those who disbelieve will be driven to Hell in crowds, until, when they come to

the Keepers of it will say to them: Did not there come to you Apostles from among yourselves, reciting to you the Revelations of your Lord, and warning you of the meeting of this Day of yours? They will say: True![2] But the Decree of punishment has been proved true against the unbelievers!

وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ
مِّنكُمْ
يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ
لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ
قَالُوا۟ بَلَىٰ وَلَٰكِنْ
حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ○

72. It will be said: Enter the gates of Hell, to dwell therein for ever;[3] and evil is the abode of the proud![4]

٧٢- قِيلَ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ
خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ○

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it, its doors will be opened, and the keepers of it will say to them: Did not there come to you Apostles from among yourselves, reciting to you the Revelations of your Lord, and warning you of the meeting of this Day of yours? They will say: True: But the decree of punishment has been proved true against the unbelievers! It will be said: Enter the gates of Hell, to dwell therein for ever; and evil is the abode of the proud!

Verses 73 to 75 speak of the grant of Paradise to the Believers. In these verses it is said: And those who feared their Lord will be led to the Garden (of Paradise) in groups, until, when they come to it, and gates will be opened, and the Keepers of it will say to them: Peace be to you! Well have you done! Enter you here, to dwell forever. And they will say: Praise be to Allah, who has fulfilled His Promise unto us and given (this) Land in heritage – we can dwell in the Garden wherever we please: how excellent is the reward of those who work (good)! And you will see the angels surrounding the Throne, (of Allah) glorifying the Praise of their Lord. And judgment will be given between them with Truth: and it will be said: Praise be to Allah, the Lord of the worlds!

2. It may be noted that in verses 8 to 10 of Chapter 67 (*Mulk*) also Qur'an refers to this very awe-inspiring situation which the non-believers shall have to face while going to the Hell on the Day of Judgment. The non-believers not only will confess their guilt but also add "Indeed a warner came to us but we denied him saying: Allah has revealed nothing. (But now we realise that in doing so) we were simply in great error. (And further) had we but listened or reasoned consciously we should have not been among the inhabitants of the burning Fire".

3. Thus they will be cast into the Fire of Hell. In this respect we may also note the statement of the Bible which says regarding such persons, 'Depart from me ye cursed, into the everlasting fire prepared for the Devil and his enjoiners' (Mathew, 25:41).

4. The word *Mutakabbireen* i.e., the proud, in verse 72, indicates that the reason for unbelief is actually pride or arrogance. The non-believers reject the Word of God, not because they do not understand it but, because they are arrogant and proud of their own position in this world, and they pay no heed to the Divine Message which is to their own good in both the worlds.

73. And those who feared their Lord will be led[5] to the Garden in groups, until, when they come to it, and its gates will be opened,[6] and the Keepers of it will say to them: peace be to you! Well have you done! Enter you here, to dwell therein.

٧٣-وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ
زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا
وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا
سَلَامٌ عَلَيْكُمْ طِبْتُمْ
فَادْخُلُوهَا خَالِدِينَ ○

74. And they will say: Praise be to Allah, Who has fulfilled His Promise unto us and He has given (this) Land in heritage[7] – we can dwell in the Garden

٧٤-وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي
صَدَقَنَا وَعْدَهُ
وَأَوْرَثَنَا الْأَرْضَ

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5. The word *Seeq* (to be led or driven) has been used in the beginning of verse 71 for the non-believers "to be driven" to the Hell. It is also repeated in the beginning of verse 73 for the righteous ones "to be led" to the Paradise. In fact according to the Arabic usage, this word is used in good as well as adverse sense, and the meaning is actually determined with reference to those for whom, and the circumstances under which, it is used. Thus, when it is used for the evildoers, as in verse 71, it implies, the idea of "being driven"; and when it is used for the righteous ones, as in verse 73, it signifies "to be led with respect and honour", which is also clear from the subsequent words of verse 73 that the angels will say to them: Peace be to you! Further, the word *Tibtum* (Well have you done) in verse 73 is also a word of welcome which contains good wishes for the people.

6. As regards the opening of the doors of Paradise for the righteous servants of Allah, in a Tradition noted by Muslim, on the authority of Hazrat Anas bin Maalik, the Holy Prophet has said, "On the Day of Judgment I would come at the doors of Paradise and ask for its opening. The keepers of the doors will enquire regarding myself, and when I will tell them my name, he will say that he has been commanded by Allah that we should not open the door for any body except yourself for the first time" (Ziaul Quran, *ibid.,* 69). Hazrat Ali has said that near the door of Paradise there is a tree under which are two fountains, and the Believers, on reaching there, will first take bath from one fountain and become purified and enlightened to accord with the surrounding and situation of the Paradise. Then they will drink from the other fountain and this will purify and enlighten their inner being. Then the angels will welcome them and open the gates of the Paradise for them (Naimuddin, Chapter 39, Note 166).

The Bible also speaks of the entry of the righteous ones to the Paradise, saying, "Inherit the kingdom prepared for you from the foundation of the world" (Mathew, 25:34).

7. As regards the dwelling in the Paradise, the word *Aurasana* implies that it will be given to the righteous ones by way of ownership, meaning thereby that there will be no restriction on their movement in the Paradise, or enjoying its life, according to their own wish. Further, there will also be no risk of leaving it because it will be their final and eternal abode by way of reward for the righteous deeds indicated by the phrase "how excellent is the reward of those who work good" used in verse 74.

wherever we please: how excellent is the reward of those who work (good)![8]

نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَآءُ ۚ
فَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ۝

75. And you will see the angels surrounding the Throne, glorifying the Praise of their Lord. And judgment will be given between them with Truth: and it will be said: Praise be to Allah, the Lord of the worlds![9]

٧٥- وَتَرَى الْمَلٰٓئِكَةَ حَآفِّيْنَ
مِنْ حَوْلِ الْعَرْشِ
يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ ۚ
وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيْلَ الْحَمْدُ لِلّٰهِ
رَبِّ الْعٰلَمِيْنَ ۝ ع

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8. The word *Aamileen* (doers or workers) also indicates that 'action' or 'practical effort' is also necessary alongwith 'Faith'. In other words, mere 'Faith' is no guarantee for the grant of Paradise. Wherever Qur'an speaks of 'Faith' it also speaks of 'Righteous Deeds', which means total submission to the Commands of Allah and His worthy Prophet. In fact the life of a true believer is throughout a life of 'Faith' in Allah and His Worthy Prophet, as well as "total submission" to their commands.

9. It may be noted that *Al-Hamd-o-Lillahe Rabbil Aalameen,* i.e. "Praise be to Allah – the Lord of the worlds", are the opening words of the first *Surah,* and they describe the atmosphere of the final Bliss in the Heaven, in the Light of the Countenance of their Lord, the Universal Lord of all! (Yusuf Ali, Vol. II, Note 4355).

CHAPTER 40

AL-MO'MIN

(The Believer)

Chapter 40 consists of 9 Sections, 85 verses, 1199 words, and 4960 letters.[1]

Name

The name of this Chapter has been taken from the word *Mo'menoon* appearing in verse 28 of it. This Chapter is also known as *Ghaafir* and *Taul:* both these words appear in verse 3 (Ziaul Quran, Vol. IV, p. 287).

Revelation

According to Hazrat Abdullah bin Abbas and Jabir bin Zaid, this Chapter was revealed after Chapter 39 i.e. *Zumar.*

With this Chapter begins a series of seven Chapters i.e. Chapter 40 to 46, all beginning with the Abbreviated Letters *Haa Meem.* Chronologically, all belong to the same period i.e. the late Mecci period. From the subject matter it is clear that this Chapter was revealed when opposition to the Holy Prophet Muhammad (ﷺ) was at its peak and the believers were severely persecuted by the non-believers of Mecca and life for them had become impossible which ultimately forced them to migrate to Abyssinia.

According to the generally accepted chronological order, this Chapter is placed at Serial No. 60.[2]

Subject Matter

The time when this Chapter was revealed was the period when the

1. Naimuddin, Chapter 40, Note 1; Ziaul Quran, Vol. IV, p. 287.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

non-believers of Mecca had come out openly to oppose the Holy Prophet in all manners, viz., persecution, objections, intimidation, as well as threat to life. Side by side, they had also embarked on ceaseless propaganda against the Holy Prophet and his Mission. The idea on one hand was to stop the preaching of Divine Message by force, and, on the other hand, to cast aspersions and doubts in the minds of common folk in order to keep them away from listening to the Holy Prophet.

Keeping both these things in view, in this Chapter, the non-believers were told that whatever they were planning against the Holy Prophet was also planned by Pharaoh against Prophet Moses, but his plan resulted in his own destruction and Prophet Moses was saved by Allah the Almighty. There is thus consolation to the Holy Prophet and his followers to bear persecution and hardships with patience, and continue with their mission, and be sure that their opponents will sooner or later be defeated and destroyed and they will not be able to check the Divine Mission from spreading far and wide and their sacrifices and sufferings will not go in vain. History bears witness that in the past such incidents had taken place that, in spite of all the hardships and sufferings, the Truth prevailed over the falsehood and the agents of the latter were destroyed under the Commands of Allah the Almighty and the Prophets of Allah and their followers were successful in their mission. By naming the Chapter in favour of the 'Believer' who spoke boldly in defence of the Truth against all danger, the Believers of Mecca are exhorted to come forward and stand for the Truth side by side the Holy Prophet and be sure that just as Pharaoh could not cause any harm to the believers, the non-believers of Mecca and their chiefs also would not be able to cause any harm to them.

As against the negative tactics, namely fruitless discussions, objections and propaganda employed by the non-believers, to oppose the Holy Prophet, they were rebutted through rational arguments in favour of Absolute Unity of Allah, Prophethood of the Holy Prophet, and the Day of Judgment; and it was pointed out that the opposition of the non-believers was not at all based on reason, understanding, or knowledge. On the contrary, it was merely on account of envy and arrogance on the part of tribal chiefs, and with a view to maintain their hereditary supremacy over the land. They knew that if they submitted to the Holy Prophet, their supremacy would come to an end. In this there was a clear warning to them to desist from these fruitless and spiteful tactics otherwise they would also have to face the same sort of destruction as was faced by the non-believers previous to them, and once the punishment overtakes them their repentance will be of no avail (see Tafheemul Quran, Vol. IV, pp. 388-390).

Blessings of this Chapter

As stated earlier, the seven Chapters from 40 to 46, beginning with the Abbreviated Letters *Haa Meem,* are known as *Hawa Meem,* and, according to Hazrat Abdullah bin Masood, *Hawa Meem* are *Debaajul Qur'an.* The word *Debaaj* signifies 'silken cloth' and, therefore, *Debaajul Qur'an* means the *Zeenat* or 'decoration' of Qur'an. According to Mas'ar bin Kudaam, these Chapters are also known as *Araa'is,* meaning the 'Brides'. According to Hazrat Abdullah bin Abbas, there is the kernel or gist of everything, and the gist of Qur'an are the *Hawa Meem* (Faza'ilul Quran, by Abu Ubaid Qasim bin Salam) (Ma'ariful Quran, Vol. VII, p. 581).

Bazzar has noted, on the authority of Hazrat Abu Hurairah, that the Holy Prophet has said that recitation of *Aayatul Kursi* and first three verses of *Suratul Momin,* keeps a man safe from evils and troubles the whole day. This Tradition has also been noted by Tirmizi (Ibne Kaseer, Vol. IV, p. 69, as referred to by Ma'ariful Quran, *ibid.*).

CHAPTER 40

AL-MO'MIN
(The Believer)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. *Haa. Meem.*

١- حٰمٓ ۚ

2. The revelation of this Book is from Allah, the Mighty, the Knowing,

٢- تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ
الْعَزِيْزِ الْعَلِيْمِ ۙ

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1. The previous Section, as also the previous Chapter, concluded with the Praise of Allah, after a brief description of the ultimate fate of the non-believers as well as the believers. In continuation of it, the present Chapter, and the first section of it, starts with the status of Qur'an, and attributes of Allah, followed by condemnation of the disbelievers, and prayer of the angels for the believers.

Section 1 consists of 9 verses i.e. verses 1 to 9. Verse 1 consists of Abbreviated Letters *Haa. Meem*. Verses 2 to 6 speak of the revelations of Qur'an from Allah the Almighty, its rejection by the people and their destruction. In these verses it is said: the revelation of this Book (i.e. Qur'an) is from Allah, the Mighty, the Knowing, the Forgiver of sin, and Accepter of repentance, Strict in Punishment, Lord of Bounty: there is no god but He: to Him is the Final Goal. None dispute about the Signs (revelations) of Allah but those who disbelieve, so let not, then, their strutting about through the cities deceive you! Before them denied (the Signs) the people of Noah, and the Confederates (of Evil) after them; and every people plotted against their Prophet, to seize him; and disputed by means of falsehood, that they might thereby condemn the Truth: but (it was) I (that) seized them! How (terrible) was, then My Requital. And thus did the Word (or Decree) of your Lord prove true against those who disbelieved; indeed they are companions of the Fire (of Hell)!

3. The Forgiver of sin, and the Accepter of Repentance. Strict in Punishment, Lord of Bounty: there is no god but He: to Him is the Final Goal.[2]

٣- غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ
شَدِيْدِ الْعِقَابِ ذِي الطَّوْلِ ط
لَآ اِلٰهَ اِلَّا هُوَ ط اِلَيْهِ الْمَصِيْرُ ○

4. None dispute about the Signs of Allah but those who disbelieve. Let not, then, their strutting about through the cities deceive you!

٤- مَا يُجَادِلُ فِيْٓ اٰيٰتِ اللّٰهِ
اِلَّا الَّذِيْنَ كَفَرُوْا
فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى الْبِلَادِ ○

5. Before them denied (the Signs) the people of Noah, and the Confederates (of Evil) after them; and every people plotted against their Prophet to seize him; and disputed, by means of falsehood, that they might thereby condemn the Truth: but

٥- كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ
وَّالْاَحْزَابُ مِنْۢ بَعْدِهِمْ ص
وَهَمَّتْ كُلُّ اُمَّةٍ بِرَسُوْلِهِمْ
لِيَاْخُذُوْهُ وَجٰدَلُوْا بِالْبَاطِلِ
لِيُدْحِضُوْا بِهِ الْحَقَّ

Verses 7 to 9 refer to the Prayer of Angels in favour of the believers. In these verses it is said: those (i.e. angels) who bear the Throne (of Allah) and those around it celebrate the Praise of their Lord; and believe in Him; and ask forgiveness for those who believe (saying): Our Lord! You encompass all things in Mercy and Knowledge, so forgive those who turn (in repentance), and follow Your Path; and save them from the punishment of the Blazing Fire! Our Lord! and make them enter the Gardens of Eternity, which You have promised them, and those who do good among their fathers, their wives, and their posterity! Indeed You are the Mighty, the Wise. And protect them from evils; and whomsoever You protect from evil (on) that Day, indeed You have bestowed Mercy on them: and that is the Mighty Achievement.

2. As we have already noted in our Introduction to this Chapter, this Chapter was revealed when to the Holy Prophet opposition by the non-believers of Mecca was at its peak. They were adopting all sorts of practices, including vain discussions, baseless objections, and false propaganda, in order to mislead the people, and stress upon them that the Holy Qur'an, which the Holy Prophet was reciting to them, was his own fabrication and it was not from Allah. In the midst of that evil propaganda, in verses 2 and 3, it was straight-away, and with full force, declared that the revelation of the Book (i.e. Qur'an) is from Allah and as a re-enforcement to this declaration some specific Attributes of Allah were also mentioned, viz., the Mighty, the Knower, the Forgiver of sin, the Accepter of repentance, strict in punishment, and the Possessor of Bounties.

After stating these attributes, there is a clear declaration that: 'there is no god but

(it was) I (that) seized them! How (terrible) was, then, My Requital![3]

فَأَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ○

6. And thus did the Word of your Lord prove true against those who disbelieved, indeed they are the companions of the Fire!

٦- وَكَذٰلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ
عَلَى الَّذِينَ كَفَرُوٓا
أَنَّهُمْ أَصْحٰبُ النَّارِ ○

7. Those who bear the Throne (of Allah) and those around it celebrate the Praise of their Lord; and believe in Him; and ask forgiveness for those who believe: Our Lord You encompass all things in Mercy and Knowledge. So forgive those who turn (in repentance) and follow Your Path; and save them from the punishment of the Blazing Fire.

٧- اَلَّذِينَ يَحْمِلُونَ الْعَرْشَ
وَمَنْ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ
يُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟
رَبَّنَا وَسِعْتَ
كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا
فَاغْفِرْ لِلَّذِينَ تَابُوا۟
وَاتَّبَعُوا۟ سَبِيلَكَ
وَقِهِمْ عَذَابَ الْجَحِيمِ ○

8. Our Lord! and make them enter the Gardens of Eternity, which You have promised to them, and those who do good

٨- رَبَّنَا وَأَدْخِلْهُمْ جَنّٰتِ عَدْنِ الَّتِى
وَعَدْتَّهُمْ وَمَنْ صَلَحَ مِنْ ءَابَآئِهِمْ

He: to Him is the Final Goal'. This refutes all ideologies involving submission to false deities, and worshipping things, besides Allah. It also contains a severe warning of punishment to the defaulters for transgression, and deliberate disobedience to His Commands when ultimately they return to Him on the Day of Judgment.

3. After speaking of the revelation of Qur'an by Allah, and referring to His Attributes, in the previous verses, Qur'an, in verses 4 to 6, refers to the disputes which the non-believers of Mecca raised in respect of the Holy Qur'an. The word dispute actually refers to the vain discussions, baseless objections, and false propaganda, in order to mislead the people. To save the believers in particular from the effect of it, therefore, it was said in verse 4, that, 'none dispute about the Signs of Allah but those who disbelieve. Let not, then, their strutting about through the cities deceive you (O believers!)'. Side by side a serious warning of punishment was also given to the disbelievers themselves, referring, in verses 5 and 6, to the destruction of the people of Noah, and the Confederates (of Evil) on account of plotting against the Prophets of Allah and rejecting the Truth, in this very world; and in the Hereafter they will be in the Fire of Hell.

among their fathers, their wives, and their posterity! Indeed You are the Mighty, the Wise.

وَاَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ ۚ
اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ۝

9. And protect them from evils; and whomsoever You protect from evil (on) that Day, indeed You have bestowed mercy on them; and that is the Mighty Achievement.[4]

٩- وَقِهِمُ السَّيِّاٰتِ ۚ
وَمَنْ تَقِ السَّيِّاٰتِ
يَوْمَئِذٍ فَقَدْ رَحِمْتَهٗ ۚ
وَذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝ ع

SECTION 2[1]

10. Verily, those who disbelieve will be addressed: Greater was the abhorrence of Allah against you than (is) your abhorrence to yourselves, seeing that you were called to the Faith (in the world) and you used to refuse.[2]

١٠- اِنَّ الَّذِيْنَ كَفَرُوْا
يُنَادَوْنَ لَمَقْتُ اللّٰهِ اَكْبَرُ مِنْ مَّقْتِكُمْ
اَنْفُسَكُمْ اِذْ تُدْعَوْنَ اِلَى الْاِيْمَانِ
فَتَكْفُرُوْنَ ۝

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4. The Prayer of the Angels in favour of the believers, mentioned in verses 7 to 9, immediately after the condemnation of the non-believers to suffer the punishment in the Hereafter, indicates that there is due appreciation of the good deeds of the believers not only in this world but also in the heavenly regions, and that the angels who bear the Throne (of Allah) and celebrate the Praise of their Lord, or, in other words, are nearest to Allah, pray for forgiveness of the believers and entry of theirs as well as their righteous parents, and wives and children, to the Gardens of Paradise; and for their protection from the evil.

Thus on the one hand, there is good news for the believers in these verses, and on the other hand, there is also an implied warning for the non-believers so that they may not remain in the self-assured belief that the angels would be of any help to them in the world or the Hereafter!

It may be noted that the glorification by the angels is also referred to in verse 75 of Chapter 39 (*Zumar*) and verse 5 of Chapter 42 (*Shoora*). The latter verse also refers to the prayer of the angels for forgiveness of those on earth.

1. After referring to the good end of the righteous servants of Allah in that even the angels of Allah pray for their success in the Hereafter, in the previous Section, Qur'an, in Section 2, proceeds to refer to the unfortunate situation which the non-believers shall have to face on the Day of Judgment.

Section 2 consists of 11 verses i.e. verses 10 to 20. Verses 10 to 12 speak of the confession of the sins by the non-believers and their pathetic desire to let them have a way out from the punishment on the Day of Judgment. In these verses it is said: Verily those who disbelieve will

Contd....

11. They will say: Our Lord! twice have You subjected us to death, and twice have You given us life![3] Now we do confess our sins: is there, then, a way (to get) out?

١١- قَالُوا رَبَّنَآ أَمَتَّنَا اثْنَتَيْنِ
وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا
فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ○

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be addressed (on the Day of Judgment): Greater was the abhorrence of Allah against you than is your abhorrence to yourselves, seeing that you were called to the Faith (in the world) and you used to refuse. They will say: Our Lord! twice have You subjected us to death, and twice have You given us life! Now we do confess our sins: Is there, then, a way (to get) out? (The answer will be): (No) This is (your plight) because, when (ever) Allah the Absolute One was invoked (for worship), you did reject Faith, and when partners were ascribed to Him, you (readily) believed! The Command (this Day) is with Allah, the High, the Great.

Verses 13 to 15 refer to the Signs of Allah in the universe, and invite the people to submit to Him. It is said: He it is Who shows you His Signs, and sends down sustenance for you from the sky: but none receives admonition except he who turns (to Allah in repentance). Therefore, call upon Allah, being sincere to Him in devotion, even though the unbelievers may desist it. Raised High, above ranks, (Allah is) Lord of the Throne (of Authority): He sends the Spirit (or Inspiration) by His Command unto whom He pleases of His servants, that it may warn (men) of the Day of Mutual Meeting.

Verses 16 to 20 speak of the Day of Judgment when the Command will be of Allah the Absolute One, and Decision will be given by Him without any injustice to anybody. It is said: 'the Day when they will come forth, nothing concerning them shall remain hidden from Allah. Whose will be the Dominion that Day?' That of Allah, the One, the Irresistible! That Day will every soul be requited for what it has earned; no injustice will there be on that Day: Surely Allah is Swift in taking Account. And warn them of the Day that is (ever) drawing near, when the hearts will rise up to the throats choking (with grief) the wrongdoers will not have any compassionate friend, nor any intercessor, who could be listened to. He knows of (the tricks) that deceive with the eyes, and all that the hearts conceal. And Allah judges with Truth; and those whom they call upon, besides Him, cannot judge at all. Surely He is the Hearer, the Seer.

2. It may be recalled that in verse 71 of the previous Chapter we were informed of the condition of the non-believers before entry into the Hell. We were told that on the doors of the Hell the keepers thereof will enquire from the non-believers as to why they were being sent down to Hell: Did not there come to them the Messengers of Allah to warn them? The non-believers will admit that Messengers did come and warned them. (But they paid no heed and as such the Decree of Allah proved true against them). Now in verses 10 to 12 of the present Chapter we are informed of the despair and repentance of the non-believers while they will be facing severe punishment inside the Hell. According to Hazrat Hasan, as noted in the Durre Mansoor, when the non-believers will enter the Hell and see the punishment, they will feel sorry and regret for their unbelief, idolatry and wrong-doing in the world. On this the angels will address them, saying, "Greater was the abhorrence of Allah against you than is your abhorrence to yourselves (this Day), seeing that (when) you were called to the Faith (in the world) and you used to refuse" (verse 10) (Ma'ariful Quran, Vol. VII, p. 586, Naimuddin,

Contd.....

12. (The answer will be): This is (your plight) because, when (ever) Allah the Absolute One was invoked, you did reject Faith, and when partners were ascribed to Him, you (readily) believed! The Command (this Day) is with Allah, the High, the Great![4]

١٢- ذٰلِكُمْ بِأَنَّهٗٓ إِذَا دُعِيَ اللّٰهُ
وَحْدَهٗ كَفَرْتُمْ ۚ
وَإِنْ يُّشْرَكْ بِهٖ تُؤْمِنُوْا ۭ
فَالْحُكْمُ لِلّٰهِ الْعَلِيِّ الْكَبِيْرِ ○

13. He it is Who shows you His Signs, and sends down sustenance for you from the sky; but none receives admonition except he who turns (to Allah).

١٣- هُوَ الَّذِيْ يُرِيْكُمْ اٰيٰتِهٖ
وَيُنَزِّلُ لَكُمْ مِّنَ السَّمَآءِ رِزْقًا ۭ
وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُّنِيْبُ ○

14. Therefore, call unto Allah, being sincere to Him in devotion, even though the unbelievers may detest it.

١٤- فَادْعُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ
وَلَوْ كَرِهَ الْكٰفِرُوْنَ ○

15. Raised High[5] above ranks, (Allah is) the Lord of the Throne

١٥- رَفِيْعُ الدَّرَجٰتِ ذُو الْعَرْشِ ۚ

Chapter 40, Note 20; Ziaul Quran, Vol. IV, Chapter 40, Note 20; and Tafheemul Quran, Vol. IV, Chapter 40, Note 14).

3. In this verse reference to two deaths and two lives is the same as made in verse 28 of Chapter 2 (*Baqarah*), i.e., the state of non-existence before birth referred to as the first death, and the actual physical death occurring in this world is referred to as the second death. Similarly the life in this world is referred to as the first life, and the life after death is referred to as the second life.

4. The agonising painful condition of the inmates of Hell and their cries in despair (verse 11) have also been narrated in other verses of the Qur'an, for example in verse 37 of Chapter 35 (*Faatir*) it is said that there in (Hell) they (i.e. non-believers) will cry aloud, saying, "Our Lord! bring us out: We shall do righteous deeds other than those which we used to do (in the world)!"

But (the answer will be): this is (your plight) because, when (ever) Allah the Absolute One was invoked, you rejected Faith; and when partners were ascribed to Him, you (readily) believed! The Command (this Day) is with Allah, the High, the Great! (verse 12).

5. The word *Rafee,* appearing in verse 15, is taken by the scholars as equivalent to *Raafi,* i.e. the Exalter of Ranks, meaning thereby that Allah raises His creatures to highest ranks and degrees in His Spiritual Kingdom. He is the Fountain of all Honours (Yusuf Ali, Vol. II, Note 4376).

(of Authority):[6] He sends the Spirit (or Inspiration)[7] by His Command unto whom He pleases of His Servants, that it may warn (men) of the Day of Mutual Meeting,[8] –

يُلْقِي الرُّوحَ مِنْ أَمْرِهِ
عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ
لِيُنْذِرَ يَوْمَ التَّلَاقِ ۝

16. The Day when they will come forth: nothing concerning them shall remain hidden from Allah. Whose will be the Dominion that Day? That of Allah, the One, the Irresistible!

١٦- يَوْمَ هُمْ بَارِزُونَ ۖ
لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۗ
لِمَنِ الْمُلْكُ الْيَوْمَ ۗ
لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۝

17. That Day will every soul be requited for what it has earned; no injustice will there be on that Day: surely Allah is Swift in taking account.[9]

١٧- الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۚ
لَا ظُلْمَ الْيَوْمَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝

18. And warn them of the Day that is (ever) drawing near,[10]

١٨- وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ

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6. The Attribute *Zul Arsh* (Lord of the Throne) signifies that everything is under His Command and Control, and whatever one possesses or attains is through His Grace and Beneficence alone, and not as a matter of right, or through one's personal efforts. He reigns over the Universe as the Supreme Lord and nothing can take place without his Will or Permission.

7. This shows that it is only Allah Who gives Prophethood, or sends His *Wahi* or Inspiration, to such of His servants whom He chooses so that they may guide and warn the people of the Day of Judgment on which Day all will meet or assemble before Him (for Accountability of deeds) (Ziaul Quran, *ibid.,* 28 to 30).

8. The words "Mutual Meeting" in verse 15 show that "all men will meet together and meet their Lord at the Resurrection, no matter how far scattered they may have been in life or in death" (Yusuf Ali, Vol. II, Note 4378).

9. As explained by Abdullah Yusuf Ali, "the reckoning on that Day will be swift in several senses: (1) the time of the present life or of the interval before Judgment, i.e. before the restoration of true values, is so short as compared to Eternity, that it may be counted as negligible: in the next verse the Day is characterised as (ever) drawing near: (2) in spite of the great concourse of souls to be judged, the process of Judgment will be almost instantaneous, 'in the twinkling of an eye' (Chapter 16, verse 77), because everything is already known to God, and yet not the least injustice will be done" (Vol. II, Note 4380).

10. It may be noted that the Qur'an repeatedly makes reference to the fact that the Day of Judgment is drawing near. In this respect in verse 1 of Chapter 16 (*Nahl*) it is said: "the

when the hearts will rise up to the throats choking (with grief):[11] the wrong-doers will not have any compassionate friend, nor any intercessor, who could be listened to.

إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ ۚ
مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ
وَلَا شَفِيعٍ يُطَاعُ ۝

19. He knows of (the tricks) that deceive with the eyes, and all that the hearts conceal.

١٩- يَعْلَمُ خَائِنَةَ الْأَعْيُنِ
وَمَا تُخْفِي الصُّدُورُ ۝

20. And Allah judges with Truth; and those whom they call upon, besides Him, cannot judge at all.[12] Surely Allah! He is the Hearer, the Seer.

٢٠- وَاللَّهُ يَقْضِي بِالْحَقِّ ۖ
وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ
لَا يَقْضُونَ بِشَيْءٍ ۗ
إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ۝

SECTION 3[1]

21. Have they not travelled in the land and seen what was

٢١- أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا

Command of Allah has almost come to pass, so seek not to hasten"; in verse 1 of Chapter 21 (*Ambia*) it is said, "the Reckoning of the people draws near (and yet) they turn away in heedlessness"; in verse 1 of Chapter 54 (*Qamar*) it is said, "the Hour (of the Reckoning) drew near and the Moon was cleft (in twain)"; and in verses 57 and 58 of Chapter 53 (*Najm*) it is said, "there has approached, the Approaching (Hour): there is none, besides Allah, to avert it". All these verses are meant to warn the people to be mindful of the coming of the Day of Judgment which may rush in any moment. So let the people make preparation for it by submitting to Allah the Almighty (Tafheemul Quran, *ibid.*, 30).

11. In the words "the heart will rise upto the throat choking (with grief)" is an idiom implying that the whole of their life-functions will be choked up on account of terror.

12. This repudiates the Christian Doctrine of Jesus being the Judge and Arbiter as contained in the Bible, viz., 'for the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his work' (Mathew, 16:27); and further, 'When the son of man shall come in his glory, and all the holy angels with him, there 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, inherit the kingdom prepared for you from the foundation of the world' (Mathew, 25:31-34) (Maajid, Vol. II, Part XXIV, Note 160).

1. The previous Section concluded with a narration about the state of affairs which the non-believers will face on the Day of Judgment. In continuation of it, and in order to make

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the end of those who were before them? They were mightier than these in strength, and in the traces (they have left) in the land; but Allah seized (and destroyed) them for their sins: and there was no protector for them to defend against Allah.

كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ كَانُوْا مِنْ قَبْلِهِمْ ؕ
كَانُوْا هُمْ اَشَدَّ مِنْهُمْ قُوَّةً
وَّ اٰثَارًا فِى الْاَرْضِ
فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ؕ
وَ مَا كَانَ لَهُمْ مِّنَ اللّٰهِ مِنْ وَّاقٍ ○

22. That was because there came to them their Apostles with Clear Signs, but they rejected (them): so Allah seized (and destroyed) them:[2] Surely He is Strong, Strict in Punishment.

٢٢- ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ
بِالْبَيِّنٰتِ فَكَفَرُوْا
فَاَخَذَهُمُ اللّٰهُ ؕ
اِنَّهٗ قَوِىٌّ شَدِيْدُ الْعِقَابِ ○

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the non-believers understand and mend their ways, Section 3 starts with a call to them to take lesson from the destruction of the previous non-believing nations. There is also reference to the arrogance of Pharaoh against Prophet Moses.

Section 3 consists of 7 verses, i.e., verses 21 to 27. Verses 21 and 22 ask the non-believing Quraish of Mecca to take lesson from the destruction of the previous non-believing nations. It is said: have they (i.e. the non-believers of Mecca) not travelled in the land and seen what was the end of those who were (the disbelievers) before them? They were mightier than these in strength, and (more imposing) in the traces (which they have left) in the land; but Allah seized (and destroyed) them for their sins: and there was no protector for them to defend against Allah. That was because there came to them their Apostles with Clear Signs, but they rejected (them): so Allah seized (and destroyed) them, Surely He is Strong, Strict in Punishment.

Verses 23 to 27 refer to the opposition of Prophet Moses by Pharaoh. It is said: and indeed We sent Moses with Our Signs, and Clear Authority, to Pharaoh and Haamaan and Qaaroon, but they called (him) an enchanter telling lies! So, when he came to them with Truth, from Us, they said: slay the sons of those who believe with him, and keep their women alive; but the plots of the unbelievers are nothing but errors (and delusion)! And Pharaoh said: Leave me to slay Moses: and let him call unto his Lord (for help)! Surely I fear lest he should change your religion, or lest he should cause mischief to appear in the land! And Moses said: indeed I seek refuge in (Allah) my Lord and your Lord (for protection) from every arrogant one who does not believe in the Day of Reckoning.

2. The destruction, as it is said in verse 22, and also in other verses of the Holy Qur'an, overtook the people when they rejected the Messengers of Allah who came to them with Clear Signs. As Abdullah Yusuf Ali puts it, "God in His Mercy always sends a Message of warning and good news through His Apostles, and He gives His Apostles Clear Signs and an authority that can be recognised. Among the Clear Signs are (1) the pure and unselfish lives of the Apostles; (2) the revelation of truth which they bring; (3) their influence on the course of events in their own and succeeding generations; etc." (Vol. II, Note 4388).

23. And indeed We sent Moses with Our Signs and Clear Authority,

٢٣-وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا
وَسُلْطَانٍ مُّبِينٍ ۝

24. To Pharaoh and Haamaan and Qaaroon, but they called (him) an enchanter telling; lies![3]

٢٤-إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ
فَقَالُوا سَاحِرٌ كَذَّابٌ ۝

25. So when he came to them with Truth, from Us, they said: slay the sons of those who believe with him, and keep their women alive; but the plots of the unbelievers are nothing but errors (and delusions)!

٢٥-فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ عِندِنَا
قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا
مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ ۚ
وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ۝

26. And Pharaoh said: Leave me to slay Moses: and let him call unto his Lord (for help)! I fear lest he should change your religion,[4] or lest he should cause mischief to appear in the land!

٢٦-وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ
وَلْيَدْعُ رَبَّهُ ۖ
إِنِّي أَخَافُ أَن يُبَدِّلَ دِينَكُمْ
أَوْ أَن يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ۝

Similar was the situation with the non-believers of Mecca. The Holy Prophet had come to them and conveyed to them the Message of Allah, giving good news of reward for submission to Allah, and warning of punishment for rejecting His Word. It was now for them to accept the Truth, and make themselves entitled to the reward of Paradise, or reject it and be prepared to suffer the punishment of Hell.

3. Referring to this, Abdullah Yusuf Ali writes, "Here are three types of Unfaith, each showing a different phase, and yet all united in opposition to the Truth and Mission of Moses. (1) Pharaoh is the type of arrogance, cruelty, and reliance on brute force: (see *Qasas,* 28:38-39). (2) Haamaan was the Minister of Pharaoh (see *Qasas,* 28:6-38). He was the type of a sycophant who would pander to the vanity of any man in power (3) Qaaroon excelled in his wealth, was selfish in its use, and overbearing to the poor (see *Qasas,* 28:76-81). They all came to an evil end eventually" (Yusuf Ali, Vol. II, Note 4390).

4. The words "your religion", in verse 26, refer to their ancient national religion which included the Pharaoh-worship. It is said that, "the popular religion of Egypt, at the time of Moses, was a gross form of polytheism. The priests had invented, and maintained the outward polytheism and idolatry, as the only religion suitable to the mass of the people; they inculcated it; they administered its rites; they sanctioned its greatness, its licentiousness, its lowering and debasing materialism" (Rawlinson, "Moses: His Life and Times", p. 39) (Maajid, Vol. II, Part XXIX, Note 175).

27. And Moses said: Indeed I seek refuge in (Allah) my Lord and your Lord (for protection) from every arrogant one who does not believe in the Day of Reckoning![5]

٢٧- وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي
وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ
بِيَوْمِ الْحِسَابِ ۝٤ ع ٨

SECTION 4[1]

28. And a Believer,[2] among the people of Pharaoh, who had kept his faith secret, said: What! Will you slay a man (simply) because he says: My Lord is Allah, when indeed he has brought to you Clear (Signs) from your Lord? And if he be a liar, then on him will be (the evil of) his lie; but if he is telling the Truth, then there will befall you some of that which he warns you (against). Truly Allah does not guide him who is a transgressor, a liar!

٢٨- وَقَالَ رَجُلٌ مُّؤْمِنٌ
مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ
أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ
وَقَدْ جَاءَكُم بِالْبَيِّنَاتِ مِن رَّبِّكُمْ
وَإِن يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ
وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ
الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي
مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ۝

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5. It may be noted that similar was also the answer of the Holy Prophet Muhammad (ﷺ) to his opponents who were also planning to kill him (vide Tafheemul Quran, Vol. IV, Chapter 40, Note 44).

1. In continuation of the previous Section, Section 4 speaks of a "Believer", among the people of Pharaoh, pleading boldly and singlehandedly in favour of Moses in the court of Pharaoh. It also speaks of the arrogance of Pharaoh against Moses.

Section 4 consists of 10 verses, i.e. verses 28 to 37, which speak of a "Believer" pleading in favour of Moses in the court of Pharaoh, and the arrogance of Pharaoh in rejecting the Message of Moses. In these verses it is said: and a Believer, from among the people of Pharaoh, who had kept his faith secret, said (to Pharaoh and those present) What! will you slay a man (i.e. Moses) (simply) because he says: my Lord is Allah, when indeed he has brought to you Clear (Signs) from your Lord? And if he be a liar, then on him will be (the evil of) his lie; but if he is telling the Truth, then there will befall you some of that wherewith he warns you (against). Surely Allah does not guide him who is a transgressor, a liar. O my people! Yours is the kingdom this day (only passing and temporal:), you have upper hand in the land (on account of power you possess): but who will help us from the Punishment of Allah should it befall us? Pharaoh said: I do not show you except that which I (myself) see; and I do

Contd....

29. O my people! Yours is the kingdom this day: you have the upper hand in the land: but who will help us from the Punishment of Allah should it befall us? Pharaoh said: I do not show you except that which I (myself) see; and I do not guide you but to the right path!

٢٩- يٰقَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظٰهِرِيْنَ فِي الْاَرْضِ ۡ فَمَنْ يَّنْصُرُنَا مِنْۢ بَاْسِ اللّٰهِ اِنْ جَآءَنَا ؕ قَالَ فِرْعَوْنُ مَآ اُرِيْكُمْ اِلَّا مَآ اَرٰى وَمَآ اَهْدِيْكُمْ اِلَّا سَبِيْلَ الرَّشَادِ ○

30. Thereupon the man, who believed, said: O my people! surely I do fear for you

٣٠- وَقَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ

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not guide you but to the right path! Thereupon the man, who believed, said: O my people! surely I do fear for you something like the Day (of disaster) of the Confederates (in sin)! Something like (the fate of) the people of Noah, the 'Aad and the Samood, and those who came after them; and Allah never intends injustice to (His) servants: And O my people! I fear for you a Day of Mutual Calling (and waiting) – a Day on which you will turn your backs, retreating: there will be no protector for you from Allah: and whomsoever Allah leaves to stray, there is no guide for him. And certainly there came to you Joseph, in times gone by, with Clear Signs, but you ceased not to doubt concerning that with which he came to you; at length when he died, you said: (now) Allah will not send any Apostle after him. Thus Allah leaves to stray such as transgress and live in doubt, – such as dispute about the Signs of Allah, without any authority that has come to them – Grievous and Odious (is such conduct) in the Sight of Allah and of the Believers. Thus does Allah seal up the heart of every arrogant and obstinate transgressor. And Pharaoh said: O Haamaan! build for me a tower so that I may attain the ways and means – the ways and means to the heavens, and that I may mount up to the God of Moses: and verily I deem him (i.e. Moses) to be a liar! And thus the evil of his deed was made fair-seeming to Pharaoh, and he was hindered from the Path; (of guidance); and the plot of Pharaoh led him to nothing but perdition.

2. When Pharaoh threatened to kill Moses, as we are told in the previous verses, an Egyptian, who had accepted the Faith in Moses but had kept his Faith secret, stood up in favour of Moses, and pleaded before Pharaoh and his chiefs, and as Abdullah Yusuf Ali puts it, "A common sense view is put before them by an Egyptian who loves his own people and does not wish them to perish in sin" (Vol. II, Note 4397).

As regards the question as to who this man was, some of the earlier Commentators, Maqatil, Suddi and Hasan are of the view that he was a cousin of Pharaoh, and he was the same man who had informed Moses at the nick of time when Pharaoh had decided to kill him in revenge of the unintentional killing of an Egyptian by him, and had advised him to leave the place at once. On his advice Moses left Egypt and made for Midyan (*Qasas,* 28:20).

According to a Tradition, the Holy Prophet has said that *Siddiqeen* are few, among whom Habib Najjar (whose reference is in Chapter 36 (*Yaa Seen*), the other one the Egyptian mentioned in the present verses, and the third one is Abu Bakr and he is superior to all these (Qurtabi) (Ma'ariful Quran, Vol. VII, pp. 599 to 600).

something like the Day (of disaster) of the Confederates (in sin)! –

إِنِّيٓ أَخَافُ عَلَيۡكُمۡ مِّثۡلَ يَوۡمِ ٱلۡأَحۡزَابِ ۝

31. Something like (the fate of) the people of Noah, the 'Aad, and the Samood, and those after them; and Allah never intends injustice unto (His) Servants:

٣١- مِثۡلَ دَأۡبِ قَوۡمِ نُوحٖ
وَّعَادٖ وَّثَمُودَ وَٱلَّذِينَ مِنۢ بَعۡدِهِمۡۚ
وَمَا ٱللَّهُ يُرِيدُ ظُلۡمٗا لِّلۡعِبَادِ ۝

32. And O my people! I fear for you a Day of Mutual Calling (and waiting), –

٣٢- وَيَٰقَوۡمِ إِنِّيٓ أَخَافُ عَلَيۡكُمۡ
يَوۡمَ ٱلتَّنَادِ ۝

33. A Day on which you will turn your backs, retreating: there will be no protector for you from Allah: and whomsoever Allah leaves to stray, there is no guide for him.

٣٣- يَوۡمَ تُوَلُّونَ مُدۡبِرِينَ ۚ
مَا لَكُم مِّنَ ٱللَّهِ مِنۡ عَاصِمٖۚ
وَمَن يُضۡلِلِ ٱللَّهُ فَمَا لَهُۥ مِنۡ هَادٖ ۝

34. And certainly there came to you Joseph, in times gone by, with Clear Signs, but you ceased not to doubt concerning that with which he came to you: at length, when he died, you said: (now) Allah will not send any Apostle after him. Thus Allah leaves to stray such as transgress and live in doubt, –

٣٤- وَلَقَدۡ جَآءَكُمۡ يُوسُفُ مِن قَبۡلُ بِٱلۡبَيِّنَٰتِ
فَمَا زِلۡتُمۡ فِي شَكّٖ
مِّمَّا جَآءَكُم بِهِۦۖ
حَتَّىٰٓ إِذَا هَلَكَ قُلۡتُمۡ
لَن يَبۡعَثَ ٱللَّهُ مِنۢ بَعۡدِهِۦ رَسُولٗاۚ
كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنۡ هُوَ مُسۡرِفٞ مُّرۡتَابٌ ۝

35. Such as dispute about the Signs of Allah, without any authority that has come to them – Grievous and Odious (is such conduct) in the Sight of

٣٥- ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ
بِغَيۡرِ سُلۡطَٰنٍ أَتَىٰهُمۡۖ
كَبُرَ مَقۡتًا عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ ءَامَنُواْۖ

Allah and of the Believers. Thus does Allah seal up the heart of every arrogant, obstinate transgressor.[3]

كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى كُلِّ قَلْبِ
مُتَكَبِّرٍ جَبَّارٍ ○

36. And Pharaoh said: O Haamaan![4] build for me a tower[5] so that I may attain the ways and means –

٣٦- وَقَالَ فِرْعَوْنُ يٰهَامٰنُ ابْنِ لِيْ صَرْحًا
لَّعَلِّيْ أَبْلُغُ الْأَسْبَابَ ○

37. The ways and means of access to the heavens, and that I may mount up to the God of

٣٧- أَسْبَابَ السَّمٰوٰتِ
فَأَطَّلِعَ إِلٰى إِلٰهِ مُوْسٰى

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3. As per details given in verses 28 to 35, while pleading for Moses, the Egyptian had made reference to the Signs which Moses had shown to Pharaoh and his Chiefs (verse 28). He also emphasised upon Pharaoh and his people saying, 'Do not be puffed up with arrogance because of the power is in your hands at present!' (verse 29) (Yusuf Ali, Vol. II, Note 4399). He also made reference to the past history, so that they could take lesson from it (verses 30 and 31) (Yusuf Ali, Vol. II, Notes 4401 and 4403). He also tried to bring them to the right path by warning them of the Day of Judgment (verses 32 and 33). The Egyptian also made reference to the Egyptian history itself, and reminded them of Prophet Joseph and his mission (verse 34). Finally, he also emphasised upon them that Allah guides only those who submit to Him, and leaves in error the one who is a transgressor and habitually in doubt, disputing the Message of Allah without any authority that has come to him. Grievous and Odious is such a conduct in the Sight of Allah and the Believers. It is thus that Allah seals up the evil heart of a proud and obstinate transgressing person (verse 35).

It may be noted that while Qur'an makes such a detailed reference to the "Believer", among the people of Pharaoh, who boldly stood up before Pharaoh to plead in favour of Moses, the Bible and the Talmud are both totally silent on this point, although this refers to a very important event of the history of Israel.

4. As regards Haamaan, he has also been referred by the Holy Qur'an in verse 38 of Chapter 28 (*Qasas*). It is well-known to history that the Theban High Priest of Amon was himself only next in importance to Pharaoh. To quote a non-Muslim writer, "As the wealth and power of Amon in particular increased, his High Priest at Thebes became a more and more important political factor. We recall that he was head of the sacerdotal organization embracing all the priesthoods of the country; he thus controlled a most influential political faction. Hence it was that the High Priest of Amon under Merneptah (Ramses II's son and successor) and possibly under Ramses himself was able to go further" (Breasted, "History of Egypt", pp. 456-457) (Maajid, *ibid.,* 196). According to Rawlinson, Haamaan or the Theban High-Priest of Amon was also the Principal Architect of the empire ("Ancient Egypt", p. 290) (Maajid, *ibid.,* 197).

5. In the Jewish tradition there is a dim yet sufficiently distinct mention of a castle being built for the king of Egypt "between heaven and earth" ('Jewish Encyclopaedia', Vol. I, p. 288). To quote another authority, "The kings were the builders, and the high-priests carried out their directions" (Rawlinson, "Ancient Egypt", p. 290) (Maajid, Vol. II, Part XXIV, Note 197).

Moses: and Verily I deem him (i.e. Moses) to be a liar! And thus the evil of his deed was made fair-seeming to Pharaoh, and he was hindered from the Path (of guidance); and the plot of Pharaoh led him to nothing but perdition.

وَإِنِّي لَأَظُنُّهُ كَاذِبًا ۚ
وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ
وَصُدَّ عَنِ السَّبِيلِ ۚ
وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ۝ ع

SECTION 5[1]

38. And he who believed said:[2] O my people! follow me: I will lead you to the Path of Right (conduct).[3]

٣٨- وَقَالَ الَّذِي آمَنَ يَا قَوْمِ
اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ ۝

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1. In continuation of the previous Section, Section 5 gives further details of the pleading of the Egyptian "Believer" in favour of Moses in the court of Pharaoh. This also makes reference to the rejection of his word by the people of Pharaoh, and their plan to cause harm to him, and his protection by Allah. There is also reference to the punishment which the people of Pharaoh will suffer in the Hereafter.

Section 5 consists of 13 verses i.e. verses 38 to 50. Verses 38 to 44 are in continuation of the pleading of the Egyptian "Believer" in favour of Moses in the court of Pharaoh. In these verses it is said: and he who believed said: O my people! Follow me: I will lead you to the Path of Right (conduct), O my people! This life of the world is nothing but (temporary) enjoyment, and surely the Hereafter is the Home that will last. He that works evil, he will not be requited but by the like of it, and he that works righteous deed, whether man or woman, and is a believer, these shall enter the Garden (of Paradise) in which they will have sustenance without measure. And, O my people! How (strange) is it that I call you to Salvation and you call me to the Fire (of Hell)! You call upon me that I should disbelieve in Allah and associate with Him partners of whom I have no knowledge; and I call you to the Mighty, the Forgiving. Without doubt you call me to one who is not fit to be called to, whether in this world or in the Hereafter; and that our return will be to Allah; and the transgressors will be the inmates of the Fire! Soon will you remember what I say to you (now), and I entrust my affair to Allah: Surely Allah sees His servants.

Verses 45 to 50 refer to the protection of the "Believer" from the evil plans of Pharaoh and his people, and also give the details of the punishment which Pharaoh and his people will suffer in the Hereafter. In these verses it is said: (when Pharaoh and his people planned to cause harm to the "Believer") Allah protected him from the evil that they (had) planned (against him), and the most evil punishment overtook the people of Pharaoh – the Fire (of Hell): they will be brought before it, morning and evening, and on the Day when the Hour comes to pass (the Sentence will be) cast the people of Pharaoh into the severest punishment! And (imagine) when

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39. O my people! this life of the world is nothing but (temporary) enjoyment, and surely the Hereafter is the Home that will last.

٣٩-يٰقَوْمِ اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ ۫
وَّاِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ ○

40. He that works evil, he will not be requited but by the like of it; and he that works righteous deed, whether man or woman, and is a believer, these shall enter the Garden, in which they will have sustenance without measure.

٤٠-مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا ۚ
وَمَنْ عَمِلَ صَالِحًا
مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ
فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ
يُرْزَقُوْنَ فِيْهَا بِغَيْرِ حِسَابٍ ○

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they will dispute one with another in the Fire, the weak ones will say to those who were proud: We but followed you: can you then avert from us a portion of the Fire ? Those who were proud will say: We are all in it (i.e. the Fire)! Truly Allah has judged between (His) servants! And those in the Fire will say to the Keepers of Hell: pray to your Lord to lighten for us the punishment for a day (at least)! They will say: Did not your Apostles come to you with Clear Signs ? They will say: Yes! They will say: then pray (as you like)! But the prayer of the unbelievers is nothing but (futile wandering) in (mazes of) error!

2. After reminding of the Egyptians' indifferent attitude to the preaching by Prophet Joseph, and laying emphasis on the fact that disputing the Message of Allah is odious and wrath-provoking to Allah and grievous to believers, as stated in the previous Section, the Egyptian "Believer" further pleaded in favour of Moses asking the people to follow him, and stressing upon his audience the fact that life in this world is only temporary while the abode of comfort in the Hereafter is everlasting. He also said that the evil will be requited with the like of it (on the Day of Judgment), and the believers, male as well as female, will be (handsomely rewarded and) asked to enter the Gardens of Paradise and receive therein sustenance without measure (verses 38 to 40).

The "Believer" also expressed surprise to the reaction of the people in that while he was inviting them to Salvation; they were inviting him to the punishment of Fire by invoking partners to Allah of which he had no knowledge. As a last word he also told them that when they will face the punishment in the Hereafter, they will remember what he was telling them, (and how they behaved towards him in return). With these words he entrusted his affairs to Allah the Almighty, saying that Allah watches (His) Servants (as to sincerity or otherwise of their motives and conduct) (verses 41 to 44).

3. In this pleading of the "Believer", the difference between his statement and the statement of Pharaoh is worth noting. While Pharaoh said to the people "I do not show you except that which I (myself) see; and I do not guide you but to the right path" (verse 29); the "Believer" said, "follow me: I will lead you to the path of right (conduct)" (verse 38). The contrast is that while the "Believer" spoke in an earnest beseeching tone, Pharaoh used the same words in the hectoring tone (Yusuf Ali, Vol. II, Note 4411).

41. And O my people! how is it that I call you to Salvation and you call me to the Fire!

٤١- وَيٰقَوْمِ مَا لِيْٓ اَدْعُوْكُمْ اِلَى النَّجٰوةِ
وَتَدْعُوْنَنِيْٓ اِلَى النَّارِ ۝

42. You call upon me that I should disbelieve in Allah and associate with Him partners of whom I have no knowledge; and I call you to the Mighty, the Forgiving.

٤٢- تَدْعُوْنَنِيْ لِاَكْفُرَ بِاللّٰهِ
وَاُشْرِكَ بِهٖ مَا لَيْسَ لِيْ بِهٖ عِلْمٌ ۡ
وَاَنَا اَدْعُوْكُمْ اِلَى الْعَزِيْزِ الْغَفَّارِ ۝

43. Without doubt you call me to one who is not fit to be called to, whether in this world or in the Hereafter; and that our return will be to Allah; and the transgressors will be the inmates of the Fire!

٤٣- لَا جَرَمَ اَنَّمَا تَدْعُوْنَنِيْٓ اِلَيْهِ
لَيْسَ لَهٗ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْاٰخِرَةِ
وَاَنَّ مَرَدَّنَآ اِلَى اللّٰهِ
وَاَنَّ الْمُسْرِفِيْنَ هُمْ اَصْحٰبُ النَّارِ ۝

44. Soon will you remember what I say to you (now), and I entrust my affair to Allah: surely Allah sees His Servants.

٤٤- فَسَتَذْكُرُوْنَ مَآ اَقُوْلُ لَكُمْ ۭ
وَاُفَوِّضُ اَمْرِيْٓ اِلَى اللّٰهِ ۭ
اِنَّ اللّٰهَ بَصِيْرٌۢ بِالْعِبَادِ ۝

45. So Allah protected him from the evil that they planned (against him),[4] and most evil punishment overtook the people of Pharaoh.[5]

٤٥- فَوَقٰىهُ اللّٰهُ سَيِّاٰتِ مَا مَكَرُوْا
وَحَاقَ بِاٰلِ فِرْعَوْنَ سُوْۗءُ الْعَذَابِ ۝

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4. This shows that Pharaoh and his people, instead of accepting the truth which the Egyptian "Believer" had pleaded before them, resorted to enmity and hatred against him, and planned to kill him. According to Maqatil – a Commentator of the Holy Qur'an – the "Believer" took refuge in the mountains and could not be caught by the people of Pharaoh (Ma'ariful Quran, Vol. VII, p. 603). According to Naimuddin Muradabadi, when the Egyptian "Believer" took refuge in some mountain, Pharaoh deputed about 1000 of his men to have a hold over him but Allah the Almighty sent some beasts to guard him, which also killed many of the people of Pharaoh, and those who returned unsuccessful were put to death by Pharaoh in blind rage, with the result that no one could get any clue or trace of the mysterious disappearance of the "Believer" (Naimuddin, Chapter 40, Note 95; also Ziaul Quran, Vol. IV, Chapter 40, Note 62).

5. As regards the punishment, it may be noted that in this very world many calamities befell the people of Pharaoh and ultimately Pharaoh and his chiefs were drowned in the sea, of which the details are given in verses 130 to 136 of Chapter 7 (*A'araaf*). This was the physical punishment which Pharaoh and his people suffered.

46. The Fire: they will be brought before it, morning and evening,[6] and on the Day when the Hour shall come to pass (the Sentence will be): cast the people of Pharaoh into the severest punishment![7]

٤٦- اَلنَّارُ يُعْرَضُوْنَ عَلَيْهَا
غُدُوًّا وَّ عَشِيًّا ۚ
وَيَوْمَ تَقُوْمُ السَّاعَةُ ۫
اَدْخِلُوْٓا اٰلَ فِرْعَوْنَ اَشَدَّ الْعَذَابِ ○

47. And when they will dispute one with another in the Fire, the weak ones will say to those who were proud: we but followed you: can you then avert from us a portion of the Fire?

٤٧- وَاِذْ يَتَحَآجُّوْنَ فِى النَّارِ
فَيَقُوْلُ الضُّعَفٰٓؤُا لِلَّذِيْنَ اسْتَكْبَرُوْٓا
اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ
مُّغْنُوْنَ عَنَّا نَصِيْبًا مِّنَ النَّارِ ○

48. Those who were proud will say: we are all in it (i.e., the Fire)! Truly Allah has judged between (His) Servants!

٤٨- قَالَ الَّذِيْنَ اسْتَكْبَرُوْٓا
اِنَّا كُلٌّ فِيْهَآ ۙ
اِنَّ اللّٰهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ○

49. And those in the Fire will say to the Keepers of Hell: pray to your Lord to lighten for us the punishment for a day (at least)!

٤٩- وَقَالَ الَّذِيْنَ فِى النَّارِ لِخَزَنَةِ جَهَنَّمَ
ادْعُوْا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا
مِّنَ الْعَذَابِ ○

50. They will say: Did not your Apostles come to you with Clear Signs? They will say: Yes! They will say: then pray (as you like)! But the prayer of the unbelievers is nothing but (futile wandering) in (mazes of) error!

٥٠- قَالُوْٓا اَوَلَمْ تَكُ تَاْتِيْكُمْ
رُسُلُكُمْ بِالْبَيِّنٰتِ ؕ قَالُوْا بَلٰى ؕ
قَالُوْا فَادْعُوْا ۚ
وَمَا دُعٰٓؤُا الْكٰفِرِيْنَ اِلَّا فِىْ ضَلٰلٍ ۩

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6. As regards the spiritual punishment, it is two-fold; firstly, as we are told in the first part of verse 46, they will be brought before the Fire of Hell every morning and evening. This refers to the punishment during the period between the physical death in this world and the Day of Resurrection, i.e. during interim period known as "Barzakh".

7. Then there will be the final punishment when they will actually be put into the Fire of Hell which is clear from the concluding words of verse 46, viz., "And on the Day when the Hour shall come to pass (the Sentence will be): Cast the people of Pharaoh into the severest punishment".

SECTION 6[1]

51. Most surely We do help[2] Our Apostles, and those who believe, in this world's life and on the Day when the witnesses shall stand forth,[3] –

٥١-إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ
آمَنُوا فِي الْحَيَاةِ الدُّنْيَا
وَيَوْمَ يَقُومُ الْأَشْهَادُ ۝

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1. At the conclusion of preaching sermon by the Egyptian "Believer" in the court of Pharaoh, it was said, in the previous Section, that Allah the Almighty saved him from the evil plans of Pharaoh and his people, while a dreadful doom encompassed the people of Pharaoh. It also indicated the nature of punishment that the said ill-doers shall have to face in the Hereafter. In continuation of it, Section 6 starts with consolation to the Holy Prophet saying that Allah helps His Messengers. Then there is news for the Holy Prophet of ultimate success, as well as warning of punishment to his opponents.

Section 6 consists of 10 verses i.e. verses 51 to 60, which contain consolation for the Holy Prophet, command to him to remain patient, good news of ultimate success against his opponents, and warning of punishment to the non-believers. In these verses it is said: Most surely We do help Our Apostles, and those who believe, in this world's life and on the Day when the witnesses shall stand forth – the Day when their excuses shall not avail the wrong-doers; and for them shall be (only) the curse and the Home of Misery (verses 51 and 52).

And certainly We gave Moses the (Book of) Guidance, and We gave the Book to the children of Israel in inheritance, – a Guide and a Message to men of understanding (verses 53 and 54).

Therefore, have patience; surely the Promise of Allah is true; and ask forgiveness for your fault, and celebrate the Praise of your Lord in the evening and in the morning (verse, 55).

Indeed those who dispute about the Signs of Allah without any authority that may have come to them, there is nothing in their hearts but (the quest of) greatness, which they shall never attain: therefore seek refuge in Allah; Surely He is the Hearer, the Seer (verse 56).

Certainly the creation of the heavens and the earth is greater (and more complex) than the creation of men, but most people do not know. And the blind and the seeing are not alike, nor those who believe and do deeds of righteousness, and the evil-doers: little do you learn by admonition? Verily the Hour is coming; there is no doubt (about it) – but most people do not believe (verses 57 to 59).

And your Lord says: Call on Me (in earnestness), I will (certainly) answer your (Prayer); surely those who are arrogant (to submit) in My service shall soon enter the Hell in humiliation (verse 60).

2. Ibne Kaseer has written, with reference to Ibne Jareer, that the word *Nansuro* means 'help' as well as 'revenge', and it is in the latter sense that this word has been used in verse 51, meaning thereby that Allah takes revenge on behalf of His Messengers and their followers from the non-believers, may it be in their own life time or after their passing away from this world. In this respect history itself is the biggest testimony of the fact that Allah the Almighty destroyed the opponents and killers of Prophets John and Zacharias through other persons who not only humiliated them but also put them to death. We see also that Nimrud was punished in this very world, Pharaoh and his people who opposed and oppressed Moses were

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52. The Day when their excuses shall not avail the wrongdoers; and for them shall be (only) the curse and the Home of Misery.

٥٢-يَوْمَ لَا يَنْفَعُ الظّٰلِمِيْنَ مَعْذِرَتُهُمْ
وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوْٓءُ الدَّارِ ○

53. And certainly We gave Moses the (Book of) Guidance, and We gave the Book to the Children of Israel in heritance, –

٥٣-وَلَقَدْ اٰتَيْنَا مُوْسَى الْهُدٰى
وَاَوْرَثْنَا بَنِيْٓ اِسْرَآءِيْلَ الْكِتٰبَ ○

54. A Guide and Message to men of understanding.

٥٤-هُدًى وَّذِكْرٰى لِاُولِى الْاَلْبَابِ ○

55. Therefore have patience; surely the Promise of Allah is true;[4] and ask forgiveness for your fault,[5] and celebrate the Praise of your Lord in the evening and in the morning.[6]

٥٥-فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ
وَّاسْتَغْفِرْ لِذَنْۢبِكَ وَسَبِّحْ
بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْاِبْكَارِ ○

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drowned in River Nile; the opponents of Jesus Christ were destroyed by the Romans, and the opponents of the Holy Prophet Muhammad (ﷺ) were defeated and subdued at his own hands within a few years (see Ma'ariful Quran, Vol. VII, pp. 609-610).

3. According to Abdullah Yusuf Ali, "this description (of the Day of Judgment) implies two things: (1) that there man will be judged justly; his past actions and his faculties and opportunities will be witnesses as to the use he made of them (*Noor,* 24:24); in fact he will himself be a witness against himself (*An'aam,* 6:130): and (2) the Prophets and just men will bear witness to the fact that they had preached and warned men" (Vol. II, Note 4424).

4. Meaning thereby that Allah will fulfil His Promise by helping His Messenger in the hour of his trial.

5. "Fault" stands for *Zamb*. According to the Arabic English Lexicon, *Zamb* differs from *Ism* in being either intentional or committed through inadvertence, *Zamb* is inadvertent whereas *Ism* is technically intentional (Maajid, Vol. II, Part XXIV, Note 223).

As regards the asking of forgiveness for the faults or shortcomings, Abdullah Yusuf Ali writes, "Every mortal according to his nature and degree of spiritual enlightenment falls short of the perfect standard of God (*Nahl,* 16:61), and should, therefore, ask God for forgiveness. What is merit in, an ordinary man may be a human shortcoming in one nearest to God (see *Swad,* 38:24-25), however, Prophets have a further responsibility for their people or their *Ummah,* and they ask in a representative capacity" (Vol. II, Note 4428).

6. As regards the celebration of the Praise of Allah in the evening and in the morning, according to Hazrat Abdullah bin Abbas, this actually means the five times compulsory prayers which the believers are commanded to maintain by Allah the Almighty (Naimuddin, Chapter 40, Note 117).

56. Indeed those who dispute about the Signs of Allah without any authority that may have come to them, there is nothing in their hearts but (the quest of) greatness, which they shall never attain: therefore, seek refuge in Allah; surely He is the Hearer, the Seer.[7]

٥٦-إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ
بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۙ
إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ
مَا هُمْ بِبَالِغِيهِ ۚ فَاسْتَعِذْ بِاللَّهِ ۖ
إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ○

57. Certainly the creation of the heavens and the earth is greater than the creation of men, but most people do not know.

٥٧-لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ
أَكْبَرُ مِنْ خَلْقِ النَّاسِ
وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ○

58. And the blind and the seeing are not alike, nor those who believe and do deeds of righteousness and the evil-doer: little do you learn by admonition!

٥٨-وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۚ
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَلَا الْمُسِيءُ ۚ قَلِيلًا مَا تَتَذَكَّرُونَ ○

59. Verily the Hour will come: there is no doubt (about it): but most people do not believe.[8]

٥٩-إِنَّ السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيهَا
وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ○

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7. In fact the non-believing chiefs of the Quraish were spending all their energy and influence to oppose the Holy Prophet because they feared that with his success their leadership will come to an end which they were not going to bear at any cost! In this verse, therefore, there was given a clear forecast of their defeat at the hands of the Holy Prophet, and the Holy Prophet was commanded not to care for their opposition but seek refuge in Allah because Allah is surely the Hearer and the Seer.

8. To quote Abdullah Yusuf Ali, "the heavens and the earth include mankind and all other creatures and millions of stars. Man is himself but a tiny part of creation. Why should he be so ego-centric? The whole is greater than a tiny part of it. And God Who created the whole of the Worlds is able to do much wonderful things than can enter the imagination of man. Why should man be arrogant and doubt the Resurrection, and take upon himself to doubt the possibility of God's Revelation? It is only because he has made himself blind" (Vol. II, Note 4431).

60. And your Lord says: call on Me, I will (certainly) answer your (Prayer);[9] surely those who are arrogant (to submit) in My service shall soon enter the Hell in humiliation!

٦٠- وَقَالَ رَبُّكُمُ ادْعُونِيٓ أَسْتَجِبْ لَكُمْ ط
إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ۝ ع

SECTION 7[1]

61. Allah it is Who has made the Night for you that you may rest therein, and the Day as that which helps (you) to see. Indeed Allah is Full of Grace to mankind, but most men give no thanks.

٦١- اَللّٰهُ الَّذِي جَعَلَ لَكُمُ الَّيْلَ
لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ط
إِنَّ اللّٰهَ لَذُو فَضْلٍ عَلَى النَّاسِ
وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ۝

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9. *Du'a* (i.e. prayer or beseeching Divine Mercy through rites or otherwise), and *Ibadat* (i.e. worship), both have been used in verse 60 in one and the same sense (see Naimuddin, *ibid.,* 127; Ziaul Quran, Vol. IV, Chapter 40, Note 76). This shows that prayer is itself worship or rather the soul of worship. Accordingly, it is said that "those who are arrogant (to submit) in My service shall soon enter Hell in humiliation". This shows that prayer is basic demand or obligation of service to or worship of, Allah. According to a Tradition, noted by No'man bin Basheer, the Holy Prophet has said: *Du'a* is *Ibadat* and then he recited this verse (Ahmad, Tirmizi, Abu Dawood, Nasai, Ibne Majah, Ibne Abi Haatim, and Ibne Jareer). According to another Tradition, reported by Hazrat Anas, the Holy Prophet has said, *Du'a* is the *Maghz* or kernel of worship (Tirmizi).

As regards the prayer in Islam, a non-Muslim writer says; "God, Himself, the One, reveals Himself to man through Prophets and otherwise, and man, in prayer can come directly to God. This is Muhammad's great glory. The individual soul and its God are face to face" (MacDonald, "Religious Attitude and Life in Islam", p. 38) (Maajid, *ibid.,* 232).

The Bible also speaks of prayer to Allah. In the Old Testament it is said, "Seek ye the Lord while he may be found, call ye upon him while he is near" (Isaiah: 55:6), and the New Testament says, "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of man" (Luke, 21:36) (Maajid, *ibid.,* 231).

For a detailed discussion on *Du'a,* see the Major Work, *ibid.,* Vol. XII, pp. 301-305).

1. In continuation of the previous Section which concluded with a Command to the mankind, saying: "call on Me, I will answer your prayer; and those who are arrogant (to submit) in My service shall soon enter the Hell in humiliation", in Section 7 there is reference to the Divine Signs in the natural phenomena round the world pointing to the Absolute Unity of Allah and the Resurrection.

62. That is Allah, your Lord, the Creator of all things. There is no god but He: How are you, then, straying away from the Truth?[2]

٦٢- ذٰلِكُمُ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ ۖ لَآ إِلٰهَ إِلَّا هُوَ ۚ فَأَنّٰى تُؤْفَكُونَ ○

Section 7 consists of 8 verses, i.e. verses 61 to 68, which speak of the Divine Signs throughout the universe proving the Absolute Unity of Allah as well as the Resurrection. In these verses it is said: Allah it is who has made the Night for you that you may rest therein, and the Day as that which helps (you) to see. Indeed Allah is Full of Grace (and Bounties) to mankind but most men give no thanks. That is Allah, your Lord, the Creator of all things. There is no god but He; how are you then straying away from the Truth? Thus were strayed away those who denied the Signs of Allah. Allah it is Who has made the earth a resting place for you, and the sky as a canopy, and He has given you shape, and made your shapes beautiful, and has provided you with sustenance of goodly things; that is Allah, your Lord, so Glory be to Allah, the Lord of the worlds! He is (ever) Living: there is no god but He; call upon Him, being sincere to Him in devotion. Praise be to Allah, the Lord of the worlds! Say (O Prophet): I have been forbidden to invoke those whom you (O non-believers) invoke, besides Allah, now when Clear Signs have come to me from my Lord; and I am commanded that I should submit to the Lord of the worlds. He it is Who has created you from dust, then (as an embryo) from a sperm-drop, (and) then from a clot; then (finally after giving you shape) He brings you forth as a child; then lets you (grow and) reach your age of full strength; then lets you become old – and of you there are some who die before (reaching that age); and lets you reach a Term appointed, in order that you may learn wisdom. He it is Who gives Life and causes Death; and when He decides upon an affair, He simply says to it "Be", and it "Is" (comes in existence at once).

2. The statement 'That is Allah, your Lord, the Creator of All things" appearing in verse 62 (read with verse 63), as Abdul Maajid Daryabadi puts it, "strikes at the godless, childish and materialistic cosmogonies of the Greek 'philosophers'. According to Plato, 'fire and water and earth and air all exist by Nature and chance', and none of them by an action of mind, and 'the bodies which come next in order – the earth, sun, moon and stars – have been created by means of these absolutely inanimate existences. The various elements are moved by chance, and also by inherent forces according to certain affinities amongst them ... After this fusion has been created the whole of heaven and all that is therein, as well as, all animals and plants and all the seasons. These come from the elements, not by any action of mind or of any god or from art but by Nature and chance only' ("Encyclopaedia of Modern Knowledge", by Hammerton, Vol. I, p. 3). And, according to an Aristotelian dictum, 'nothing comes into existence out of that which is not, but everything out of that which is': so that 'there can have been no process of creation, merely a redistribution of four elements and their four qualities' (*ibid.*) (Maajid, Vol. II, Part XXIV, Note 235).

The myth of 'chance element' in the creation of universe, as propounded by early Greek Philosophers, has long been exploded by the ever-developing Science which is simply based on 'action and reaction' formula. It means that for every creation there must be some creator, or, to put it in a straightforward manner, there is nothing like 'chance element' in the world, even in respect of the so called Four Primary Elements', which, as it is often said, through their chain reactions, brought into being, natural objects.

63. Thus were strayed away those who denied the Signs of Allah.[3]

٦٣- كَذٰلِكَ يُؤْفَكُ الَّذِيْنَ
كَانُوْا بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ ○

64. Allah it is Who has made the earth a resting place for you, and the sky as a canopy, and He has given you shape, and made your shapes beautiful, and has provided you with sustenance of goodly things; that is Allah, your Lord, so Glory be to Allah, the Lord of the worlds!

٦٤- اَللّٰهُ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ
قَرَارًا وَّالسَّمَآءَ بِنَآءً
وَّصَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ
وَرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ
فَتَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ○

65. He is the (ever) Living; there is no god but He; call upon Him, being sincere to Him in devotion. Praise be to Allah, the Lord of the worlds!

٦٥- هُوَ الْحَيُّ لَآ اِلٰهَ اِلَّا هُوَ
فَادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ ؕ
اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○

66. Say: I have been forbidden to invoke those whom you invoke,[4] besides Allah, now when Clear Signs have come to me from my Lord; and I am commanded that I should submit to the Lord of the worlds.

٦٦- قُلْ اِنِّيْ نُهِيْتُ اَنْ اَعْبُدَ الَّذِيْنَ
تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ
لَمَّا جَآءَنِيَ الْبَيِّنٰتُ مِنْ رَّبِّيْ ۫
وَاُمِرْتُ اَنْ اُسْلِمَ لِرَبِّ الْعٰلَمِيْنَ ○

67. He it is Who has created you from dust, then from a sperm-drop, then from a clot; then He brings you forth as a

٦٧- هُوَ الَّذِيْ خَلَقَكُمْ مِّنْ تُرَابٍ
ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ
ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوْٓا اَشُدَّكُمْ

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3. From verse 63 it is also clear that, "if men are deluded by Falsehoods, it is because they reject Revelation and refuse to learn from the Signs of God all round them" (Yusuf Ali, Vol. II, Note 4437).

4. As regards verse 66, Hazrat Abdullah bin Abbas has said that from amongst the non-believers of Mecca, Waleed bin Mughirah and Shaibah bin Rabee'ah came to the Holy Prophet and invited him to their ancestral religion. In answer to it, Allah the Almighty revealed the command as given in verse 66 (Ziaul Quran, Vol. IV, Chapter 40, Note 85; and Naimuddin, Chapter 40, Note 137).

child; then lets you (grow and) reach your age of full strength; then lets you become old and of you there are some who die before – and lets you reach a Term appointed in order that you may learn wisdom.

ثُمَّ لِتَكُوْنُوْا شُيُوْخًا ۚ
وَمِنْكُمْ مَّنْ يُّتَوَفّٰى مِنْ قَبْلُ
وَلِتَبْلُغُوْٓا اَجَلًا مُّسَمًّى
وَّلَعَلَّكُمْ تَعْقِلُوْنَ ○

68. He it is Who gives Life and causes Death; and when He decides upon an affair, He simply says to it: "Be", and it "Is".[5]

٦٨- هُوَ الَّذِيْ يُحْيٖ وَيُمِيْتُ ۚ
فَاِذَا قَضٰٓى اَمْرًا
فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ○ ع

SECTION 8[1]

69. Have you not seen those who dispute concerning the Signs of Allah? How are they turned away?

٦٩- اَلَمْ تَرَ اِلَى الَّذِيْنَ يُجَادِلُوْنَ
فِيْٓ اٰيٰتِ اللّٰهِ ؕ اَنّٰى يُصْرَفُوْنَ ○

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5. In fact "the keys of life and death are in God's hands. But He is not dependent on time or place or instruments or materials. All that He has to do is to say 'Be' and it comes into existence" (also see *Nahl,* 16:40; *Yaa Seen.* 36:82). Conversely His Will or Command is Sufficient to annihilate Existence into Non-Existence (Life into Death) or determine the limits or conditions of Existence or Non-Existence" (Yusuf Ali, Vol. II, Note 4445).

1. In the previous Section reference was made to Signs of Allah in the creation of Man and the natural phenomena round the world. In continuation of it, Section 8, first refers to the turning away of the non-believers from the Signs of Allah and then gives a narration about the punishment which the arrogant transgressors will suffer in the Hereafter. Then there is consolation to the Holy Prophet and a Promise of success in his mission and triumph over opponents.

Section 8 consists of 10 verses i.e. verses 69 to 78. Verses 69 to 76 speak of the turning away of the disbelievers from the Messages (Signs) of Allah and the punishment which they will suffer in the Hereafter. In these verses it is said: Have you not seen those who dispute concerning the Signs of Allah? How are they turned away? Those who reject the Book and that with which We have sent Our Apostles: but soon shall they know, when the fetters shall be on their necks; and (bound by) the chains they shall be dragged along into the boiling water; then into the Fire shall they be burned; Then shall it be said to them; where are (all) that (i.e. deities) you used to make partners (in the Sovereignty) besides Allah? They will say: they have left us in the lurch: Nay, we invoked not, anything, before. Thus does Allah leave the unbelievers to stray. (It will be said unto them): That is because you exulted in the land, without right and because you behaved insolently. Enter the gates of Hell, to dwell therein; and evil is the abode of the arrogant!

70. Those who reject the Book and that with which We have sent Our Apostles: but soon shall they know,

٧٠-اَلَّذِيْنَ كَذَّبُوْا بِالْكِتٰبِ وَبِمَآ اَرْسَلْنَا بِهٖ رُسُلَنَا ۚ فَسَوْفَ يَعْلَمُوْنَ ۝

71. When the fetters shall be on their necks; and (bound by) the chains they shall be dragged along –

٧١-اِذِ الْاَغْلٰلُ فِيْٓ اَعْنَاقِهِمْ وَالسَّلٰسِلُ ۭ يُسْحَبُوْنَ ۝

72. Into the boiling water, then in the Fire shall they be burned.[2]

٧٢-فِي الْحَمِيْمِ ۙ ثُمَّ فِي النَّارِ يُسْجَرُوْنَ ۝

73. Then shall it be said to them: where are (all) that (i.e. deities) you used to make partners (in the Sovereignty),

٧٣-ثُمَّ قِيْلَ لَهُمْ اَيْنَ مَا كُنْتُمْ تُشْرِكُوْنَ ۝

74. Besides Allah? They will say; they have left us in the lurch: Nay, we invoked not, anything,[3] before. Thus does Allah leave the unbelievers to stray.

٧٤-مِنْ دُوْنِ اللّٰهِ ۭ قَالُوْا ضَلُّوْا عَنَّا بَلْ لَّمْ نَكُنْ نَّدْعُوْا مِنْ قَبْلُ شَيْـــًٔا ۭ كَذٰلِكَ يُضِلُّ اللّٰهُ الْكٰفِرِيْنَ ۝

Verses 77 and 78 contain consolation for the Holy Prophet, saying: So persevere in patience; surely the Promise of Allah is true. And whether We show you (in this life) part of what We promise them, or We take your soul (to our Mercy) before that, (in any case), it is to Us that they shall (all) return. And certainly We sent Apostles before you; there are some whose story We have related to you, and there are some whose story We have not related to you; and it was not (possible) for Apostle to bring a Sign except with the permission of Allah; but when the Command of Allah came, the matter was decided with truth, and (there) perished, there and then those who were followers of Falsehood.

2. *Hameem* (boiling water) and *Naar* (Fire of Hell) are separate, and the wrong-doers will be first dragged into the former and then in the latter. This is also proved from verses 67 and 68 of Chapter 37 (*Saaffaat*) in which it is said that they will be given a mixture made of boiling water (to drink), then shall their return be to the Fire (of Hell).

3. However, according to Abul A'ala Maududi, they will not deny worship of false deities but they will admit that what they worshipped was nothing in substance or had no power at all (Tafheemul Quran, Vol. IV, Chapter 40, Note 103). Abdullah Yusuf Ali also appears to be of the same view. According to him, "the only reality will be fully manifest even to those to whom evil was made to seem alluring in the lower life. They will feel in their inmost souls that

75. That is because you exulted in the land without right, and because you behaved insolently.[4]

٧٥- ذٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُوْنَ فِى الْاَرْضِ
بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُوْنَ ۝

76. Enter the gates of Hell, to dwell therein; and evil is the abode of the arrogant!

٧٦- اُدْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۚ
فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ۝

77. So persevere in patience: surely the Promise of Allah is True. And whether We show you (in this life) part of what We promise them, or We take your soul before that, (in any case) it is to Us that they shall (all) return.[5]

٧٧- فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۚ
فَاِمَّا نُرِيَنَّكَ
بَعْضَ الَّذِىْ نَعِدُهُمْ
اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا يُرْجَعُوْنَ ۝

78. And certainly We sent Apostles before you; there are some of them whose story We have related to you, and there are some whose story We have not related to you; and it was not (possible) for an Apostle to bring a Sign except with the Permission of

٧٨- وَلَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ مِنْهُمْ
مَّنْ قَصَصْنَا عَلَيْكَ
وَمِنْهُمْ مَّنْ لَّمْ نَقْصُصْ عَلَيْكَ ؕ
وَمَا كَانَ لِرَسُوْلٍ
اَنْ يَّاْتِىَ بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ ۚ

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they had been pursuing mere shadows, things of no real existence. This was the result of their rejecting the Light and the Grace of God: they got entangled in the mazes of error" (Vol. II, Note 4450). Also see Naimuddin, Chapter 40, Note 156; and Ma'ariful Quran, Vol. VII, p. 618).

4. From verse 75 it is clear that Allah "does not withdraw His Grace from any unless (1) they actively and deliberately take a delight in things that are vain or false, and (2) they insolently reject the things that are true – in other words, unless men are deliberately false to their own lights, as illuminated by the Light of God" (Yusuf Ali, Vol. II, Note 4451).

5. The people of Mecca, in spite of their opposition to the Holy Prophet, were accorded a reprieve from the inflictment of Divine punishment so long the Holy Prophet was among them or when they besought forgiveness (verse 33, Chapter 8, *Anfaal*). However, those who took up arms in confrontation to the Holy Prophet in the battle-fields of Badr, Uhud, Hunain, etc., they received severe set back at his hands and got the defeat, and the punishment of the Hereafter for them is still there, which no doubt is the most severe, humiliating and everlasting.

Allah; but when the Command of Allah came, the matter was decided with truth, and (there) perished, there and then, those who were followers of Falsehood.[6]

فَإِذَا جَآءَ أَمْرُ اللَّهِ
قُضِيَ بِالْحَقِّ
وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ۝٧٨

SECTION 9[1]

79. Allah it is Who has made the cattle for you, that you may use some of them for riding and some of them you eat;

٧٩- اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ
لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ۝

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6. To quote Abdullah Yusuf Ali, "The Signs of God are everywhere and can be seen by the discerning eye at all times. But if any extraordinary Signs are demanded by cynics or unbelievers, they will not be granted merely because they are demanded. It is God's Will that issues them, not merely the desire of human beings, even if he be a Messenger of God. But when an extraordinary Sign does issue by the Command of God, it means that the cup of the iniquitous is full; that their case is decided, and their time of respite is past; and that justice takes the place of Mercy, and evil is blotted out" (Vol. II, Note 4455).

1. The previous Section concluded with an admonitive answer to the shallow demand of Prophetic Miracles by the non-believers. In continuation of it, in Section 9 it is pointed out that there are Signs of Allah in the cattle and the ships as means of positive gains for mankind. Also there are Signs of Allah in destruction of the previous non-believing nations, who professed the Faith when they actually saw the punishment, but then Faith could not profit them at all.

Section 9 consists of 7 verses i.e. verses 79 to 85. Verses 79 to 81 speak of the Signs of Allah in the cattle and the ships as two sources of human comfort, viz., sustenance and means of transport and prosperity. In these verses it is said: Allah it is Who has made the cattle for you, that you may use some of them for riding and some of them you eat; and there are (many) benefits in them for you; and that you may attain through them any need which is in your hearts; and on them and on ships you are carried. And He shows you His Signs; which, then, of the Signs of Allah you will deny?

Verses 82 to 85 speak of the Signs of Allah in the destruction of the previous non-believing nations. In these verses it is said: Do they not travel through the earth and see what was the end of those (who denied the Signs of Allah) before them? They were more numerous than these and greater in strength and (also) in the traces (they have left) in the land; yet all that they earned was of no profit to them. And when their Apostles came to them with Clear Signs, they exulted in what they had with them of knowledge; and that which they used to mock at, hemmed them in. So when (at last) they saw Our Punishment, they said: (Now) we believe in Allah – the Absolute One God – and we reject the partners we used to join with Him. But their professing the Faith did not profit them when they saw Our Punishment. (Such has ever been) the Tradition of Allah of dealing with His servants. And even thus did the rejecters (of Allah) perish!

80. And there are (many) benefits in them for you; and that you may attain through them any need which is in your hearts;[2] on them and on ships you are carried.

٨٠- وَلَكُمْ فِيهَا مَنَافِعُ
وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ
وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ۝

81. And He shows you His Signs; which, then, of the Signs of Allah you will deny?

٨١- وَيُرِيكُمْ آيَاتِهِ ۖ فَأَيَّ
آيَاتِ اللَّهِ تُنْكِرُونَ ۝

82. Do they not travel through the earth and see what was the end of those before them? They were more numerous than these and greater in strength and in the traces (they have left) in the land; yet all that they earned was of no profit to them.

٨٢- أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ
كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً
وَآثَارًا فِي الْأَرْضِ
فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ۝

83. For when their Apostles came to them with Clear Signs, they exulted in what they had with them of knowledge, and that, which they used to mock at, hemmed them in.

٨٣- فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ
فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ
مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝

84. So when they saw Our Punishment, they said: We believe in Allah – the Absolute One God – and we reject the partners we used to join with Him.

٨٤- فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا
آمَنَّا بِاللَّهِ وَحْدَهُ
وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ۝

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2. As regards the specific utility of cattle for human needs, reference may also be made to verses 5 to 8 of Chapter 16 (*Nehl*). Commenting on verses 79 and 80, Abdullah Yusuf Ali writes, "the fact that beasts, which in their wild state are so noxious, are, when domesticated, so useful to man, is itself one of the great and standing Signs of God's care for man. The great usefulness of cattle is very instructive. They serve for riding, and many of them for food; further, they are used for the plough, and they produce milk, or wool, or hair; and from their carcases man derives bones and horns for many industrial uses; but passing on to higher aspects of life,

85. But their professing the Faith did not profit them when they saw Our Punishment. (Such has ever been) the Tradition of Allah of dealing with His Servants. And even thus did the rejecters (of Allah) perish![3]

٨٥- فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ
لَمَّا رَأَوْا بَأْسَنَا ۖ سُنَّتَ اللَّهِ الَّتِي
قَدْ خَلَتْ فِي عِبَادِهِ ۖ
وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ۝ ع ١٢

they further social, moral and spiritual uses as draught animals, in that transport serves one of the fundamental purposes of civilization, being in this respect like ships for international commerce (Chapter 30, verse 46). It is by means of human intercourse through transport that we can carry out the highest needs of our culture, "any need that may be in our hearts", i.e. in our inner being" (Vol. II, Note 4456).

3. From verses 82 to 85 it is clear that exultation of the people on account of philosophy, art, and science, and their own religious ideologies, in disregard to the teachings of the Holy Prophet, could not be of any avail to them. In fact, as Abdullah Yusuf Ali puts it, "For any generation to take inordinate pride in its own single achievements in science or skill becomes ridiculous if we consider the broad stream of history. In the first place, men will find that a great deal of what they attribute to their own merits only became possible owing to the earlier work of their predecessors. Secondly, many of their predecessors were more numerous and mightier in power than they, although the perspective of time may have reduced the apparent depth of their influence, and the monuments which they have left behind may have suffered from the destroying hand of Time. Thirdly, and most important of all, when they forgot God and His inexorable Law, nothing of their own handiwork profited them; they perished in the common ruin as all vanities must perish" (Vol. II, Note 4458).

CHAPTER 41

HAA MEEM SAJDAH

Chapter 41 consists of 6 Sections, 54 verses, 796 words and 3350 letters.[1]

Name

The name of this Chapter is *Haa Meem Sajdah* which is also the opening verse of it. In order to distinguish it from other Chapters, also beginning with the words *Haa Meem,* the word *Sajdah* is also added to it making it *Haa Meem Sajdah* as the full title of the Chapter. The word *Sajdah* has been used because of the obligatory prostration on verse 38. Another name of this Chapter is *Fussilat* which appears in verse 3. This is second of the seven Chapters beginning with the words *Haa Meem.*

Revelation

This Chapter was revealed at Mecca after the acceptance of the Faith by Hazrat Hamzah.

According to the generally accepted chronological order, this Chapter is placed at Serial No. 61.[2]

The Background

Mohammad bin Ishaq, the prominent biographer of the Holy Prophet has written, on the authority of Mohammad bin Ka'b Al-Qurzi, that once some Quraish chiefs were present in the Sacred Mosque in a corner of which the Holy Prophet was also present. One of the Quraish chiefs, namely Utbah bin Rabi'ah, the father-in-law of Abu Sufyan, who was deputed on behalf of other

1. Naimuddin, Chapter 41, Note 1, Ziaul Quran, Vol. IV , p. 327.
2. Index-cum-Concordance for the Holy Qur'an, by Khairie.

notables of the Quraish, came to the Holy Prophet and said, "by the work that you intend to have started, i.e. the propagation of Islam, if you intend to have wealth we can give you as much as you desire; if you want to have power, we can make you our chief; if you want to become a king we are prepared to proclaim you as our 'king'; and if some evil has touched you, then we can get you treated by an expert sorcerer". The Holy Prophet heard all this calmly, and, in answer to it, started reciting this Chapter and when he arrived at verse 38, he prostrated, and then said to him, "Abul Waleed! you have heard my answer! now it is for you to decide". Utbah came back to other chiefs and said: "By Allah! neither is this poetry, nor magic, nor sorcery: O Quraish Chiefs! leave him! I understand that his Word will certainly bring some effect! If the Arabs join hands and overpower him, you will be free from the blame of causing harm to a brother of yours; if on the other hand, he overpowers the Arabs, then his kingdom will be your kingdom, and his honour will be your honour." Hearing this, the other chiefs said: O father of Waleed after all you have also been affected by this magic! Utbah said, "I have told you my view; now you are free to do whatever you like" (Ibne Hishsham, Vol. I, pp. 313-314, as referred to by Tafheemul Quran, Vol. IV, pp. 434-435).

Subject Matter

In answer to what Utbah had said to the Holy Prophet, and bypassing his foolish suggestion, this Chapter, in verse 4 onward, refers to the oft-repeated denial which the non-believers used to put forth against the Holy Qur'an. In fact they had point blank refused to listen to the Holy Prophet saying that there were coverings over their hearts, and deafness in their ears, and that there was a screen (i.e. a barrier) in between them and the Holy Prophet, meaning thereby that they would never accept his word. They had also given challenge to the Holy Prophet that he could go with his work while they would go on doing what they could, in his opposition. They had started making loud noise whenever the Holy Prophet tried to address the people, and raising credulous objections and passing frivolous remarks against the Holy Prophet and the Holy Qur'an.

The Chapter opens with the declaration that the Qur'an has been revealed by (Allah) the Most Gracious, the Most Merciful, in (clear) Arabic language, whose verses (or Messages) have been explained in full details for people who understand.

In order to convince the arrogant transgressors as to the Power and Authority of Allah, examples are given of the creation of the earth and the heavens – the entire universe – beautifully designed and executed with dexterity and the proportion with provision of means for the satisfaction of needs for all creatures

showing at the same time the willing obedience by the huge creations of the earth and the heavens to the Commands of Allah – as a contrast to the arrogant disobedience exhibited by the tiny creature Man.

It also makes it clear to the disbelievers that every bit of their misdeeds will be accounted for on their own confession or through the evidence of their erring limbs and organs, if they foolishly think that in any way they will be able to evade the punishment.

There is also an inspiring Message of happiness and success for the believers in the world as well as in the Hereafter, if they stand fast and unseverving by their profession of Faith in Allah. It is also stated that one of the blessings of Faith and sincere devotion to Allah is that even the bitter enmity (should that unfortunately occur) between the believers (themselves) will vanish and they will once again become warm friends like before. Before conclusion, the Chapter re-states the ungrateful nature of faltering man to bypass Allah the Almighty soon after the gripping misfortune is removed by Allah, forgetting conveniently that when a little while before he was in distress, he had remembered, and prayed to, Allah for His Favour for relief.

The Chapter ends with the moving declaration of the Qur'an being *Haq,* a monument of Truth, through the confirmatory evidence by the Believers whom Allah will show His Signs all over the Universe as well as within their inner being proclaiming: "Indeed, it is Allah Who encompasses all things".

There is also consolation and encouragement to the Holy Prophet to continue with his Mission with patience and to seek refuge in Allah from all Satanic inclinations without caring for the opposition.

CHAPTER 41

HAA MEEM SAJDAH

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. *Haa. Meem.*

١- حٰمٓ ○

2. A Revelation from (Allah), the Most Gracious, the Most Merciful,

٢- تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ○

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1. The previous Section, and with it the previous Chapter, concluded with a warning to the non-believers with reference to the non-believing nations of the past, that when punishment overtook them, for their unbelief and arrogance, their repentance and acceptance of Faith could not be of any avail for them. In continuation of it, the present Chapter, and with it Section 1 of it, starts with a statement that Qur'an is a Revelation from Allah, in the Arabic language, of which the verses are explained in detail. But those whose hearts are under coverings, and in whose ears there is deafness, refuse to listen to it, and they make themselves liable for punishment. This Section also makes reference to the teachings of the Holy Prophet and also contains the promise of an un-failing reward for the believers.

Section 1 consists of 8 verses i.e. verses 1 to 8. Verses 1 to 5 speak of the Holy Qur'an as a Divine Revelation, and turning away of the non-believers from it. It is said: *Haa. Meem.* (this is) A Revelation from (Allah), the Most Gracious, the Most Merciful – a Book of which the verses are explained in detail – The Qur'an in Arabic, for a people who understand, giving Good News and Warning: yet most of them (i.e. the non-believers) turn away, so they hear not. And they say: our hearts are (concealed) under coverings from that to which you invite us, and there is a deafness in our ears, and there is a veil between us and you: so do (what you will), we (too) shall do (what we wish)!

3. A Book, of which the verses are explained in detail – The Qur'an in Arabic, for a people who understand,

٣-كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ
قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ۙ

4. Giving Good News and Warning: Yet most of them turn away, so they hear not.[2]

٤-بَشِيْرًا وَّنَذِيْرًا ۚ
فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ ۝

5. And they say: Our hearts are under coverings from that to which you invite us, and there is a deafness in our ears, and there is a veil between us and you: so do (what you will), we (too) shall do (what we wish)!

٥-وَقَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ
مِّمَّا تَدْعُوْنَآ اِلَيْهِ
وَفِيْٓ اٰذَانِنَا وَقْرٌ وَّمِنْۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ
فَاعْمَلْ اِنَّنَا عٰمِلُوْنَ ۝

6. Say: I am but a man like you: It is revealed to me that your God is One God, so stand true to Him, and ask for His forgiveness; and woe to the polytheists, –

٦-قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ
يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ
فَاسْتَقِيْمُوْٓا اِلَيْهِ وَاسْتَغْفِرُوْهُ ؕ
وَوَيْلٌ لِّلْمُشْرِكِيْنَ ۙ

7. Those who give not the poor-rate and who (even) deny the Hereafter.

٧-الَّذِيْنَ لَا يُؤْتُوْنَ الزَّكٰوةَ
وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ۝

Verses 6 to 8 mention the answer of the Holy Prophet to the non-believers. In these verses it is said: Say: O Prophet! I am but a man like you: It is revealed to me that your God is One God, so stand true to Him, and ask for His forgiveness, and woe to the polytheists, – those who give not the poor-rate (*Zakaat*), and who (even) deny the Hereafter. For those who believe and do good deeds is a reward that will never fail.

2. It may be noted that the previous Chapter began with a description of the Revelation of Qur'an by Allah with reference to His Attributes *Azeezil Aleem* – the Mighty, the Knowing, followed by more Attributes of Allah the Almighty. Then there was reference to the dispute and denial which the non-believers raised in respect of the Holy Qur'an. Likewise, the present Chapter also starts with a description of the revelation of Qur'an by Allah with reference to His Attributes *Rahman-ir-Raheem* – the Most Gracious, the Most Merciful, and then there is reference to some fundamental qualities of the Holy Qur'an itself. Then it is said that most of the people turn away from it and they hear it not (verses 1 to 4).

8. For those who believe and do good deeds is a reward that will never fail.[3]

٨- إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝ ع ١٥

SECTION 2[1]

9. Say: Do you indeed deny Him Who created the earth in Two Days[2] and set up equals with Him? He is the Lord of the Worlds.

٩- قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ۚ ذَٰلِكَ رَبُّ الْعَالَمِينَ ۝

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3. In answer to the statement of the non-believers as contained in verse 5, in a very polite and rational way the Holy Prophet was asked by Allah the Almighty to say to the non-believers; "I am but a man like you" (meaning thereby that I have no power or authority of my own but I submit to the Commands of Allah the Almighty). "I am simply a Messenger of Allah and convey to you that" it is revealed to me (by Allah the Almighty) that "your God is One God, so stand true to Him, and ask for His forgiveness; and woe to the polytheists – those who give not the poor-rate (*Zakaat*) and who (even) deny the Hereafter" (verses 6 and 7). As against this, "for those who believe and do good deeds is a reward that will never fail" (verse 8).

1. In the previous Section, Qur'an referred to the reasons which the non-believers gave for their turning away from the Holy Qur'an. In addition to the answer that was given to them in the previous verses, Section 2 starts with an invitation to them to ponder over the manifestation of the Absolute Unity and Authority of Allah in the creation of the heavens and the earth and the arrangements He has made for their sustenance. This, of course, could not be denied or refuted. Therefore, immediately after it, there is a clear warning of punishment with reference to the punishment which the Aad and Samud suffered on account of disbelief in the Clear Signs of Allah.

Section 2 consists of 10 verses i.e. verses 9 to 18. Verses 9 to 12 speak of the Absolute Authority of Allah manifesting in the creation of the earth and the heavens. In these verses it is said: Say (O Prophet) (to the disbelievers): Do you indeed deny Him Who created the earth in Two Days, and do you set up equals with Him? He is the Lord of the Worlds. And He set on it (i.e. earth) mountains above it, and bestowed blessings in it, and measured therein its sustenance, in Four Days, alike for (all) who ask for (it). Then He turned to the Sky, and it was (as) smoke (in gas form): So He said to it and to the earth: Come you both, willingly or unwillingly. They said: We (do) come (together) in willing obedience. So He completed them as Seven Firmaments (heavens) in Two Days, and inspired in each heaven its (mandatory) duty. And We adorned the lower heaven (sky) with lights (shining stars) and provided it with guard. That is the Decree of the Mighty, the Knowing.

Verses 13 to 18 contain warning of punishment to the non-believers like the punishment which overtook the earlier transgressing peoples of the 'Aad and the Samud. It is said: But if they (i.e. the non-believers) turn away, then say (unto them): I have warned you of a stunning punishment (as of thunderbolt) like the thunderbolt which overtook the' Aad and Samud. Behold,

Contd.....

10. And He set on it (i.e. earth) mountains above it,[3] and bestowed blessings in it,[4] and measured therein its sustenance, in Four Days, alike for all who ask[5] for (it).

١٠- وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا
وَبٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَاتَهَا
فِيٓ أَرْبَعَةِ أَيَّامٍ ۖ سَوَآءً لِّلسَّآئِلِينَ ○

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the Messengers came to them, from before them and (from) behind them, saying: Worship none but Allah. They (i.e. the non-believers) said: If our Lord had so pleased, He would have sent down angels (to us). So we disbelieve in what you are sent with. As for the 'Aad, they behaved arrogantly in the land and said: who is superior to us in strength? What! see they not that Allah, Who created them, is superior to them in strength? But they continued to deny Our Signs! So We sent against them a furious wind in Evil Days, that We might make them taste the punishment of humiliation in the life of this world. And the punishment of the Hereafter is truly most humiliating, and they will not be helped. And as to the Samud, We gave them guidance, but they preferred blindness (of heart) to guidance; so the stunning punishment of humiliation overtook them for what they had earned (through their misdeeds). And We delivered (from this calamity) those who believed and practised righteousness.

2. As regards the statement that Allah created the earth in 'Two Days', as stated in verse 9, as Abdullah Yusuf Ali puts, it, 'This is a difficult passage, describing the primal creation of our physical earth and the physical heavens around us. If we count the 'Two Days' mentioned in this verse, the 'Four Days' mentioned in verse 10, and the 'Two Days' mentioned in verse 12, we get a total of 'Eight Days', while in many passages the creation is stated to have taken place in 'Six Days' (see VII, 54, n. 2031; and XXXII, 4, n. 3632). The commentators understand the 'Four Days' in verse 10 to include the 'Two Days' in verse 9, so that the total for the universe comes to 'Six Days'. This is reasonable, because the processes described in verses 9 and 10 form really one series. In the one case it is the creation of the formless matter of the earth; in the other case it is the gradual evolution of the form of the earth, its mountains and seas and its animal and vegetable life, with the nourishment in due proportion, proper to each" (Yusuf Ali, Vol. II, Note 4470). Also see Tafheemul Quran, Vol. IV, Chapter 41, Note 13.

It may be noted that this subject has also appeared in verse 54 of Chapter 7 (*Aa'raaf*) where we have dealt with it in detail in our comments on that verse, which may also be read alongwith these comments.

3. As regards the words *Fauqeha* (high above), it is worth noting that "the highest mountains are 29,000 feet above the sea level, and the lowest depths of the bottom of the ocean are 31,600 feet below sea level, so that the vertical difference between the highest and lowest points on the solid crust of the earth is about 11½ miles. The highland areas are the main sources of the water-supply in all the regions of the earth, and vegetable and animal life depends on water-supply" (Yusuf Ali, Vol. II, Note 4471).

4. This subject has been more clearly mentioned in verse 19 of Chapter 88 (*Ghashia*). There is also mention of mountains in verses 105-107 of Chapter 20; verse 31 of Chapter 21; verse 10 of Chapter 31; verse 14 of Chapter 73; and verse 5 of Chapter 101.

5. In verse 10, the word *Saa'ileen* "may either mean (1) those who seek, or (2) those who ask or enquire. If the former meaning is adopted, the clause means that everything is apportioned to the needs and appetites of God's creatures. If the latter, it means that the needs of enquirers are sufficiently met by what is stated here" (Yusuf Ali, Vol. II, Note 4473).

11. Then He turned to the Sky, and it was (as) Smoke: so He said to it and to the earth: Come you both, willingly or unwillingly. They said: We do come (together) in willing obedience.[6]

١١- ثُمَّ اسْتَوٰٓى إِلَى السَّمَآءِ
وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ
ائْتِيَا طَوْعًا أَوْ كَرْهًا ۖ
قَالَتَآ أَتَيْنَا طَآئِعِينَ ○

12. So He completed them as Seven Firmaments (heavens) in Two Days, and inspired in each heaven its (mandatory) duty. And We adorned the lower heaven with lights, and (provided it) with guard.[7] That is the Decree of the Mighty, the Knowing.

١٢- فَقَضٰىهُنَّ سَبْعَ سَمٰوَاتٍ
فِى يَوْمَيْنِ وَأَوْحٰى فِى كُلِّ سَمَآءٍ أَمْرَهَا ۚ
وَزَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيحَ ۖ
وَحِفْظًا ۚ ذٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ○

13. But if they turn away, then say: I have warned you of a stunning punishment (as of Thunderbolt) like the thunder-bolt which overtook the Aad and the Samud.

١٣- فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ
صٰعِقَةً مِّثْلَ صٰعِقَةِ عَادٍ وَثَمُودَ ○

It may be noted that the latter view is that of Ibne Abbas, Qatadah and Suddi. Maulana Ahmad Raza Khan has also adopted this translation (Kanzul Eimaan). The former is that of Ibne Zaid, and according to it Allah the Almighty has made arrangements for sustenance according to the need of each and every living creature on earth till the Day of Judgment, and this view, according to Abul A'ala Maududi also appears to be more correct and reasonable (see Tafheemul Quran, *ibid.,* 12). Pir Karam Shah has also adopted this view (Ziaul Quran, Vol. IV, Chapter 41, Note 18).

6. According to Abdullah Yusuf Ali, "God's design in creation was not to keep heaven and earth separate, but together, as they indeed are, being part of the solar system, and travellers through space, crossing the path of several comets. And all matter created by God willingly obeys the laws laid down for it" (Vol. II, Note 4476).

This shows that everything of this universe, animate or inanimate, is obedient to Allah, not merely mechanically but willingly in an innate or instinctive manner. In other words, submission to Allah is inherent in the nature of things. To be more specific Islam is the religion of all by nature (Tadabbure Quran, Vol. VI, p. 85).

7. As regards the adornment of the lower heaven, and the safeguard of it, Qur'an also speaks of it in verses 16 and 17 of Chapter 15 (*Hijr*); verses 6 and 7 of Chapter 37 (*Saaffaat*); and verse 5 of Chapter 67 (*Mulk*).

14. Behold, the Messengers came to them, from before them and (from) behind them,[8] saying: worship none but Allah. They said: If our Lord had so pleased, He would have sent down angels (to us).[9] So we disbelieve in what you are sent with.

١٤- إِذْ جَآءَتْهُمُ الرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ
وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوٓا إِلَّا اللَّهَ ۖ
قَالُوا لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةً
فَإِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ○

15. As for the 'Aad, they behaved arrogantly in the land, and said: Who is Superior to us in strength? What! see they not that Allah, Who created them, is Superior to them in strength? But they continued to deny Our Signs!

١٥- فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ
بِغَيْرِ ٱلْحَقِّ وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ
أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَهُمْ
هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ
وَكَانُوا۟ بِـَٔايَٰتِنَا يَجْحَدُونَ ○

16. So We sent against them a furious Wind in Evil Days,[10] that We might make them taste the punishment of humiliation in the life of this world. And the punishment of the Hereafter is truly most humiliating, and they will not be helped.

١٦- فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا
صَرْصَرًا فِىٓ أَيَّامٍ نَّحِسَاتٍ
لِّنُذِيقَهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ
وَلَعَذَابُ ٱلْءَاخِرَةِ أَخْزَىٰ
وَهُمْ لَا يُنصَرُونَ ○

17. And as to the Samud, We gave them guidance, but they preferred blindness (of heart) to

١٧- وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ
فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ

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8. The idea is that, "they were warned from every point of view" (Yusuf Ali, Vol. II, Note 4480; also Naimuddin, Chapter 41, Note 33).

9. As regards the objection as to why angels were not sent, Qur'an has already given an answer to it in verses 7 and 8 of Chapter 15 (*Hijr*), and verses 8 and 9 of Chapter 6 (*An'aam*).

10. According to verses 6 and 7 of Chapter 69 (*Haaqqah*), the 'Aad were destroyed by a "roving violent wind" which prevailed against them for seven nights and eight days continuously which made them prostrate as if the trunks of hollow palm-trees tumbled down. Similar description is also given in verse 42 of Chapter 51 (*Zaariyaat*) according to which the devastating wind spared nothing that it struck against, and reduced it to a ruin and rotten state. On account of this unfortunate punishment, the days during which the 'Aad were inflicted with this calamity are referred to as 'Evil Days' in this verse.

guidance: so the Stunning Punishment of humiliation overtook them for what they had earned.[11]

فَأَخَذَتْهُمْ صٰعِقَةُ الْعَذَابِ الْهُوْنِ
بِمَا كَانُوْا يَكْسِبُوْنَ ۝

18. And We delivered those who believed and practised righteousness.

١٨- وَنَجَّيْنَا الَّذِيْنَ
ع ١٢ آمَنُوْا وَكَانُوْا يَتَّقُوْنَ ۝

SECTION 3[1]

19. And on that Day, the enemies of Allah will be gathered together to the Fire, they will be marched in groups[2] (or ranks).

١٩- وَيَوْمَ
يُحْشَرُ أَعْدَآءُ اللّٰهِ إِلَى النَّارِ
فَهُمْ يُوْزَعُوْنَ ۝

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11. The detailed narration about the 'Aad and the Samud has been given by the Holy Qur'an in verses 123 to 159 of Chapter 26 (*Sho'ara*), and we have already dealt with this subject in detail in our comments on those verses, which may also be read along with the present comments.

1. In continuation of the warning given to the non-believers, of the punishment like of which overtook the 'Aad and the Samud in the previous Section, Qur'an, in Section 3, speaks of the startling phenomenon that the ears and the eyes and the skin of the man will bear witness against him in the Hereafter in respect of that which he has done in this world. Then there is reference to the punishment also which the disbelievers will suffer in the Hereafter.

Section 3 consists of 7 verses i.e. verses 19 to 25. Verses 19 to 23 speak of the occasion when the non-believers will be gathered together and brought to the Fire of Hell. In these verses it is said, "and on that Day, the enemies of Allah will be gathered together to the Fire (of Hell), they will be marched in groups (or ranks). At length, when they (will) reach it (i.e. the Fire of Hell), their ears, and their eyes, and their skins, will bear witness against them, as to what they did (in this world). And they will say to their skins: why do you bear witness against us? They will say: Allah, Who makes everything speak, gave us speech; and He created you for the first time, and to Him were you to return. And you did not seek to hide yourselves, lest your ears, and your eyes, and your skins, should bear witness against you, but you thought that Allah knew not many of the things that you used to do! But this thought of yours, which you entertained about your Lord, ruined you, and (now) you became of those utterly lost!"

Verses 24 and 25 speak of the punishment which the disbelievers will suffer in the Hereafter. It is said, "If, then, they (i.e. the non-believers) have patience, the Fire (of Hell) will be a home for them! And if they beg to be received into favour, they will not be of those whom

Contd....

20. At length, when they reach it (i.e. the Fire of Hell), their ears, and their eyes, and their skins, will bear witness against them, as to what they did (in the world).

٢٠- حَتّٰٓى إِذَا مَا جَآءُوهَا
شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ
بِمَا كَانُوا يَعْمَلُونَ ○

21. And they will say to their skins: Why do you bear witness against us? They will say: Allah, Who makes everything speak, gave us speech; and He created you for the first time, and to Him were you to return.

٢١- وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا ؕ
قَالُوٓا أَنطَقَنَا اللّٰهُ الَّذِىٓ أَنطَقَ كُلَّ شَىْءٍ
وَّهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَّإِلَيْهِ تُرْجَعُونَ ○

22. And you did not seek to hide yourselves, lest your ears, and your eyes, and your skins, should bear witness against you, but you thought that Allah knew not many of the things that you used to do!

٢٢- وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ
سَمْعُكُمْ وَلَآ أَبْصَارُكُمْ وَلَا جُلُودُكُمْ
وَلٰكِن ظَنَنتُمْ أَنَّ اللّٰهَ
لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ○

23. But this thought of yours, which you entertained about your Lord, ruined you, and (now) have you become of those utterly lost![3]

٢٣- وَذٰلِكُمْ ظَنُّكُمُ الَّذِى
ظَنَنتُم بِرَبِّكُمْ أَرْدٰىكُمْ
فَأَصْبَحْتُم مِّنَ الْخٰسِرِينَ ○

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favour can be shown. And We have destined for them intimate companions (of like nature) who made fair-seeming to them what was before them and what was behind them; and the sentence among the previous generations of Jinns and men, who have passed away is proved against them; for they are utterly lost.

2. According to Abul A'ala Maududi, the groups mean all generations of all times which strive in unbelief, idolatry and transgression in the footsteps of previous generations (of similar deeds and fate!), because every generation will be responsible for its own deeds, as well as, for the misdeeds of the succeeding generations who follow their foot-steps (Tafheemul Quran, Vol. IV, Chapter 41, Note 24).

3. According to authentic Traditions of the Holy Prophet also, as reported by Hazrat Anas, Hazrat Abu Musa Ash'ari, Hazrat Abu Saeed Khudri, Hazrat Abdullah bin Abbas, as noted by Muslim, Nisai, Ibne Jareer, Ibne Abi Haatim and Bazzar, when the non-believers will point-blank refuse having done any evil deed in this world, Allah the Almighty will make their organs of the body to testify as to what they actually did in this world.

24. If, then, they have patience, the Fire will be a Home for them! And if they beg to be received into favour, they will not be of those whom favour can be shown.

٢٤- فَإِنْ يَّصْبِرُوْا فَالنَّارُ مَثْوًى لَّهُمْ ۚ
وَإِنْ يَّسْتَعْتِبُوْا فَمَا هُمْ مِّنَ الْمُعْتَبِيْنَ ○

25. And We have destined for them intimate companions (of like nature), who made fair-seeming to them what was before them and what was behind them; and the sentence among the previous generations of Jinns and men, who have passed away is proved against them; for they are utterly lost.

٢٥- وَقَيَّضْنَا لَهُمْ قُرَنَآءَ
فَزَيَّنُوْا لَهُمْ مَّا بَيْنَ أَيْدِيْهِمْ وَمَا خَلْفَهُمْ
وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِيْٓ أُمَمٍ
قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِّنَ الْجِنِّ وَالْإِنْسِ ۚ
إِنَّهُمْ كَانُوْا خٰسِرِيْنَ ○ ع

SECTION 4[1]

26. And those who disbelieve say: Listen not to this Qur'an, but make noise in the midst of its (reading), that you may gain the upper hand![2]

٢٦- وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَسْمَعُوْا لِهٰذَا
الْقُرْاٰنِ وَالْغَوْا فِيْهِ لَعَلَّكُمْ تَغْلِبُوْنَ ○

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1. In the concluding verse of the previous Section it was said that Allah will give the wrongdoers evil companions who made fair-seeming to them what was before them and what was behind them. In continuation of it, Section 4 starts with a reference as to how their companions led the non-believers astray. For such there is warning of punishment in the Hereafter. Then, there is also reference to the reward which the believers will get in the Hereafter.

Section 4 consists of 7 verses i.e. verses 26 to 32. Verses 26 to 29 speak of the disbelievers' aversion to the Holy Qur'an, and the punishment which they will suffer in the Hereafter. In these verses it is said: and those who disbelieve say: listen not to this Qur'an, but make noise in the midst of its (reading), that you may gain the upper hand. But We will certainly requite them for the worst of what they did. That is the requital of the enemies of Allah – the Fire (of Hell). For them therein will be the Eternal Home; a (fit) requital – for their rejecting Our Signs (Messages). And those who disbelieve will say: Our Lord! Show us those who led us astray, from among the Jinns and the men, that we may trample them under our feet, so that they become the vilest (before all).

Verses 30 to 32 speak of the reward which the believers will get in the Hereafter. It is

Contd.....

27. But We will certainly make those who disbelieve taste a severe punishment, and We will certainly requite them for the worst of what they did.

٢٧- فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا
عَذَابًا شَدِيدًا ۙ
وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ○

28. That is the requital of the enemies of Allah – the Fire: For them therein will be the Eternal Home: a (fit) requital for their rejecting Our Signs.

٢٨- ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ ۖ
لَهُمْ فِيهَا دَارُ الْخُلْدِ ۖ
جَزَاءً بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ○

29. And those who disbelieve will say: Our Lord! show us those who led us astray, from among the Jinns and the men, that we may trample them under our feet, so that they become the vilest (before all).

٢٩- وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذَيْنِ
أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنسِ
نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا
لِيَكُونَا مِنَ الْأَسْفَلِينَ ○

30. Those who say: Our Lord is Allah, then stand straight and steadfast,[3] the angels descend upon them,[4] saying: Fear not nor

٣٠- إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا
تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا

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said: Those who say: Our Lord is Allah, then stand straight and steadfast, the angels descend upon them (saying): fear not nor be grieved and receive Good News of the Garden (of Bliss) which you were promised (in the world)! We are your Friends in the life of this world and (also) in the Hereafter: therein shall you have all that your souls shall desire; and therein shall you have all that you ask for – A hospitable gift from One Forgiving, Merciful (Allah)!

2. From this verse (26), the learned scholars have deduced that to make noise, or interrupt, or enter into gossip, while the Qur'an is being recited is *Kufr,* and to listen to it calmly and reverently is a Sign of Faith (Ma'ariful Quran, Vol. VII, p. 647). In verse 204 of Chapter 7 (*A'araaf*) there is the clear directive for the believers in this behalf, viz., "When Qur'an is being read (or recited), listen to it (with attention), and remain silent so that Mercy may be shown to you".

3. Qazi Sanaullah of Panipat has defined *Istiqamat,* saying that it means "following of all Commands of the *Shariah,* and abstaining from all those things which have been prohibited by the Islamic *Shariah*". On a request from Sufyan bin Abdullah Al-Saqafi, regarding Islam, the Holy Prophet said, "Saying: I accept the Faith in Allah, and then remaining firm on it throughout the life" (see Ziaul Quran, Vol. IV, Chapter 41, Note 45).

4. According to Allama Aalusi, the angels descend on the believers and help them in their difficulties relating to their well-being, as well as all legitimate affairs in the world, and they also remove their anxieties and fears through inspiration (Roohul Ma'ani, as referred to by Ziaul Quran, *ibid.,* 46).

be grieved and receive good news of the Garden (of Bliss) which you were promised.

وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ ○

31. We are your Friends in the life of this world and in the Hereafter:[5] therein shall you have all that your souls shall desire: and therein shall you have all that you ask for! –

٣١- نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْآخِرَةِ ۚ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ۝

32. A hospitable gift from One Forgiving, Merciful![6]

ع ٣٢- نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ۝ ع

SECTION 5[1]

33. And who is better in speech than one who calls (or

٣٣- وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللّٰهِ

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5. By the words, "We are your friends in the life of this world and in the Hereafter"; appearing in verse 31, it is said that the angels offer their support to the righteous servants of Allah in this world in their righteous deeds, through inspiration in their hearts; and in the Hereafter the angels will welcome them when they will rise from their graves (Roohul Ma'ani, as referred to by Ziaul Quran, *ibid.,* 47).

As regards the address of the angels to the believers, as contained in verses 30 and 31, the Bible also speaks of it saying, "The angel of the Lord encampeth round about them that fear him, and delivereth them. O, taste and see that the Lord is good: blessed is the man that trusteth in Him" (Psalm, 34:7-8) (Maajid, Vol. II, Part XXIV, Note 354).

6. The words "Fear not, nor grieve, and receive Good News of the Garden (of Bliss) which you were promised" (in the world), in verse 30, carry great consolation and encouragement for the believers. The consolation for them in this world is that they should not fear anybody nor feel grief and sorrow over any hardship that they may have to face in the Way of Allah, because in the Hereafter there is the reward of Paradise for them. The consolation at the time of death is that in the next world there is nothing for them to fear or worry on any account, because for them there is the Paradise, and they should also not feel grief for those whom they are leaving in this world because they i.e. the angels are their friends. Further, the consolation on Resurrection will be that there is peace and comfort for them in the Hereafter: they should not grieve for suffering in the world, nor fear for the future, because for them is promise of the Paradise wherein they will have whatever they will desire – as "a hospitable gift from One Forgiving, Merciful" (see Tafheemul Quran, Vol. IV, Chapter 41, Note 35).

1. After speaking of the reward for firmness in Faith, in the concluding verses of the previous Section, Qur'an, in Section 5, gives encouragement to the Holy Prophet and, through him, to his true followers, declaring them to be better in speech because they call the mankind to

invites man) to Allah, and does good deeds, and says: I am surely of those who are the Muslims?[2]

وَعَمِلَ صَالِحًا
وَّ قَالَ إِنَّنِيْ مِنَ الْمُسْلِمِيْنَ ○

Allah. Then there are directions (to believers, particularly) to meet the evil and the evil-doers in a sublime persuasive manner to influence the change of hearts. There is also reference to the Signs of Allah all over the universe. There is also warning of punishment for the disbelievers. In the end universality of the Message of Qur'an is emphasised.

Section 5 consists of 12 verses i.e. verses 33 to 44. In verse 33 there is appreciation of persuasiveness of the speech by the Holy Prophet in inviting mankind to submission to Allah the Almighty. It is said: and who is better in speech than the one (i.e. the Holy Prophet) who calls (men) to Allah, and does good deeds, and says: I am surely of those who are Muslims?

Verses 34 to 36 contain sublime approach to repel or counter the evil. It is said: and not alike (or equal) are the Good and the Evil. Repel (evil) with what is best; then he between whom and you (there) was enmity shall become as though he was a warm friend (of yours)! And none is granted this (i.e. such goodness) except those who exercise patience (and self-restraint) and none but persons of the greatest good fortune. And if (at any time) any excitement (to discord) is made to you by the Satan, then seek refuge in Allah. Surely He is the Hearing, the Knowing.

Verses 37 to 39 speak of the Signs of Allah all over the universe. It is said: And of His Signs are the Night and the Day and the Sun and the Moon. Adore not the sun and the moon, but adore Allah Who (has) created them, if it is He (alone) Whom you wish to serve. But if they (i.e. the non-believers) are arrogant (and persist in rejecting the call, you need not feel distressed, because) in the Presence of your Lord are those (i.e. angels) who celebrate His Praises by night and day, and they never flag. And among His Signs is this that you see the earth barren and desolate; but when We send down water thereon, it stirs and swells (to yield or produce crop). He Who gives it life is surely the Giver of life to the dead. Surely He has Power over all things.

Verses 40 to 42 contain warning for the non-believers, saying that: those who pervert and distort Our Messages (or Signs) are not hidden from Us. Is he, then, who is cast into the Fire better, or he who comes safe on the Day of Judgment? Do what you will (O non-believers), Surely he is Seer of what you do. Indeed those who reject the Message (or admonition) when it comes to them (are not hidden from Us), and indeed it is a Book of Exalted Power. No Falsehood can approach it from before or from behind it: it is sent down (or revealed) by One Full of Wisdom, Worthy of all Praise.

Verses 43 and 44 speak of the universality of the Message of Qur'an. It is said: nothing is said to you (O Prophet) (anew) but that which was said to Messengers (or Apostles) before you: surely your Lord is the Lord of Forgiveness as also the Lord of Painful Punishment. And had We sent this as a Qur'an (in a language) other than Arabic, they would have said: Why have not its verses been explained in detail? What! (a Book) not in Arabic and (a Messenger) an Arab? Say: it is a guide and a healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes): they are (as it were) being called from a place far distant!

2. According to Hazrat Aa'isha, this verse was revealed in praise of the *Mo'azzins* i.e. those who call the believers for prayers at each of the Five Compulsory Prayers each day (Naimuddin, Chaptger 41, Note 77; and Ma'ariful Quran, Vol. VII, p. 652). Generally, however, the scholars are of the view that this is in appreciation of all those who invite the people to

34. And not alike (or equal) are the Good and the Evil. Repel (evil) with what is best; then he between whom and you was enmity shall become as though he was a warm friend![3]

٣٤- وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ
ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ
فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ
كَأَنَّهُ وَلِيٌّ حَمِيمٌ ○

35. And none is granted this (goodness) except those who exercise patience (and self-restraint), and none but persons of the greatest good fortune.

٣٥- وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا ۚ
وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ○

36. And if (at any time) an incitement (to discord) is made to you by the Satan, then seek refuge in Allah.[4] Surely He is the Hearing, the Knowing.

٣٦- وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ
فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ○

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accept the Faith in the Absolute Unity of Allah, worship Him alone, and obey His Commands as revealed to the Holy Prophet Muhammad (ﷺ).

3. The return of Evil should not simply be by Good, but by what is Best, which is indicated by the word *Ahsan,* which means that not only one should forgive the Evil which is merely a Good, but also oblige him by doing some additional Good to him which is known as *Ahsan* and that is Best. It may be noted that a similar command has also been given by the Holy Qur'an in verse 96 of Chapter 23 (*Mo'menoon*), and, by way of qualification of the righteous servants of Allah, it is said in verse 54 of Chapter 28 (*Qasas*) that 'they repel evil with good'.

In order to understand the command contained in the words 'repel evil with what is best' in verse 34, in respect of the propagation of Islam, we may also refer to verses 125 and 126 of Chapter 16 (*Nahl*) in which it is said, "Call (the people) to the Way of your Lord with wisdom, and beautiful preaching, and argue with them in the best manner. Surely your Lord knows best who strays from His path, and He knows best who goes aright. And if you take your revenge, then punish him with the like of that with which you were afflicted. But if you show patience, it is certainly best for those who persevere with patience".

4. In fact, in patience, while a man has to face the evil, Satan always induces him to answer the evil by evil, but this is in clear disregard to the Command of repelling evil with what is best contained in verse 34. This, therefore, is the only way to get rid of the Satanic inclinations and inducement to seek refuge in Allah, because only Allah can save us from the Satan, and enable us to follow His Commands in all circumstances. It may be noted that a similar direction is also contained in verse 200 of Chapter 7 (*A'araaf*).

37. And among His Signs are the Night and the Day, and the Sun and the Moon. Adore not the sun and the moon, but adore Allah Who created them, if it is He Whom you wish to serve.

٣٧-وَمِنْ اٰيٰتِهِ الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَ
الْقَمَرُ ؕ لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ
وَاسْجُدُوْا لِلّٰهِ الَّذِيْ خَلَقَهُنَّ
اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ○

38. But if they (i.e. Unbelievers) are arrogant, (no matter), for in the presence of your Lord are those who celebrate His Praises by night and day, and they never flag.[5]

٣٨-فَاِنِ اسْتَكْبَرُوْا فَالَّذِيْنَ عِنْدَ
رَبِّكَ يُسَبِّحُوْنَ لَهٗ بِالَّيْلِ وَالنَّهَارِ
وَهُمْ لَا يَسْـَٔمُوْنَ ○ السجدة

39. And among His Signs is that you see the earth barren and desolate; but when We send down water thereon, it stirs and swells. He Who gives it life is surely the Giver of life to the dead. Surely He has Power over all things.

٣٩-وَمِنْ اٰيٰتِهٖۤ اَنَّكَ تَرَى الْاَرْضَ خَاشِعَةً
فَاِذَاۤ اَنْزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ ؕ
اِنَّ الَّذِيْۤ اَحْيَاهَا لَمُحْيِ الْمَوْتٰى ؕ
اِنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

40. Those who pervert and distort Our Messages (or Signs) are not hidden from Us. Is he then who is cast into the Fire better, or he who comes safe on the Day of Judgment? Do what you will, surely He is the Seer of what you do.

٤٠-اِنَّ الَّذِيْنَ يُلْحِدُوْنَ فِيْۤ اٰيٰتِنَا لَا
يَخْفَوْنَ عَلَيْنَا ؕ اَفَمَنْ يُّلْقٰى فِي النَّارِ خَيْرٌ
اَمْ مَّنْ يَّاْتِيْۤ اٰمِنًا يَّوْمَ الْقِيٰمَةِ ؕ اِعْمَلُوْا
مَا شِئْتُمْ ۙ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○

41. Indeed those who reject the Message (or admonition)

٤١-اِنَّ الَّذِيْنَ كَفَرُوْا بِالذِّكْرِ لَمَّا جَآءَهُمْ ۚ

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5. In other words it is in fact said that, "it does not in any way affect God if men rebel against Him. It is men's own loss. God's Glory is being celebrated night and day by the angels and men who receive the privilege of approaching His Presence. To them it is a delight and an honour to be in the sunshine of Truth and Happiness" (Yusuf Ali, Vol. II, Note 4509).

On 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*).

when it comes to them (are not hidden from Us), and indeed it is a Book of Exalted Power,

وَإِنَّهُ لَكِتٰبٌ عَزِيْزٌ ۝

42. No Falsehood can approach it from before it or from behind it: it is sent down (or revealed) by One Full of Wisdom, Worthy of all Praise.

٤٢- لَا يَأْتِيْهِ الْبَاطِلُ مِنْۢ بَيْنِ يَدَيْهِ
وَلَا مِنْ خَلْفِهٖ ؕ
تَنْزِيْلٌ مِّنْ حَكِيْمٍ حَمِيْدٍ ۝

43. Nothing is said to you (anew) but that which was said to Messengers (or Apostles) before you: Surely your Lord is the Lord of Forgiveness as well as the Lord of painful punishment.

٤٣- مَا يُقَالُ لَكَ اِلَّا مَا قَدْ قِيْلَ
لِلرُّسُلِ مِنْ قَبْلِكَ ؕ
اِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ
وَّذُوْ عِقَابٍ اَلِيْمٍ ۝

44. And had We sent this as a Qur'an (in a language) other than Arabic, they would have said: Why have not its verses been explained in detail? What! (a Book) not in Arabic and (a Messenger) an Arab? Say: It is a guidance and a healing for those who believe; and those who believe not, there is a deafness in their ears, and it is blindness in their (eyes): They are (as it were) being called from a place far distant!

٤٤- وَلَوْ جَعَلْنٰهُ قُرْاٰنًا اَعْجَمِيًّا
لَّقَالُوْا لَوْلَا فُصِّلَتْ اٰيٰتُهٗ ؕ
ءَاَعْجَمِيٌّ وَّعَرَبِيٌّ ؕ قُلْ هُوَ
لِلَّذِيْنَ اٰمَنُوْا هُدًى وَّشِفَآءٌ ؕ
وَالَّذِيْنَ لَا يُؤْمِنُوْنَ
فِيْٓ اٰذَانِهِمْ وَقْرٌ وَّهُوَ عَلَيْهِمْ عَمًى ؕ
اُولٰٓئِكَ يُنَادَوْنَ مِنْ مَّكَانٍۢ بَعِيْدٍ ۝ ع

SECTION 6[1]

45. Certainly We gave Moses the Book, but disputes arose

٤٥- وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ فِيْهِ ؕ

1. The previous Section concluded with a reference to the objection of the non-believers concerning the Holy Qur'an. In continuation of it, Section 6 starts with a reference to the difference that arose among the people regarding the Torah. Then there is reference to the

therein.[2] And had not a Word already gone forth from your Lord, the matter would have been settled (once for all) between them. And surely they are in a disquieting doubt about it.

وَلَوْلَا كَلِمَةٌ
سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ؕ
وَاِنَّهُمْ لَفِيْ شَكٍّ مِّنْهُ مُرِيْبٍ ۝

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knowledge of the Day of Judgment which vests totally with Allah the Almighty. There is also reference to the weakness of the human nature, and the ultimate success of the Divine Message.

Section 6 consists of 10 verses i.e. verses 45 to 54. Verses 45 and 46 speak of the differences that arose between the people regarding the Torah. It is said: Certainly We gave Moses the Book (i.e. the Torah), but disputes arose therein. And had not a word already gone forth from your Lord, the matter would have been settled (once for all) between them. And surely they are in a disquieting doubt about it. Whoever works righteousness, it is for his own soul; and whoever works evil, (the burden of) it is on his (own) soul. And your Lord is not Unjust (in the least) to His servants.

Verses 47 and 48 speak of the occurrence of the Day of Judgment. It is said: to Him (i.e. Allah) is referred (in its finality) the Knowledge of the Hour (i.e. the Day of Judgment). And no fruit comes out of its sheath, nor does a female conceive or bring forth, except with His Knowledge (and Command). And on the Day when He will propound to them (the question): Where are the partners (you attributed) to Me?, they will say: we do assure You not one of us can bear witness! And those (i.e. deities) whom they used to invoke before (in the world) leave them in the lurch, and they will think that they have no way of escape.

Verses 49 to 51 speak of the weakness of the human nature. It is said: man tires not of praying for good (of his own soul), but if evil touches him, he is disheartened (and) is lost in despair. And if We make him taste Mercy from Ourselves, after distress has touched him, he says: this is all for me, and I think not that the Hour (of Judgment) will (ever) come to pass; and if (at all) I am brought back to My Lord, I will surely be better off with Him! So We will surely inform those who disbelieve the Truth of what they did, and We shall make them taste of a severe punishment. And when We bestow favours on man, he turns away and withdraws himself; but when evil touches him, he is full of lengthy prayer (seeking deliverance)!

Verses 52 to 54 speak of the ultimate success of the Divine Message. It is said: say (O Prophet) see you if it (i.e. Qur'an) is (really) from Allah, and yet you reject it, who is more astray than one who has gone far away in opposition? Soon will We show them Our Signs in the farthest regions (of the earth), and in their own souls, until it becomes quite clear to them that this is the Truth. Is it not enough that your Lord is a Witness over all things? Ah indeed! are they in doubt concerning the meeting with their Lord? Ah indeed! it is He that encompasses all things!

2. As regards the dispute regarding the Message of Allah by the Jews and Christians mentioned here, the issue has also been referred to in verse 14 of Chapter 42 (*Shoora*) where it is said: 'And they were not divided until after knowledge had come to them, out of envy among themselves. And had not a Word gone forth from your Lord for an appointed term, the matter would surely have been settled between them'.

46. Whoever works righteousness, it is for his own soul; and whoever works evil, (the burden of) it is on his (own) soul. And your Lord is not Unjust (in the least) to His Servants.[3]

٤٦-مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ ۚ
وَمَنْ اَسَآءَ فَعَلَيْهَا ۗ
وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيْدِ ۝

PART XXV – (*ILAIHE YURADDO*)

47. To Him is referred (in its finality) the Knowledge of the Hour (i.e. the Day of Judgment). And no fruit comes out of its sheath, nor does a female conceive or bring forth, except with His Knowledge (and Command).[4] And on the Day when He will propound to them (the question): Where are the partners (you attributed) to Me?, they will say: We do assure you not one of us can bear witness!

٤٧-اِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ۗ
وَمَا تَخْرُجُ مِنْ ثَمَرٰتٍ مِّنْ اَكْمَامِهَا
وَمَا تَحْمِلُ مِنْ اُنْثٰى
وَلَا تَضَعُ اِلَّا بِعِلْمِهٖ ۗ
وَيَوْمَ يُنَادِيْهِمْ اَيْنَ شُرَكَآءِيْ ۙ
قَالُوْٓا اٰذَنّٰكَ ۙ
مَا مِنَّا مِنْ شَهِيْدٍ ۝

48. And those (i.e. deities) whom they used to invoke before (in the world) will leave

٤٨-وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَدْعُوْنَ
مِنْ قَبْلُ

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3. It may be noted that similar principle is also mentioned in verse 15 of Chapter 45 (*Jaasiah*) with this difference that while in the concluding part of the present verse it is said "And your Lord is not Unjust (in the least) to His Servants", in the concluding part of the latter verse (45:15) it is said, "then to your Lord is your return"; the basic theme, however, being that ultimately all will be brought back before Allah the Almighty to account for their deeds, and get the reward for the good and suffer the punishment for the evil, and in that the decision will be with full justice so that neither the good will remain un-rewarded nor the evil go unpunished.

4. Meaning thereby that everything is within the knowledge of Allah, and "We are not to dispute about matters like these, which are matters of speculation as far as human intelligence is concerned. Such speculations ruined the *Ummat* of Moses, and set them on the arid path of doubts and controversies. Our task is to do our duty and love God and man" (Yusuf Ali, Vol. II, Note 4520).

them in the lurch, and they will think that they have no way of escapes.[5]

وَظَنُّوْا مَا لَهُمْ مِّنْ مَّحِيْصٍ ○

49. Man tires not of praying for good (of his own self), but if evil touches him, he is disheartened (and) is lost in despair.

٤٩-لَا يَسْئَمُ الْاِنْسَانُ مِنْ دُعَآءِ الْخَيْرِ
وَ اِنْ مَّسَّهُ الشَّرُّ فَيَئُوْسٌ قَنُوْطٌ ○

50. And if We make him taste Mercy from Ourselves after distress has touched him, he says: this is all for me, and I think not that the Hour (of Judgment) will (ever) come to pass; and if (at all) I am brought back to my Lord, I will surely be better off with Him! So We will surely inform those who disbelieve the Truth of what they did, and We shall make them taste of a severe punishment.

٥٠-وَلَئِنْ اَذَقْنٰهُ رَحْمَةً مِّنَّا
مِنْۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ
لَيَقُوْلَنَّ هٰذَا لِيْ ۙ
وَ مَآ اَظُنُّ السَّاعَةَ قَآئِمَةً ۙ
وَّ لَئِنْ رُّجِعْتُ اِلٰى رَبِّيْٓ
اِنَّ لِيْ عِنْدَهٗ لَلْحُسْنٰى ۚ
فَلَنُنَبِّئَنَّ الَّذِيْنَ كَفَرُوْا بِمَا عَمِلُوْا ۬
وَ لَنُذِيْقَنَّهُمْ مِّنْ عَذَابٍ غَلِيْظٍ ○

51. And when We bestow favours on man, he turns away and withdraws himself; but when evil touches him, he is full of lengthy prayer![6]

٥١-وَ اِذَآ اَنْعَمْنَا عَلَى الْاِنْسَانِ
اَعْرَضَ وَ نَاٰ بِجَانِبِهٖ ۚ
وَ اِذَا مَسَّهُ الشَّرُّ فَذُوْ دُعَآءٍ عَرِيْضٍ ○

52. Say: See you if it (i.e. Qur'an) is (really) from Allah, and yet you reject it, who is more astray than one who has gone far away in opposition?

٥٢-قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ
ثُمَّ كَفَرْتُمْ بِهٖ مَنْ اَضَلُّ مِمَّنْ
هُوَ فِيْ شِقَاقٍۭ بَعِيْدٍ ○

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5. Therefore, instead of making inquiries about the occurrence of the Day of Judgment, they should better take guard of their deeds, and endeavour to save themselves from the hardships of the Hereafter. This is also clear from a Tradition of the Holy Prophet, reported by all authentic Traditionists, that when some body enquired from the Holy Prophet as to when the Day of Judgment would come, the Holy Prophet said: O servant of Allah! that in any case is bound to come; but what preparations have you made for it? (Tafheemul Quran, *ibid.*, 62).

6. Verses 49 to 51 speak of the general weakness of the human nature.

53. Soon will We show them Our Signs in the farthest regions (of the earth); and in their own souls, until it becomes quite clear to them that this is the Truth.[7] Is it not enough that your Lord is a Witness over all things?[8]

٥٣-سَنُرِيْهِمْ اٰيٰتِنَا فِى
الْاٰفَاقِ وَفِىْٓ اَنْفُسِهِمْ حَتّٰى
يَتَبَيَّنَ لَهُمْ اَنَّهُ الْحَقُّ ؕ
اَوَلَمْ يَكْفِ بِرَبِّكَ
اَنَّهٗ عَلٰى كُلِّ شَىْءٍ شَهِيْدٌ ۝

54. Ah indeed! are they in doubt concerning the meeting with their Lord? Ah indeed! it is He that encompasses all things!

٥٤-اَلَآ اِنَّهُمْ فِىْ مِرْيَةٍ مِّنْ لِّقَآءِ رَبِّهِمْ ؕ
اَلَآ اِنَّهٗ
بِكُلِّ شَىْءٍ مُّحِيْطٌ ۝ ع

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7. The promise of "showing the Signs in the farthest regions (of the earth) and within their own souls, until it becomes quite clear to them that this (i.e. Qur'an) is the Truth", mentioned in verse 53, has been interpreted by the learned scholars in two different ways. According to some it refers to the spreading of Islam all over the regions and subduing of the opposing forces, which forecast resulted in the defeat of the Quraish of Mecca in the Battlefield of Badr, followed by victory over other nations, within the next few years, in the days of the Four Worthy Caliphs of the Holy Prophet.

The other meaning of this verse is that in the natural phenomena round the universe, including the heavens and the earth, as well as in the human soul, there are innumerable Signs of Allah, most of which are manifest while others, including the secrets of human soul, are being explored by and by.

8. In this there is a warning for the non-believers that whatever they are doing in opposition to Islam is fully known to Allah and still they are unmindful of the punishment which they are bound to suffer on account of their misdeeds.

CHAPTER 42

ASH-SHOORA

(The Consultation)

Chapter 42 consists of 5 Sections, 53 verses, 860 Words, and 3588 Letters.[1]

Name

The name of this Chapter has been taken from verse 38 in which the word *Shoora,* meaning 'Consultation', appears.

Revelation

According to all scholars, this Chapter is Mecci and was revealed round about the previous Chapter, when opposition of the Holy Prophet by the non-believers was at its peak. According to Hazrat Abdullah Ibne Abbas, however, four of its verses viz., verses 23 to 26 were revealed at Medinah (Naimuddin, Chapter 42, Note 1).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 62.[2]

Subject Matter

This Chapter starts with a reference to what the people were saying regarding the revelation of the Holy Qur'an. They were told that there is nothing new at all because previously also revelation has come for guidance of the mankind. Strange, however, it is that instead of worshipping the Creator and Sustainer of the Heavens and the earth, the misguided ones among people worship

1. Naimuddin, Chapter 42, Note 1; Ziaul Quran, Vol. IV, p. 359.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

things other than Allah for which there is no reason or justification in any sense whatsoever. It is outrageously offensive against the Absolute Unity of Allah.

This Chapter also depicts the Grandeur and Majesty of Allah the Almighty as too much for the heavens to bear. Every moment they seem to rend because of the Awe and Dazzling Magnificence of Allah the Almighty. The angels in the heavens pray for safety and forgiveness for the mankind in the Lower World most of whom associate partners to Allah the Almighty. Further, it is said that it is not for the Prophet to bring upon the people the punishment. He has come for the benefit of the people in order to give them the news of reward for submission to the Command of Allah as well as warning of punishment for disobedience. By way of explanation it has been stated that the power of choice of Faith and deeds has been given to the mankind because only it is through wilful obedience to Allah the Almighty that one makes himself entitled to the Mercy of Allah. This is only for those who, out of their own understanding and will, choose to accept the Faith in Allah and submit to His Commands revealed through the Holy Prophet. This type of Mercy, is not for the other creations because they have no power of choice.

Then emphasis is laid on the fact that Allah is not only the Creator and Sustainer of the universe, but He is also the Administrator of it and, therefore, it is His prerogative to lay down the law for the people: There is none else to formulate any law in derogation or supersession of the law of Allah for His servants. In other words, sovereignty over the entire universe vests in Allah the Almighty alone, and the power which an individual gets in this world is inherently subservient to and within the surveillance of the Commands of Allah.

There is also emphasis on the universality of the Divine Message, and it is said that all Messengers of Allah have come with one and the same Message in essence for the mankind. The different religions formulated by the people are on account of deviations from the Message of Allah and as such they have no validity for their acceptance. The Divine Law is not only propagated by the Messenger of Allah, but is also established by him. This has been the real religion of the mankind of all times, but people differed from it, and divided in different sects and religions. Now the Holy Prophet Muhammad (ﷺ) has come to revive and promulgate the True Religion of Allah, and, therefore, instead of opposing him, the people should accept his word, and follow him, and give thanks to Allah the Almighty for His Mercy in guiding them to the Straight Path through the Holy Prophet.

There is also condemnation of polytheism or idolatry, and it is said that it is really very daring on the part of the people that, instead of submitting to the

Absolute Unity of Allah, and worshipping Allah Alone, they blindly follow the false deities, and bow down before them, in clear disregard to the guidance provided by Allah through His Messengers.

Lastly, there is warning that since the True Fundamental Religion (i.e. Islam) has been revived, and finally established, and every step has been taken to guide the people to the Straight Path through revelation of the Holy Qur'an and the Holy Prophet Muhammad (ﷺ) has also presented a practical interpretation of the Holy Qur'an, if, in spite of all this the people do not mend their ways, and submit to the Word of Allah, and adopt the right course, then there is nothing for them except punishment (see Tafheemul Quran, Vol. IV, pp. 474-475).

CHAPTER 42

ASH-SHOORA
(The Consultation)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. *Haa. Meem.*

١- حٰمٓ ۚ

2. *'Ain. Seen. Qaaf.*

٢- عٓسٓقٓ ○

3. Thus does He (i.e. Allah) send Inspiration to you (O Prophet) as (He did) to those before you – Allah, the Mighty, the Wise.[2]

٣- كَذٰلِكَ يُوْحِيْٓ اِلَيْكَ
وَاِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۙ
اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ○

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1. The last Section, and with it the previous Chapter, concluded with a reference to the statement that the non-believers are in doubt as to the meeting with their Lord, which implied clear disregard to, and denial of the Revelation of the Holy Qur'an itself to the Holy Prophet Muhammad (ﷺ). In continuation of it, the present Chapter, and with it Section 1, starts with a straightforward answer to the doubt as well as disbelief of non-believers, saying that Allah has revealed the Holy Qur'an to the Holy Prophet in the same way as were the Revelations sent to other Prophets in the past. Allah has full Power and Wisdom to implement His Plan as He pleases. Then this Section speaks of the Absolute Authority of Allah over the universe, glorification of Allah by the angels, obligation of the Holy Prophet in respect of the Divine Message, and also gives a warning of punishment to the non-believers.

Contd....

4. To Him belongs all that is in the heavens and (all that is) on the earth; and He is Most High, Most Great.

٤- لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ○

5. The heavens are almost rent asunder[3] from above them

٥- تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ

Section 1 consists of 9 verses i.e. verses 1 to 9. Verses 1 and 2 consist of two sets of Abbreviated Letters *Haa. Meem.* and *'Ain. Seen. Qaaf.*

Verse 3 speaks of the immutable uniformity in sum and substance of the Divine Message since its inception and the mode of its revelation. It is said: Thus does He (i.e. Allah) send Inspiration to you (O Prophet) as (He did) to those before you – Allah, the Mighty, the Wise.

Verse 4 speaks of the Absolute Authority of Allah saying: To Him belongs all that is in the heavens and (all that is) on the earth; and He is Most High, Most Great.

In verse 5 there is mention of the awe-inspiring Majesticity and Exalted Grandeur of Allah the Almighty. It is said: The heavens are almost rent asunder from above them (by His Glory); and the angels celebrate the Praises of their Lord, and ask forgiveness for those on earth: Behold! Surely Allah is He, the Forgiving, the Merciful!

In verse 6 it is said that those who take guardians besides Him (i.e. Allah) – Allah watches over them; and you (O Prophet) have no protective authority over them.

In verse 7 it is said: And thus have We revealed to you (O Prophet) an Arabic Qur'an: that you may warn (the people of) the Mother of Cities (i.e. Mecca) and those around it; and that you may give warning of the Day of Assembly (i.e. the Day of Judgment), of which there is no doubt; (when) some will be in the Garden (of Paradise), and some in the Blazing Fire (of Hell).

Verses 8 and 9 say: And if Allah had so willed, He would have made them a single people; but He admits whom He pleases to His Mercy; and the wrong-doers will have no protector nor helper (on the Day of Judgment): Or, have they taken guardians besides Him? But it is Allah – He is the Guardian, and it is He Who gives life to the dead, and it is He Who has Power over all things.

2. The verse contained a two-fold purpose: (1) to console and encourage the Holy Prophet to carry on his mission fearlessly; and (2) to tell the opponents that the Divine practice of sending Inspirations to human beings was as old as the inception of Prophethood on earth in order to guide the humanity to the Divine Path of Truth, and as such there was nothing new at all to be astonished at, or objected to, in the Revelation of the Divine Message to the Holy Prophet Muhammad (ﷺ).

The Attributes of Allah viz., *Azeez* (Mighty) and *Hakeem* (Wise) bear a special significance in respect of Inspiration or Revelation (*Wahi*), in that every Prophetic Inspiration from Allah had the force and domination which no earthly power could ever check and disrupt; more so, because it was the outcome of Divine Wisdom which was and is unsurpassable by mundane verbosity.

3. The verse, in its opening words, viz., "The heavens are almost rent asunder", reflects upon the Awe-inspiring Majesty of Allah the Almighty as felt in deep fear and reverence by the dwellers of heavenly regions (i.e. the angels). The Majestic Grandeur of the Lord of All, permeates the very souls of heavenly creations including the heavens and the angels. Verse 90 of Chapter 19 (*Maryam*) also speaks of rent asundering of the heavens.

(by His Glory); and the angels celebrate the Praises of their Lord, and ask forgiveness for those on earth: Behold! surely Allah is He, the Forgiving, the Merciful.[4]

وَالْمَلٰٓئِكَةُ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ
وَيَسْتَغْفِرُوْنَ لِمَنْ فِى الْاَرْضِ ؕ
اَلَآ اِنَّ اللّٰهَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝

6. And those who take guardians[5] besides Him, Allah watches over them,[6] and you have no protective authority over them.[7]

٦- وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ
اللّٰهُ حَفِيْظٌ عَلَيْهِمْ ۖ
وَمَآ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ۝

7. And thus have We revealed to you an Arabic Qur'an: that you may warn (the people of) the Mother of Cities[8] and those

٧- وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ قُرْاٰنًا عَرَبِيًّا
لِّتُنْذِرَ اُمَّ الْقُرٰى
وَمَنْ حَوْلَهَا

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4. That Allah is Forgiving and Merciful is clear from the fact that people persist in transgressing His Commands, and rejecting His Messages, with vanity and arrogance, yet He equally mercifully goes on giving them respite so that they may reflect, realise their fault, and mend their ways before it is too late. He also provides them with all sorts of comforts to suit their desire in the life of this world, and does not take hold of them and punish forthwith.

5. The word *Aulia* (Guardian), as Abul A'ala Maududi puts it, is of wide significance. Qur'an has used it in four different senses, viz., (1) the one on whose guidance people act (vide *Nisa,* 4:118-120, and *A'araaf,* 7:3 and 27-30); (2) the one on whose guidance people rely (vide *Baqarah,* 2:257; *Bani Israil,* 17:97; *Kahf,* 18:17-50; and *Jaasiah,* 45:19); (3) the one regarding whom a person believes that he may do in this world, he will save him from the punishment in the Hereafter (vide *Nisa,* 4:123 and 173; *An'aam,* 6:51; *Ra'd,* 13:37; *Ankaboot,* 29:22; *Ahzab,* 3:65; and *Zumar,* 39:3); and (4) the one regarding whom the people think that he will help them in a super-natural manner and save them from mishaps and troubles (vide *Hud,* 11:20; *Ra'd,* 13:16; and *Ankaboot,* 29:41) (vide Tafheemul Quran, Vol. IV, Ch. 42, Note 6).

6. In this there is clear warning to those who worship false deities in utter violation of the Commands of Allah, that they are under the strict watch of Allah, and that they cannot escape His punishment.

7. In other words, you are not responsible for their deeds. In fact the only duty of the Holy Prophet was to convey the Message of Allah to the people, and present before them a practical interpretation for their guidance, which the Holy Prophet did at its best.

8. The *Ummal Qura* meaning the 'Mother of cities' is the city of Mecca, so called because it is the greatest of towns in dignity, whither all the believing peoples on the earth repair, and also because it was held by ancient geographers to be in the middle of the earth. The intercontinental location of Arabia, and its central position in the midst of the three continents of the Old World are facts of very great significance. 'The wide difference of Islam is an instance

around it, and that you may give warning of the Day of Assembly, of which there is no doubt: (when) some will be in the Garden, and some in the Blazing Fire.

وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ ۚ
فَرِيقٌ فِي الْجَنَّةِ
وَفَرِيقٌ فِي السَّعِيرِ ۝

8. And if Allah had so willed, He would have made them a single People; but He admits whom He pleases to His Mercy; and the wrong-doers will have no protector nor helper.[9]

٨- وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ
أُمَّةً وَاحِدَةً
وَلَٰكِن يُدْخِلُ مَن يَشَاءُ فِي رَحْمَتِهِ ۚ
وَالظَّالِمُونَ مَا لَهُم مِّن وَلِيٍّ وَلَا نَصِيرٍ ۝

9. Or, have they taken guardians besides Him? But it is Allah – He is the Guardian, and it is He Who gives life to the dead, and it is He Who has Power over all things.

٩- أَمِ اتَّخَذُوا مِن دُونِهِ أَوْلِيَاءَ ۖ
فَاللَّهُ هُوَ الْوَلِيُّ
وَهُوَ يُحْيِي الْمَوْتَىٰ ۖ
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ ع

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in point. This religion has been singularly fortunate in the land of its birth ... The central position of its birth-place has been a powerful geographical factor in its wide dissemination to the remotest corners of the world, the importance of which factor has rarely been recognised, much less emphasized, by investigation' (Inayatullah, "Geographical Factors in Arabian Life and History", p. 37) (Maajid, Vol. II, Part XXV, Note 30).

9. According to Abul A'ala Maududi, the purpose underlying this statement is three-fold. Firstly, there is consolation to the Holy Prophet that he may not feel it very much that on account of envy and arrogance the people are not listening to him. Similar statement has also been made by the Holy Qur'an in verses 35 and 106 of Chapter 16 (*Nahl*); verses 99 and 100 of Chapter 10 (*Yunus*), and verse 13 of Chapter 32 (*Sajdah*).

Secondly, in this also there is answer to those who say that since Allah never likes that all should be on one and the same faith, those different religions which the people are following are according to His Will, and, therefore, none is to be objected to. Similar subject has also been dealt with in verses 112 and 137 of Chapter 6 (*An'aam*); verses 99 and 100 of Chapter 10 (*Yunus*); verses 118 and 119 of Chapter 11 (*Hud*); and verse 9 of Chapter 16 (*Nahl*).

Thirdly, this is also to make the preachers of Islam realise that merely because there is no proper response to their invitation, or that the people come out in open opposition to them, there is no justification for disappointment or giving up of their mission. On account of the inherent nature of man, such occasion are bound to occur. This has also been referred to in verse 31 of Chapter 13 (*Ra'd*); and verse 93 of chapter 16 (*Nahl*) (Tafheemul Quran, Vol. IV, Chapter 42, Note 11).

SECTION 2[1]

10. And whatever it be wherein you differ, the judgment thereof is with Allah: that is Allah, my Lord: in Him I trust, and to Him I turn.[2]

١٠- وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ
إِلَى اللَّهِ ۚ ذَٰلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ ۖ
وَإِلَيْهِ أُنِيبُ ○

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1. After giving the reason for not compelling the entire humanity to become as one nation, and condemning the non-believers for seeking false deities as guardians, the previous Section concluded with the statement that Allah is the (Real) Guardian, and He gives life to the dead, and He has Power over all things. In continuation of it, Section 2 starts with a declaration that Allah will judge between you in whatever you differ (concerning the Faith and Belief). Then there is the mention of the Absolute Unity and Authority of Allah and His Favours on mankind. This Section also speaks of the universality of the Divine Message, and calls upon the Holy Prophet to continue with his mission without least caring for the opposition; and finally gives warning of punishment to the disbelievers, and concludes with the statement of Allah's Grace in providing sustenance to His servants.

Section 2 consists of 10 verses i.e. verses 10 to 19. Verses 10 to 12 speak of the Absolute Unity and Authority of Allah. In these verses it is said: And whatever it be wherein you differ, the judgment thereof is with Allah: that is Allah, my Lord: in Him I trust, and to Him I turn (in all my affairs). (He is) the Creator of the heavens and the earth. He has made pairs for you from among yourselves, and pairs among the cattle, multiply you thereby: there is nothing whatever like unto Him: and He is the Hearer, the Seer. His are the keys (of the (treasures) of the heavens and the earth: He enlarges and restricts the means of subsistence for whom He pleases; Indeed He has Full Knowledge of all things.

Verse 13 speaks of the universality of the Divine Message. It says: the (same) religion has He established for you as that which He enjoined upon Noah, and that which We have revealed to you, and that which We enjoined upon Abraham and Moses and Jesus, (namely) that you should remain steadfast in Religion, and make no divisions therein; to those who worship things other than Allah, hard is the way to which you call them; Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him in all their affairs).

Verse 14 speaks of the non-believers and people of the Book who deviated from guidance: It is said: And they did not become divided until after knowledge had come to them, out of envy among themselves, and had not a Word already gone forth from your Lord till an Appointed Term, the matter would have been settled between them; and those who inherited the Book after them are in disquieting doubt concerning it.

Verses 15 and 16 call upon the Holy Prophet to continue with his mission as commanded by Allah. It is said: Now then, for that (reason), call (them to the Faith), and stand steadfast (in your Mission) as you are commanded, and do not follow their low desire, and say: I believe in the Book which has been sent down; and I am commanded to do justice between you. Allah is our Lord and your Lord. For us are our deeds, and for you are your deeds: there is no contention between us and you. Allah will gather us together, and to Him is (our) final return. And those who dispute about Allah, after He has been acknowledged (as Allah), their dispute is futile in the Sight of their Lord; and upon them is (His) Wrath, and for them is a severe punishment.

Contd....

11. (He is) the Creator of the heavens and the earth: He has made pairs for you from among yourselves, and pairs among the cattle, multiplying you thereby: there is nothing whatever like unto Him:[3] and He is the Hearer, the Seer.

١١- فَاطِرُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ
جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا
وَّمِنَ الْاَنْعَامِ اَزْوَاجًا ۚ يَذْرَؤُكُمْ فِيْهِ ؕ
لَيْسَ كَمِثْلِهٖ شَيْءٌ ۚ وَهُوَ السَّمِيْعُ الْبَصِيْرُ ○

12. His are the keys (of the treasures) of the heavens and the earth: He enlarges and restricts the means of subsistence for whom He pleases; Indeed He has Full Knowledge of all things.

١٢- لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَ الْاَرْضِ ۚ
يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ۚ
اِنَّهٗ بِكُلِّ شَيْءٍ عَلِيْمٌ ○

Verses 17 to 19 speak of the Attributes of Allah, saying: It is Allah Who has sent down the Book with Truth, and the Balance (as well). And what will make you realise that perhaps the Hour (i.e. the Day of Judgment) is near (at hand)? Those who do not believe in it seek to hasten it and those who believe hold it in awe, and know that it is the Truth. Behold, verily those who dispute concerning the Hour are far astray. Allah is Gracious to His servants: He gives sustenance to whom He pleases; and He is the Strong, the Mighty.

2. The statement in verse 10 is an address to the non-believers by the Holy Prophet, on the basis of revelation by Allah, and, therefore, as commanded by Allah, he tells the non-believers that the judgment in all matters in which you differ is with Allah; and in Him I trust, and to Him I turn.

As Abul A'ala Maududi puts it, the decision referred to in verse 10 does not relate to matters of Faith alone, but they also cover the legislation and laying down the laws for the human beings at large. Thus in each and every affair of human life, the final decision rests with Allah alone while in some cases, as for instance, in verse 59 of Chapter 4 (*Nisa*), it is desired that obedience must also be shown to the Holy Prophet (alongwith Allah). This means that the decision in some matters rests with Allah and the Holy Prophet Muhammad (ﷺ); and in terms of verse 36 of Chapter 33 (*Ahzab*) the believers are commanded not to go beyond what Allah and His worthy Prophet decide for them; and again by verse 3 of Chapter 7 (*A'araaf*) they are commanded to abide by what has been revealed by Allah and not to obey others as friends (Tafheemul Quran, Vol. IV, Chapter 42, Note 14).

3. To quote Abdul Maajid Daryabadi, "He is the Unique, the Absolute, the Incomparable. This strikes at the root of anthropomorphism and all forms of polytheism, overt or covert, in accounts of deep admiration and wonder. Gibbon speaks of the Islamic conception of Godhood: A creed too sublime perhaps for our present faculties. What object remains for the fancy, or even the understanding, when we have abstracted from the unknown substance all ideas of time and space, of motion and matter, of sensation and reflection?" ('Decline and Fall of Roman Empire', Vol. V, p. 339) (Maajid, Vol. II, Part XXV, Note 42).

13. The (same) religion has He established for you as that which He enjoined upon Noah, and that which We have revealed to you, and that which We enjoined upon Abraham and Moses and Jesus, (namely) that you should remain steadfast in Religion,[4] and make no divisions therein;[5] To those who worship things other than Allah, hard is the way to which you call them; Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).

١٣-شَرَعَ لَكُمْ مِّنَ الدِّيْنِ
مَا وَصّٰى بِهٖ نُوْحًا
وَّالَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ
وَمَا وَصَّيْنَا بِهٖٓ اِبْرٰهِيْمَ وَمُوْسٰى وَعِيْسٰٓى
اَنْ اَقِيْمُوا الدِّيْنَ وَلَا تَتَفَرَّقُوْا فِيْهِ ؕ
كَبُرَ عَلَى الْمُشْرِكِيْنَ
مَا تَدْعُوْهُمْ اِلَيْهِ ؕ
اَللّٰهُ يَجْتَبِيْٓ اِلَيْهِ مَنْ يَّشَآءُ
وَيَهْدِيْٓ اِلَيْهِ مَنْ يُّنِيْبُ ○

14. And they did not become divided until after knowledge had come to them, out of envy

١٤-وَمَا تَفَرَّقُوْٓا اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ
الْعِلْمُ بَغْيًۢا بَيْنَهُمْ ؕ وَلَوْلَا كَلِمَةٌ

4. According to the learned scholars, the reference to Prophet Noah is to show that right from the beginning, the Divine Message of Guidance has remained the same and it has always been opposed by the people; and the reference to Prophets Abraham, Moses, and Jesus Christ is because of the fact that the non-believing Quraish of Mecca claimed to be the followers and descendants of Prophet Abraham, and the Jews and Christians claimed to be the followers of Prophets Moses and Jesus Christ, and these were the three main contemporary addressees of the Holy Qur'an at the time of its revelation. And it were only these three groups which had come in opposition to the Holy Prophet and, therefore, by making reference to these Prophets, stress was laid on the fact that even these Prophets of Allah came with the same Message that was being preached by the Holy Prophet and, therefore, there was no point for the Quraish, the Jews, and the Christians, to oppose the Holy Prophet (see Ma'ariful Quran, Vol. VII, p. 677; Tafheemul Quran, Vol. IV, Chapter 42, Note 20; Tadabbure Quran, Vol. VI, p. 152).

5. This is similar to the direction contained in verse 103 of Chapter 3 (*Imran*) in which it is said "hold fast by the Rope of Allah and be not divided among yourselves".

According to Ahmad and Abu Dawood, the Holy Prophet has said that whoever separates by one hand from the *Jama'atul Muslimeen,* he actually puts his neck off the Faith. According to Hazrat Abdullah bin Abbas, the Holy Prophet has said "The Hand of Allah is on the *Jama'at"* (Tirmizi), According to Mu'aaz bin Jabl, the Holy Prophet has also said that Satan is like a Jackal for the human beings. Just as a jackal follows a single goat, when it separates from its fold, so also Satan follows the man separating from the *Jama'at* (Ahmad), However, according to the learned scholars, this does not refer to the difference of opinion between the learned jurists and scholars in respect of matters of *Shari'at,* wherein no specific injunction of Qur'an or the *Sunnah* of the Holy Prophet is available. Such difference of opinion, based on sincerity, is declared to be a *Rahmat* or bliss (Ma'ariful Quran, Vol. VII, p, 279).

among themselves, and had not a Word already gone forth from your Lord till an appointed term, the matter would have been settled between them; and those who have inherited the Book after them are in disquieting doubt concerning it.

سَبَقَتْ مِنْ رَّبِّكَ
إِلَىٰ أَجَلٍ مُّسَمًّى لَّقُضِيَ بَيْنَهُمْ ۗ
وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَٰبَ مِنۢ بَعْدِهِمْ
لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ○

15. Now then, for that (reason), call (them to the Faith), and stand steadfast as you are commanded, and do not follow their low desires, and say: I believe in the Book which Allah has sent down; and I am commanded to do justice between you: Allah is our Lord and your Lord. For us are our deeds, and for you are your deeds, there is no contentions between us and you. Allah will gather us together, and to Him is (our) final return.

١٥- فَلِذَٰلِكَ فَادْعُ ۚ وَاسْتَقِمْ كَمَآ أُمِرْتَ ۖ
وَلَا تَتَّبِعْ أَهْوَآءَهُمْ ۖ
وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ اللَّهُ مِن كِتَٰبٍ ۖ
وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ
اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ
لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ ۖ
لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ
اللَّهُ يَجْمَعُ بَيْنَنَا ۖ
وَإِلَيْهِ الْمَصِيرُ ○

16. And those who dispute about Allah, after He has been acknowledged (as Allah), their dispute is futile in the Sight of their Lord; and upon them is (His) Wrath, and for them is severe punishment.

١٦- وَالَّذِينَ يُحَآجُّونَ فِي اللَّهِ
مِنۢ بَعْدِ مَا اسْتُجِيبَ لَهُۥ حُجَّتُهُمْ
دَاحِضَةٌ عِندَ رَبِّهِمْ
وَعَلَيْهِمْ غَضَبٌ
وَلَهُمْ عَذَابٌ شَدِيدٌ ○

17. It is Allah Who has sent down the Book with Truth, and the Balance.[6] And what will make you realise that perhaps the Hour is near?

١٧- اللَّهُ الَّذِيٓ أَنزَلَ الْكِتَٰبَ بِالْحَقِّ
وَالْمِيزَانَ ۗ وَمَا يُدْرِيكَ
لَعَلَّ السَّاعَةَ قَرِيبٌ ○

6. Commenting on the significance of the 'Balance' (*Meezan*), Abdul Maajid Daryabadi writes, "The balance here may refer, according to the best commentators, either to sense of justice

18. Those who do not believe in it (i.e. the Day of Judgment) seek to hasten it and those who believe hold it in awe, and know that it is the Truth.[7] Behold, verily those who dispute concerning the Hour are far astray.

١٨- يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ
وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا ۙ وَيَعْلَمُونَ
أَنَّهَا الْحَقُّ ۗ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي
السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ○

19. Allah is Gracious to His Servants: He gives sustenance to whom He pleases;[8] and He is the Strong, the Mighty.[9]

١٩- اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ ۖ
وَهُوَ الْقَوِيُّ الْعَزِيزُ ○ ع

SECTION 3[1]

20. Whoever desires the tilth of the Hereafter, We give him increase in his tilth; and whoever desires the tilth of this world, We grant him somewhat thereof, but in the Hereafter he has no share.[2]

٢٠- مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ
نَزِدْ لَهُ فِي حَرْثِهِ ۖ
وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا
نُؤْتِهِ مِنْهَا ۙ
وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ ○

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in human nature, by which we can weigh all moral issues, or to the 'Law of Islam' (*Shari'at*) as a whole which is the ultimate criterion in our hand of all questions of right and wrong" (Maajid, *ibid.*, 70).

7. In other words, they laugh at this idea and say "if there is to be a punishment let it come at once." On the other hand, as regards the latter, they hold it in awe. They know that this is the Reality and, therefore, they make preparations for it with clear mind and pure heart.

8. The grant of respite is in fact the Mercy of Allah for the mankind in that He does not make haste in catching hold of the wrong-doers, or punishing them forthwith. Not only this, but, in spite of opposition and arrogance, He provides them with sustenance so that, taking advantage of the respite and realising the Favour of Allah, they may repent for their misdeeds and follow the Right Course.

9. Meaning thereby that, on account of this Favour of Allah, one should not be arrogant and unmindful of the fact that Allah is also Strong and Mighty and, therefore, has full power to take hold of anybody and punish him for his misdeeds.

1. The previous Section concluded with the statement that "Allah is Gracious to His servants: He gives sustenance to whom He pleases; and He is the Strong, the Mighty". In continuation of it Section 3 starts with a reference to the Bounty of Allah. Then there is condemnation of idolatry and warning of punishment to the non-believers, as well as good news

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21. What! have they associates (in godhead) who have prescribed for them some religion which Allah has not allowed? And were it not for the

٢١- أَمْ لَهُمْ شُرَكَٰٓؤُا۟ شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ مَا لَمْ يَأْذَنۢ بِهِ ٱللَّهُ ۚ وَلَوْلَا كَلِمَةُ ٱلْفَصْلِ

of reward for the believers. There is also answer to the objections of the non-believers against the Holy Prophet. Lastly there is reference to the creation of the heavens and the earth and scattering forth therein the living creatures and the power to gather them together when He so wills.

Section 3 consists of 10 verses i.e. verses 20 to 29. Verse 20 speaks of the Bounty of Allah. It is said: Whoever desires the tilth of the Hereafter, We give him increase in his tilth; and whoever desires the tilth of this world, We grant him somewhat thereof; but in the Hereafter he has no share.

Verses 21 to 24 condemn polytheism and idolatry, give warning of the punishment to the non-believers, and good news of reward to the believers, and also answer the objections raised by the non-believers against the Holy Prophet. It is said: what! have they (i.e. the non-believers) associates (in godhead) who have prescribed for them some religion which Allah has not allowed? And were it not for the Decree of judgement, the matter would have been decided between them (forthwith); and surely the wrongdoers will have a painful punishment. You will see the wrongdoers fearing on account of that which they have earned, and it (i.e. the punishment) would (inevitably) fall on them. And those who believe and do good deeds shall be in the Meadows of the Gardens (of Paradise) – they shall have all that they desire in the Presence of their Lord. That indeed will be the Magnificent Bounty. This is (the Bounty) of which Allah gives the good news to His Servants – those who believe and do good deeds. Say: I do not ask of you any reward for this except the love of those near of kin; and whoever earns good, We give him more of the good therein; Surely Allah is Forgiving, Appreciative. What! do they say; he (i.e. the Holy Prophet) has forged a falsehood against Allah? But if Allah willed, He could seal up your heart; and Allah blots out the Falsehood, and confirms the Truth with His Words; Surely He Knows all that is in the hearts.

Verses 25 to 29 speak of the Favours of Allah on the mankind. In these verses it is said: And He it is Who accepts repentance from His servants and forgives sins, and He knows all that you do. And He listens to those who believe and do good deeds, and gives them more (out) of His Bounty; and for the unbelievers there is a terrible punishment. And if Allah were to enlarge (with no restriction) the provision for His servants, they would rebel (or transgress all bounds) on the earth. But He sends (it) down according to a measure as He pleases; Surely He is, with His Servants, Well-Acquainted, Watchful. And He it is Who sends down the rain (even) after (men) have given up hope and scatters His Mercy (far and wide). And He is the Protector, Worthy of all Praise. And among His Signs is the creation of the heavens and the earth, and that which He has spread forth in both of them of living creatures; and He has Power to gather them together when He wills.

2. In a Tradition the Holy Prophet has said, "whoever does good deeds for the Hereafter, Allah removes his anxieties and worries, and gives contentment to his heart, and the world becomes subservient to him; and whoever endeavours for the world, Allah destroys his peace of mind, and brings his poverty before his eyes, and he gets in the world whatever Allah has already determined for him" (Ziaul Quran, Vol. IV, Chapter 42, Note 38).

Decree of Judgment, the matter would have been decided between them; and surely the wrongdoers will have a painful punishment.[3]

لَقُضِيَ بَيْنَهُمْ ۗ
وَإِنَّ الظّٰلِمِيْنَ
لَهُمْ عَذَابٌ اَلِيْمٌ ○

22. You will see the wrongdoers fearing[4] on account of that which they have earned, and it will (inevitably) fall on them. But those who believe, and do good deeds, shall be in the meadows of the Gardens; they shall have all that they desire in the Presence of their Lord. That indeed will be the Magnificent Bounty.

٢٢- تَرَى الظّٰلِمِيْنَ مُشْفِقِيْنَ مِمَّا كَسَبُوْا
وَهُوَ وَاقِعٌۢ بِهِمْ ۗ
وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
فِيْ رَوْضٰتِ الْجَنّٰتِ ۚ
لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ۗ
ذٰلِكَ هُوَ الْفَضْلُ الْكَبِيْرُ ○

23. That is (the Bounty) of which Allah gives the good news to His Servants – those who believe and do good deeds. Say: I do not ask of you any reward for this except the love of those near of Kin;[5] and whoever earns good, We give him more of the good therein; surely Allah is Forgiving, Appreciative.

٢٣- ذٰلِكَ الَّذِيْ يُبَشِّرُ اللّٰهُ عِبَادَهُ
الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۗ
قُلْ لَّآ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا
اِلَّا الْمَوَدَّةَ فِي الْقُرْبٰى ۗ
وَمَنْ يَّقْتَرِفْ حَسَنَةً
نَّزِدْ لَهٗ فِيْهَا حُسْنًا ۗ
اِنَّ اللّٰهَ غَفُوْرٌ شَكُوْرٌ ○

In the New Testament also it is said, "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians, 6:8) (Maajid, Vol. II, Part XXV, Note 77).

3. There is "Decree of Judgment" (*Kalimatul Fasl*) or Divine Judgment to dispense with human affairs, which includes respite or interim period for repentance over misdeeds and seeking forgiveness from Allah. When this time of clemency is wasted and arrogance and transgression mount further, then the punishment at the appointed time becomes inevitable, either in the world or reserved for the Day of Judgment as Allah the Almighty pleases.

4. In fact "the chief feature of the punishment of wrongdoing is that the minds of wrongdoers are haunted with terror on account of their own guilty conscience. They cannot possibly escape the weight of that terror" (Yusuf Ali, Vol. II, Note 4557).

5. There is difference of opinion between the scholars as regards the interpretation of

24. What! do they say; He has forged a falsehood against Allah? But if Allah willed, He could seal up your heart;[6] and Allah blots out the Falsehood, and confirms the Truth with His Words; surely He knows all that is in the hearts.

٢٤- أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۖ
فَإِنْ يَشَإِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۗ
وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ ۚ
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ○

25. And He it is Who accepts repentance from His Servants and forgives sins, and He knows all that you do;

٢٥- وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ
وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ○

26. And He listens to those who believe and do good deeds, and gives them more of His Bounty; and for the unbelievers there is a terrible punishment.

٢٦- وَيَسْتَجِيبُ الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ
فَضْلِهِ ۚ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ○

27. And if Allah were to enlarge (with no restriction) the provision for His Servants, they would rebel (or transgress all bounds) on the earth. But He sends (it) down according to a measure as He pleases; surely He is, with His Servants, Well-Acquainted, Watchful.[7]

٢٧- وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ
لَبَغَوْا فِي الْأَرْضِ
وَلَٰكِنْ يُنَزِّلُ بِقَدَرٍ
مَا يَشَاءُ ۚ
إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ○

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the words *Illal Mawaddata fil Qurba* (except the love of near of Kin). According to large majority of Commentators, including Hazrat Abdullah bin Abbas, Mujahid, Ikramah, Qatadah, Suddi, Abu Maalik, Abdur Rehman bin Zaid bin Aslam, Zahaak, Ata bin Dinar, and others, as reported by Ahmad, Bukhari, Muslim, Tirmizi, Ibne Jareer, Tabrani, Behaqqi and Ibne Sa'd the meaning of this part of the verse is that "I do not want a return for it from you but I wish that you (i.e. the Quraish) at least have regard for the Kinship that exists between me and you." To put it in the situation then prevailing, it means, "you should have heard me, and accepted my word: but if you are not ready to do so, at least you should not advance in enmity against me even more than the rest of the Arabs". For a detailed discussion, see the Major Work, *ibid.*, Vol. XII, pp. 419-421).

6. Similar statement has also been made in verses 86 and 87 of Chapter 17 (*Bani Israil*)

Contd.....

28. And He it is Who sends down the rain (even) after (men) have given up hope, and scatters His Mercy (Far and Wide). And He is the Protector, Worthy of all Praise.

٢٨- وَهُوَ الَّذِيْ يُنَزِّلُ الْغَيْثَ مِنْۢ بَعْدِ
مَا قَنَطُوْا
وَيَنْشُرُ رَحْمَتَهٗ ؕ
وَهُوَ الْوَلِيُّ الْحَمِيْدُ ○

29. And among His Signs is the creation of the heavens and the earth, and that which He has spread forth in both of them of living creatures;[8] and He has Power to gather them together when He wills.

٢٩- وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ
وَمَا بَثَّ فِيْهِمَا مِنْ دَآبَّةٍ ؕ
وَهُوَ عَلٰى جَمْعِهِمْ
اِذَا يَشَآءُ قَدِيْرٌ ○ ع

SECTION 4[1]

30. And whatever misfortune befalls you is on account of what

٣٠- وَمَآ اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا

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in which it is said "and if We please, We could certainly take away that which We have revealed to you (O Prophet), then you would find none to plead (your cause) against Us, but it is a Mercy from your Lord. Surely His Bounty to you is abundantly great".

7. In fact the worldly assets are a test for the people. While the righteous servants of Allah never give weight to the worldly assets and comforts, the non-believers and the wrongdoers take it to be real assets for themselves and are always proud of it. It is, therefore, said that if unlimited assets were provided to all, they would have rebelled against Allah. Quite obviously it was the only way to save the people from that unfortunate state of affairs and as such Allah provided the worldly assets according to definite measures.

Such like statement has also been made in verses 33 to 35 of Chapter 43 (*Zukhruf*), in which it is said, "And were it not that all people would become one (disbelieving) community, We would provide for those who disbelieve, in the Beneficent, roofs of silver for their houses and stairs (of silver) by which they ascend, and (of silver) the doors of their houses and the couches on which they recline, and of gold. And all this is nothing but a provision of the life of this world; and the Hereafter is with your Lord only for the righteous".

8. The phrase "He has spread forth in both of them (i.e. the heavens and the earth) the living creatures", according to Abul A'ala Maududi, shows that not only on earth but even in other planets also there are living beings (Tafheemul Quran, *ibid.,* 50). Ameen Ehsan Islahi, on the other hand, is of the view that the word *Sama* is also used for the *Fiza,* or 'the atmosphere round the world', in which fly the birds, and, therefore, the meaning is that just as there are human beings on earth there are also flying birds in the atmosphere (Tadabbure Quran, Vol. VI,

Contd.....

your hands have wrought,[2] and for many (of them) He grants forgiveness.[3]

كَسَبَتْ أَيْدِيكُمْ
وَيَعْفُوا عَنْ كَثِيرٍ ۝

31. And you cannot frustrate Allah's Plan (of requital operating) through the earth, nor have you, besides Allah, any protecting friend or helper.

٣١-وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ
مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝

32. And among His Signs are the Ships (sailing) through the sea (huge and tall) as mountains.

٣٢-وَمِنْ آيَاتِهِ الْجَوَارِ
فِي الْبَحْرِ كَالْأَعْلَامِ ۝

33. If it be His Will, He can cause the wind to be still (or cease to blow) then they (i.e. the ships) would lie motionless

٣٣-إِنْ يَشَأْ يُسْكِنِ الرِّيحَ
فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِ ۚ

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p. 171). The latter view, however, does not appear to be tenable as "gathering of birds" has no bearing on the "gathering of living beings" on the Day of Judgment.

1. The previous Section concluded with the statement that Allah has power to gather all living beings together, when He wills. In continuation of it, Section 4 begins with a statement that whatever befalls a person it is on account of his own deeds. Then there is warning that none can escape from accountability to Allah. There is also reference to the Signs of Absolute Authority of Allah in the sailing of the ships. This Section also gives some principles of social and moral importance.

Section 4 consists of 14 verses i.e. verses 30 to 43. Verses 30 and 31 define the Divine Law of occurrence of misfortune on the people. It is said: and whatever misfortune befalls you, is on account of what your hands have wrought, and for many (of them) He grants forgiveness. And you cannot frustrate Allah's Plan (of requital operating) through the earth, nor have you, besides Allah, any protecting friend or helper.

Verses 32 to 35 speak of the sailing of the ships through the sea as a Sign of the Absolute Authority of Allah over the natural forces. In these verses it is said: And among His Signs are the ships (sailing) through the sea (huge and tall) as mountains. If it be His Will, he can cause the wind to be still (or cease to blow) then they (i.e. the ships) would lie motionless on the back of it (i.e. the sea). Indeed there are Signs in this for every patient, grateful persons. Or, He can cause them to perish because of that (i.e. the evil) which (men) have earned; but much He forgives. And let those know who dispute about Our Signs that there is for them no refuge (or way of excuse).

Verses 36 to 43 speak of the attributes of the believers, and contain directions to conduct their own affairs and dealings with others. In these verses it is said: So whatever you are given

Contd.....

on the back of it (i.e. the sea). Indeed there are Signs in this for every patient, grateful person.

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ۝

34. Or, He can cause them to perish because of that (i.e. evil) which (men) have earned; but much He forgives.

٣٤- أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَن كَثِيرٍ ۝

35. And let those know who dispute about Our Signs that there is for them no refuge (or way of escape).

٣٥- وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُم مِّن مَّحِيصٍ ۝

36. Whatever you are given (here) is only a provision of the life of this world; and what is

٣٦- فَمَا أُوتِيتُم مِّن شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا ۖ وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَىٰ

(here) is only a provision of the life of this world; and what is with Allah is better and more lasting for those who believe and put their trust in their Lord; and those who avoid the greater sins and indecencies; and whenever they are angry, they forgive; and those who respond to their Lord, and keep up prayer, and who (conduct) their affairs by mutual consultation; and who spend out of what We have given them; and those who, when an oppressive wrong is inflicted on them, they help and defend themselves. And the recompense of evil is punishment like it; but whoever forgives and amends, he shall have his reward from Allah; Surely He does not love those who do wrong. And if any do help and defend themselves after a wrong (done) to them, against such there is no cause to blame. The blame is only against those who oppress men and revolt in the earth unjustly: for such there shall be a painful punishment. And whoever is patient and forgiving, that would truly be an endeavour of courageous will and resolution in the conduct of affairs.

2. It may, however, be noted that while the sufferings of this world by the non-believers are by way of punishment on account of the faults committed by them, the position as regards the believers is different. As noted by Bukhari and Muslim, the Holy Prophet has said, "whatever griefs, hardships, and troubles a believer suffers in this world, may it be even the pricking of a thorn, Allah the Almighty makes it a ransom for any of his fault". As regards the sufferings and hardships which a righteous servant suffers in the Way of Allah, that not only becomes ransom for his misdeeds, if any, but also serves to increase the reward for him (Tafheemul Quran, Vol. IV, Chapter 42, Note 52; Ma'ariful Quran, Vol. VII, p. 701; Naimuddin, Chapter 42, Note 83, and Ziaul Quran, Vol. IV, Chapter 42, Note 53).

3. The words: "and for many (of them) He grants forgiveness", appearing in the second part of verse 30, show that the hardship which people suffer in this world on account of their sins is only in respect of very few sins because Allah the Almighty Himself, out of His Mercy, forgives many of their sins. This shows that if Allah were to take the people to task for each and every fault of theirs, then none of the human beings would survive or live peacefully in the world (vide verse 45 of Chapter 35 – *Faatir*).

with Allah is better and more lasting for those who believe and put their trust in their Lord;

لِلَّذِيْنَ اٰمَنُوْا
وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۚ

37. And those who avoid the greater sins and indecencies; and whenever they are angry, they forgive;

٣٧- وَالَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَ
الْفَوَاحِشَ وَاِذَا مَا غَضِبُوْا هُمْ يَغْفِرُوْنَ ۚ

38. And those who respond to their Lord, and keep up prayer, and who (conduct) their affairs by mutual consultation;[4] and who spend out of what We have given them;

٣٨- وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَاَقَامُوا
الصَّلٰوةَ ۪ وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْ ۪
وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۚ

39. And those who, when an oppressive wrong is inflicted on them, they help and defend themselves.[5]

٣٩- وَالَّذِيْنَ اِذَآ اَصَابَهُمُ الْبَغْيُ
هُمْ يَنْتَصِرُوْنَ ○

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4. The Holy Prophet himself used to call a meeting of the Companions and decided anything relating to the warfare, or other affairs of the state, through consultation with them. The same system was adopted by his Four Worthy Caliphs. It is said that when Hazrat Umar had to decide anything, he used to call for *Shoora* by the words *As-Salaatul Jaa'me'ah,* and all those who were members of his *Shoora* used to gather in the Mosque. They all used to offer two *Rak'ats* of prayer and then discussed about the matters and took decisions (see Ziaul Quran, *ibid.,* 60; and Tadabbure Quran, Vol. VI, p. 180).

It is said that when Hazrat Ali enquired from the Holy Prophet as to what they were to do after him, if there was nothing tangible in the Qur'an or the *Hadees,* the Holy Prophet said "Gather the *'Aabideen,* or righteous ones, of my *Ummah* and then decide by mutual consultation, and never take one-sided or arbitrary decisions" (Roohul Ma'ani), Behaqi has also noted in his *Sha'abul Eimaan,* on the authority of Hazrat Abdullah ibne Umar, that the Holy Prophet has said that when the people decide by mutual consultation, it is guided to the right path. In another Tradition the Holy Prophet has said "as long as the best among you are your rulers, and your wealthy persons spend in the Way of Allah, and your matters are decided by mutual consultation, life for you is worth living on the earth; but when your rulers are among the worst of you, and your wealthy persons become miser, and your affairs are entrusted to the women, then it is better for you to be beneath the earth rather than on it", or, in other words, it is better for you to die rather than to live (Roohul Ma'ani) (Ma'ariful Quran, Vol. VII, pp. 706-707).

5. Verses 37 to 39 give nine qualifications of the believers as follows; (1) they have Faith (in Divine Message as defined in the Holy Qur'an); (2) they have full trust in Allah the Almighty; (3) they avoid the serious offences and shameful deeds; (4) when they are in wrath, they forgive (which quality has also been appreciated and praised by

40. And the recompense of evil is punishment like it;[6] but whoever forgives and amends, he shall have his reward from Allah;[7] surely He does not love those who do wrong.[8]

٤٠- وَجَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ
فَمَنْ عَفَا وَ اَصْلَحَ فَاَجْرُهٗ عَلَى اللّٰهِ ؕ
اِنَّهٗ لَا يُحِبُّ الظّٰلِمِيْنَ ○

41. And if any do help and defend themselves after a wrong (done) to them, against such there is no cause to blame.

٤١- وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهٖ
فَاُولٰٓئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيْلٍ ؕ

42. The blame is only against those who oppress men and revolt in the earth unjustly: for such there shall be a painful punishment.

٤٢- اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَظْلِمُوْنَ النَّاسَ
وَيَبْغُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ ؕ
اُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ ○

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the Holy Qur'an in verse 134 of Chapter 3 – *Imran*). According to Bukhari and Muslim, as reported by Hazrat Aa'isha, the Holy Prophet never took revenge on personal grounds. He used to punish only for violation of the Commands of Allah; (5) they are ready at all times to respond to their Lord; (6) they keep up prayer; (7) they decide their affairs by mutual consultation among themselves (which has also been mentioned as one of the best attributes of the believers in verse 159 of Chapter 3 – *Imran*); (8) they spend their wealth for the help of the poor and needy persons; and (9) when some great wrong is done to them, they help and defend themselves.

6. "The recompense of evil is punishment like it". It means that "when you stand up for rights, either on private or public grounds, it may be through processes of law, or by way of private defence in so far as the law permits private action. But in all cases you must not seek a compensation greater than the injury suffered. The most you can do is to demand equal redress, i.e. a harm equivalent to the harm done to you (Yusuf Ali, Vol. II, Note 4581).

7. Meaning thereby that forgiveness is better than revenge. And since this a man does by suppressing his own passions, it obviously results in mending or purifying not only one's own self, but also does good to others. It also wins "the approbation and love of Allah, which is the 'highest reward' far transcending any compensation or satisfaction we can obtain in this life" (Yusuf Ali, Vol. II, Note 4582).

8. There should be no cruelty in seeking the revenge which is indicated by the words "surely He (i.e. Allah) does not love those who do wrong" which means that to do an evil to revenge an evil is not permitted. Thus, if somebody commits rape or adultery with the daughter or sister of a person, it is not permitted for him to rape or commit adultery with the daughter or sister of the offender by way of revenge. Similarly, if one kills a relative of somebody, it is not permitted for him to kill a relative of the murderer by way of revenge (see Tafheemul Quran, *ibid.*, 67).

43. And whoever is patient and forgiving, that would truly be an endeavour of courageous will and resolution in the conduct of affairs.[9]

٤٣-وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذٰلِكَ لَمِنْ
عَزْمِ الْأُمُوْرِ ۝

SECTION 5[1]

44. And whomsoever Allah leaves astray, he has no protector thereafter; and you will see the wrongdoers when they see the punishment, saying: Is there any way to return?

٤٤-وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ
مِنْ وَّلِيٍّ مِّنْ بَعْدِهٖ ؕ
وَتَرَى الظّٰلِمِيْنَ لَمَّا رَاَوُا الْعَذَابَ
يَقُوْلُوْنَ هَلْ إِلٰى مَرَدٍّ مِّنْ سَبِيْلٍ ۝

45. And you will see them brought forward before it (i.e. the Hell), humbling themselves because of the disgrace, and looking with a stealthy glance. And those who believe will say: the losers indeed are those who have placed themselves and those of their household in (eternal) loss on the Day of Judgment. Behold! truly the wrong-doers will be in lasting punishment!

٤٥-وَتَرٰىهُمْ يُعْرَضُوْنَ عَلَيْهَا خٰشِعِيْنَ
مِنَ الذُّلِّ
يَنْظُرُوْنَ مِنْ طَرْفٍ خَفِيٍّ ؕ
وَقَالَ الَّذِيْنَ اٰمَنُوْٓا إِنَّ
الْخٰسِرِيْنَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ
وَاَهْلِيْهِمْ يَوْمَ الْقِيٰمَةِ ؕ
اَلَآ إِنَّ الظّٰلِمِيْنَ فِيْ عَذَابٍ مُّقِيْمٍ ۝

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9. In fact, "it is harder to be patient and forgive, and yet to get wrongs righted, as was done by the Holy Prophet, than to bluster about and "punish the guilty" or "teach them lessons". It may look like futility or lack of purpose, but in reality it is the highest and noblest form of courage and resolution. And it may carry out the purpose of reform and the suppression of evil even better than stern punishment" (Yusuf Ali, Vol. II, Note 4586).

1. In the concluding verses of the previous Section, Qur'an mentioned the qualifications of the believers. In continuation of it, Section 5 starts with a statement that guidance is only from Allah, and then there is warning for the disbelievers with reference to what they will see on the Day of Judgment on account of their misdeeds. Then there is invitation to Islam, consolation to the Holy Prophet, reference to the Absolute Authority of Allah, and His favours on the mankind, and the medium through which Allah sends His Revelations for guidance of the mankind. Lastly, there is confirmation of the Truth of the Holy Prophet's Mission.

Section 5 consists of 10 verses i.e. verses 44 to 53. Verses 44 to 46 declare that guidance

46. And they have no friends to help them, besides Allah; and whomsoever Allah leaves to stray, for him there is no way (to Salvation).

٤٦-وَمَا كَانَ لَهُمْ مِّنْ أَوْلِيَآءَ يَنْصُرُونَهُمْ
مِّنْ دُوْنِ اللّٰهِ ؕ
وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ سَبِيْلٍ ۝

47. Answer (the call of) your Lord before there comes (to you) a Day for which there is no averting from Allah.[2] You will

٤٧-اِسْتَجِيْبُوْا لِرَبِّكُمْ مِّنْ قَبْلِ
اَنْ يَّاْتِيَ يَوْمٌ
لَّا مَرَدَّ لَهٗ مِنَ اللّٰهِ ؕ

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is only from Allah, and contain a warning to the disbelievers with reference to what they will face on the Day of Judgment. In these verses it is said: And whomsoever Allah leaves astray, he has no protector thereafter; and you will see the wrongdoers when they see the punishment, saying: Is there any way to return? And you will see them brought forward before it (i.e. the Hell), humbling themselves because of the disgrace, and looking with a stealthy glance. And those who believe will say: the losers indeed are those who have placed themselves and those of their household in (eternal) loss on the Day of Judgment. Behold! truly the wrongdoers will be in a lasting punishment! And they have no friends to help them, besides Allah; and whomsoever Allah leaves to stray, for him there is no way" (to salvation).

Verses 47 and 48 are addressed to the non-believers with invitation to Islam, saying: Answer (the call of) your Lord before there comes (to you) from Allah a Day for which there is no averting from Allah. You will have no place of refuge on that Day, nor will there be for you any room for denial (of your sins)! But if they (still) turn away, We have not sent you (O Prophet) as a guard over them: on you is only to convey (the Message): And truly, when We make man taste Mercy from Us, he rejoices thereat; but if an evil afflicts them on account of what their hands have already sent forth, then truly man is ungrateful!

Verses 49 and 50 speak of the Absolute Authority of Allah and His Favours on the mankind. It is said: To Allah belongs the Dominion of the heavens and the earth; He creates what He wills. He bestows on whom He pleases daughters and bestows on whom He pleases sons, or He combines for them both, males and females; and He leaves barren (i.e. childless) whom He pleases; Surely He is the Knowing, the Powerful.

Verses 51 and 53 state the mode of sending the Revelation to Prophets and confirms the Truth of the Holy Prophet's Mission. It is said: and it is not fitting for a man that Allah should speak to him (directly) except by Revelation, from behind a veil or by sending a Messenger to reveal, by His Permission, what He pleases. Surely He is High, Wise. And thus have We, inspired in you (O Prophet) a Spirit of Our Command. You knew not (before) what the Book was, nor (what) the Faith (*Eimaan*) (was), but We have made it (i.e., the Qur'an) a Light, whereby We guide such whom We please of Our servants; and verily you guide (men) to the Straight Way – the Way of Allah, to whom belongs whatever is in the heavens and whatever is in the earth. Behold! to Allah do all affairs eventually tend to approach!

2. In other words, there is a warning that "the Day of Judgment is inevitable. Allah has ordained it, and it cannot in any way be put back" (Yusuf Ali, vol. II, Note 4591), i.e. neither Allah will take it off nor anybody else will have the power to avert it (Tafheemul Quran, Vol. IV, Chapter 42, note 72).

have no place of refuge on that Day, nor will there be for you any room for denial of your sins)![3]

مَا لَكُمْ مِّنْ مَّلْجَاٍ يَّوْمَئِذٍ
وَّمَا لَكُمْ مِّنْ نَّكِيْرٍ ○

48. But if they (still) turn away, We have not sent you as a guard[4] over them; on you is only to convey (the Message); And truly, when We make man taste mercy from Us, he rejoices thereat; but if an evil afflicts them on account of what their hands have already sent forth, then truly man is ungrateful!

٤٨- فَاِنْ اَعْرَضُوْا فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ
حَفِيْظًا ؕ اِنْ عَلَيْكَ اِلَّا الْبَلٰغُ ؕ
وَاِنَّآ اِذَآ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۚ
وَاِنْ تُصِبْهُمْ سَيِّئَةٌ ۢ
بِمَا قَدَّمَتْ اَيْدِيْهِمْ
فَاِنَّ الْاِنْسَانَ كَفُوْرٌ ○

49. To Allah belongs the Dominion of the heavens and the earth; He creates what He wills, He bestows on whom He pleases daughters and bestows on whom He pleases sons.

٤٩- لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ
يَخْلُقُ مَا يَشَآءُ ؕ يَهَبُ لِمَنْ يَّشَآءُ اِنَاثًا
وَّيَهَبُ لِمَنْ يَّشَآءُ الذُّكُوْرَ ○

50. Or He combines for them both, males and females; and He leaves barren whom He pleases;[5] surely He is the Knowing, the Powerful.

٥٠- اَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَّاِنَاثًا ۚ
وَيَجْعَلُ مَنْ يَّشَآءُ عَقِيْمًا ؕ
اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ○

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3. Meaning that "no one can escape the consequences of his crimes or deeds. And no one can disavow them or deny them, or by any chance pretend that they do not apply to him" (Yusuf Ali, Vol. II, Note 4592).

4. The word *Hafeez* (Guard), appearing in this part of the verse, according to Qazi Sanaullah of Panipat, means "such a guard who can put to task the people on their aversion". According to Tajul Uroos, *Hafeez* is one who is put incharge of any body and is responsible for keeping a watch over him and safeguard him. According to Jauhari, as he writes in his 'Sahah', *Hafeez* is *Mohafiz* or the one who safeguards, meaning the one responsible for any body else (Ziaul Quran, Vol. IV, Chapter 42, Note 73).

5. The manifestation of this Truth can also be seen in the life of the Prophets of Allah. Thus while Prophets Lot and Sho'aib had only daughters, Prophet Abraham had only sons, and the Holy Prophet Muhammad (ﷺ) had sons as well as daughters, though the sons died during their infancy and the daughters lived upto the age of womanhood, while Prophet Yahya had no child at all (Naimuddin, Chapter 42, Note 129).

51. And it is not fitting for a man that Allah should speak to him except by Revelation; from behind a Veil, or by sending a Messenger to reveal, by His Permission, what He pleases; surely He is High, Wise.[6]

٥١-وَمَا كَانَ لِبَشَرٍ
اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا
اَوْ مِنْ وَّرَآئِ حِجَابٍ اَوْ يُرْسِلَ رَسُوْلًا
فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَآءُ ؕ اِنَّهٗ عَلِيٌّ حَكِيْمٌ ○

52. And thus have We inspired in you (O Prophet) a Spirit of Our Command. You knew not what the Book was, nor (what) the Faith (*Eimaan*) (was), but We have made it (i.e. the Qur'an) a Light, whereby We guide whom We please of Our Servants; and verily you do guide (men) to the Straight Way.[7]

٥٢-وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ
رُوْحًا مِّنْ اَمْرِنَا ؕ
مَا كُنْتَ تَدْرِيْ مَا الْكِتٰبُ وَلَا الْاِيْمَانُ
وَلٰكِنْ جَعَلْنٰهُ نُوْرًا
نَّهْدِيْ بِهٖ مَنْ نَّشَآءُ مِنْ عِبَادِنَا ؕ
وَاِنَّكَ لَتَهْدِيْٓ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۙ ○

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6. As regards the three modes of sending the Revelation by Allah, the first one i.e. *Wahyun* (*Wahi*) is 'inspiration' or putting a thing into the heart of the man which can also be when the man is waking or during sleep in the form of dream which has been confirmed by the Holy Prophet in a Tradition. Such inspirations came in dreams to Prophets Abraham and Joseph (vide *Yusuf,* 12:4 and 100; and *Saaffaat,* 37:102). The dreams of the Prophets are also *Wahi* or Revelation and persons cannot have any approach to it. Generally in such a dream words are not spoken by Allah but only the substance is put into the hearts of the Prophet which he understands in his own words. As regards the second one, i.e. 'from behind a veil', an instance of it is found in the case of Prophet Moses who heard the voice of Allah from behind the veil on the Mount Sinai from beneath a tree (vide *Taa Haa,* 20:11-22; *Naml,* 27:8-12; and *Qasas,* 28:30-35). The third one is by sending a Messenger or an angel which in fact is the form of Revelation of all Heavenly Books to the Prophets. In this form the Message of Allah is conveyed by the angel Gabriel to the Prophet of Allah, and the Holy Qur'an is totally such a Revelation (see Ma'ariful Quran, Vol. VII, pp. 714-715; Tafheemul Quran, *ibid.,* 79 to 81; Abdullah Yusuf Ali, Vol. II, Notes 4598 to 4600).

7. According to the learned scholars, the words *Ka-Zaalika* (thus or like this) with which verse 52 begins, not only refers to the third form of Revelation but also includes all the three forms mentioned in verse 51. This is proved by the Holy Qur'an as well as Traditions of the Holy Prophet. According to Hazrat Aa'isha, Revelation started to the Holy Prophet through 'true dreams' (Bukhari and Muslim), and this continued subsequently also. There are many Traditions which tell us that Allah the Almighty also taught anything to the Holy Prophet or informed him of anything in the dreams. The Holy Qur'an also speaks of a dream in verse 27 of Chapter 48 (*Fatha*). On many occasions the Holy Prophet said that he was given such and such command, or such and such thing was put in his heart, or he was prohibited from such and such thing: All such inspirations fall within the first mode of Revelation or the *Ahaadees-e-Qudsiah.*

53. The Way of Allah, to Whom belongs whatever is in the heavens and whatever is on the earth.[8] Behold! to Allah do all affairs eventually tend to approach![9]

٥٣-صِرَاطِ اللّٰهِ الَّذِیْ
لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ
اَلَآ اِلَی اللّٰهِ تَصِیْرُ الْاُمُوْرُ ۧ

The *Me'raj* or the Night of Ascension was an example of the second form of Revelation, where Allah spoke to the Holy Prophet just as He spoke to Prophet Moses from behind the veil on the Mount Sinai.

As regards the third form of Revelation, the entire Qur'an was revealed to the Holy Prophet through the Angel Gabriel (vide *Baqarah,* 2:97; *Sho'ara,* 26:192-195) (see Tafheemul Quran, *ibid.,* 83).

8. As regards the "Straight Way", a comprehensive description is given in verse 53, saying that, "it is the way of God, the way of the universal law; for God is the source, centre, and goal of all things in heaven and earth. Everything goes back to Him. According to our own understanding we make our laws, our own standards and our own institutions. But the ultimate test of their validity or authority is God's Will, as revealed to us by His Revelation" (Yusuf Ali, Vol. II, Note 4603).

9. In the concluding part of verse 53, viz., "Behold! to Allah do all affairs eventually tend to approach", there is also a warning for the non-believers that the matter does not end merely on conveying of the Message by the Prophet of Allah, and or rejecting it. All that is being done in this world will eventually come before Allah and final decision will be given by Him in respect of it. If you (the non-believers) reject the Message and the Messenger of Allah, then you are bound to suffer on the Day of Judgment.

CHAPTER 43

ZUKHRUF

(Gold)

Chapter 43 consists of 7 Sections, 89 verses, and 3400 Letters.[1]

Name

The name of this Chapter has been taken from the word *Zukhruf* appearing in verse 35 of it.

Revelation

This is the fourth Chapter of the *Haa. Meem.* series of seven Chapters, and was revealed round about the previous Chapters of its group at Mecca, when opposition of the Holy Prophet and his followers by the non-believers was at its peak.

According to the generally accepted chronological order, this Chapter is placed at serial No. 63.[2]

Subject Matter

This Chapter deals with the contrasts between the real Glory of Truth and Revelation and the false glitter of what people like to believe and worship. It cites the examples of Abraham, Moses, and Jesus, as exposing the False and holding up the Truth (Yusuf Ali, Vol. II, p. 1323).

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1. Naimuddin, Chapter 43, Note 1; Ziaul Quran, Vol. IV, p. 397.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

Like the previous Chapter the theme of this Chapter is also *Towheed* or the Absolute Unity of Allah, and in this connection emphasis has also been laid on the Day of Judgment. There is also the rejection of divinity of the angels, and warning to the non-believers for their vanity and arrogance on account of worldly comforts of this life. In this connection, the objections raised by the non-believers in respect of the Revelation of Qur'an have also been refuted.

The Chapter deals with its special feature in that the blessings in the form of Qur'an are in fact the favours of Allah on the Arabs who enjoy the privilege of being its immediate addressees, which also means that if they do not accept it, they should be prepared to face the punishment much in the same way as befell the non-believers previous to them; although they were more rich and powerful than they.

There is also reference to the admission of the non-believers themselves that the Creator of the heavens and the earth is Allah and still they associate partners to Him, although the natural phenomena round the world provide clear testimony of the Absolute Unity of Allah and occurrence of the Day of Judgment.

There is also denial of the supposed divinity of the angels by the non-believers, whom they regarded to be the daughters of Allah, although for themselves they did not like to have daughters at all. Their ideology of worshipping the idols and the angels merely because their fore-fathers did so is also declared to be absurd and in contravention of the authority embodied in any Book of Allah. This chapter also forcefully rejects the contention of the non-believers that idolatry was their ancestral religion, with reference to the history of the previous Prophets, particularly Prophet Abraham who was admittedly their undisputed genealogical ancestor.

Then the real reason of opposition by the non-believers is declared to be ignorance, arrogance and envy. They were opposing the Holy Prophet because of their claim of supremacy. They were, therefore, told that real success is that of the Hereafter, and that Satan had misguided them, and they would come to know of it when they would actually see the punishment.

There is also consolation to the Holy Prophet to continue with his mission, and the assurance that his opponents will face the defeat and suffer the punishment for their wrong-doing. It is said that religion preached by the Holy Prophet is based on Divine Truth and is the same as preached by the Prophets in the past. In support of this premise, there is also reference to the preaching by Prophets Moses and Jesus Christ to show that their teachings were the same as that of the Holy Prophet Muhammad (ﷺ). This is also with a view to show that, in spite of seeing the Signs, through Prophet Moses, Pharaoh and his chiefs did not accept the Faith, and similar was the opposition by them as regards the non-believing Quraish of Mecca, and as such they will also face the destruction as was faced by Pharaoh and his chiefs.

There is also refutation of the belief that Jesus was the Son of God as alleged by the Christians. The exact position of Jesus is described to show that he was a righteous servant and a Prophet of Allah, and that people differed in respect of his preachings after him.

Then there is reference to the reward that the believers in the Holy Qur'an will get, and the punishment which the rejecters of it will suffer, with the consolation to the Holy Prophet not to care for the non-believers because they themselves will see and suffer the consequences of their wrong-doing (Tadabbure Quran, Vol. VI, pp. 199 to 201).

CHAPTER 43

ZUKHRUF
(Gold)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. *Haa. Meem.*

١- حٰمٓ ○

2. By the Book that makes things clear,

٢- وَالْكِتٰبِ الْمُبِيْنِ ○

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1. The previous Section, and with it the previous Chapter also, concluded with the statement that Allah has revealed the Holy Qur'an by His command to the Holy Prophet, although previous to it he did not know the Book, nor the Faith, but Allah made it a Light guiding thereby to whom He pleases of His servants and that the Holy Prophet truly guided (the people) to the Straight Path i.e. the Path of Allah to Whom belongs whatever is in the heavens and whatever is in the earth, and to Allah do all affairs eventually return. In continuation of it Section 1 of the present Chapter begins with an oath of the Holy Qur'an itself that Allah has made it an Arabic Qur'an so that the people may understand, and it is of the Mother of the Book in the Presence of Allah, Elevated and Full of Wisdom. Then reference is made to destruction of the previous non-believing nations for worshipping things, besides Allah, in spite of acknowledging the fact that Allah is the Creator and Sustainer of all.

Section 1 consists of 15 verses, i.e. verses 1 to 15. Verse 1 consists of *Haa. Meem.,* the *Huroof-e-Muqata'aat* or Abbreviated Letters.

Verses 2 to 4 speak of the revelation of Qur'an for guidance of the mankind. It is said: By the Book that makes things clear, verily We have made the Qur'an in Arabic, that you may (be able to) understand (and learn wisdom). And verily it is of the Mother of the Book, in Our Presence, truly elevated, full of wisdom.

Verses 5 to 8 speak of the transgression of the people, and destruction of the previous

3. Verily We have made it the Qur'an in Arabic, that you may (be able to) understand (and learn wisdom).

٣-إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا
لَّعَلَّكُمْ تَعْقِلُونَ ۝

4. And verily it is of the Mother of the Book[2] in Our Presence, truly elevated, full of wisdom.

٤-وَإِنَّهُۥ فِىٓ أُمِّ ٱلْكِتَٰبِ
لَدَيْنَا لَعَلِىٌّ حَكِيمٌ ۝

5. Shall We then take away the Message (Admonition) from you and repel (you), because you are a people transgressing beyond bounds?

٥-أَفَنَضْرِبُ عَنكُمُ ٱلذِّكْرَ صَفْحًا
أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ ۝

6. And how many were the Prophets We sent amongst the peoples of old?

٦-وَكَمْ أَرْسَلْنَا مِن نَّبِىٍّ فِى ٱلْأَوَّلِينَ ۝

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non-believing nations, it is said: Shall We then take away the Message (Admonition) from you and repel (you), because you are a people transgressing beyond bounds? And how many were the Prophets We sent amongst the people of old? And there came not to them a Prophet but they mocked at him. So We destroyed those who were stronger than these in power; and (thus) has passed on the parable of the peoples gone before.

Verses 9 to 15 refer to the foolishness of the non-believers in believing in and worshipping things, other than Allah, in spite of acknowledging that Allah is the Creator and Sustainer of all. It is said: And if you were to ask them (i.e. the non-believers): Who created the heavens and the earth? they would be sure to say: they were created by (Allah) the Mighty, the Knowing; He Who has made for you the earth (like a carpet) spread out and has made therein pathways for you that you may be (properly) guided. And He Who sends down water (rain) from the sky in due measure; then We raise to life thereby a land that is dead; even thus will you be brought forth (from the dead); And He Who has created pairs of all things, and has made for you ships and cattle on which you ride, in order that you may sit firmly on their backs, then remember the Favour of your Lord when you are firmly seated thereon, and say: Glory be to Him Who has made these subservient to us, and we could never be able to do it, and to our Lord, surely, must we return! And (yet) they attribute to some of His servants a share with Him (in His Godhead)! Truly man is clearly ungrateful!

2. The *Ummul Kitab* or the 'Mother of the Book', also translated by the scholars as *Aslul Kitab* the Original Book, and the Fountainhead of all knowledge, (preserved) in the *Lauhe Mahfooz* (the Guarded Tablet) referred to in verse 22 of Chapter 85 (*Burooj*); and *Kitabim Maknoon* (i.e. Protected Book) in verse 78 of Chapter 56 (*Waaqe'ah*). Some scholars also take the word *Ummul Kitab* as signifying *Al-Ilmul Azali* (Roohul Ma'ani) (see Ziaul Quran, Vol. IV, Chapter 43, Note 4 and Tafheemul Quran, Vol. IV, Chapter 43, Note 2).

7. And there came not to them a Prophet but they mocked at him.

٧- وَمَا يَأْتِيهِمْ مِّن نَّبِيٍّ
إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ○

8. So We destroyed those who were stronger than these in power, and (thus) has passed on the parable of the peoples gone before.[3]

٨- فَأَهْلَكْنَا أَشَدَّ مِنْهُم بَطْشًا
وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ○

9. And if you were to ask them: Who created the heavens and the earth?, they would be sure to say: they were created by (Allah) the Mighty, the Knowing;

٩- وَلَئِن سَأَلْتَهُم مَّنْ
خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ○

10. He Who has made for you the earth (like a carpet) spread out, and has made therein pathways for you that you may be (properly) guided.[4]

١٠- الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا
وَجَعَلَ لَكُمْ فِيهَا سُبُلًا
لَّعَلَّكُمْ تَهْتَدُونَ ○

11. And He who sends down water (rain) from the sky in due measure;[5] then We raise to life

١١- وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ
مَاءً بِقَدَرٍ

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3. In fact, by verses 5 to 8 "the pagan Meccan generation contemporary with the Holy Prophet were reminded that the peoples of old, who were destroyed were, many of them, more powerful than they, and that they, in disobeying God's Law, were inviting the same fate for themselves. The events of the past have become parables for the present and the future" (Yusuf Ali, Vol. II, Note 4609).

4. The word *Mehd* (in verse 10) meaning a carpet or bed spread out, implies not only freedom of movement but also rest; and the word *Subolan* meaning pathways, carry the idea of communications and include land routes, sea routes, and airways (Yusuf Ali, Vol. II, Note 4613).

5. The word *Qadarin,* i.e. due measure, used in respect of the rain is to indicate that the rain falls, "according to needs, as measured by local as well as universal considerations. This applies to normal rain-fall: floods and draughts ate abnormal conditions, and may be called unusual manifestations of His Power, fulfilling some special purpose that we may or may not understand" (Yusuf Ali, Vol. II, Note 4614).

thereby a land that is dead; even thus will you be brought forth (from the dead);[6]

فَأَنشَرْنَا بِهِ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ تُخْرَجُونَ ○

12. And He Who has created pairs in all things,[7] and has made for you ships and cattle on which you ride,

١٢- وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ○

13. In order that you may sit firmly on their backs, then remember the Favour of your Lord when you are firmly seated thereon, and say: Glory be to Him Who has made these subservient to us, and we could never be able to do it,[8]

١٣- لِتَسْتَوُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ○

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6. Similar statement has also been made in verse 55 of Chapter 16 (*Nahl*); verses 5 to 7 of Chapter 22 (*Hajj*); verse 60 of Chapter 27 (*Naml*); verses 19 to 24 of Chapter 30 (*Rum*); verse 9 of Chapter 35 (*Faatir)*; and verses 33 to 35 of Chapter 36 (*Yaa Seen*).

7. This is also said in verse 36 of Chapter 36 (*Yaa Seen*); and from verse 53 of Chapter 20 (*Taa Haa*) it is clear that the herbal plants also grow forth in pairs. Even in the ethereal or invisible phenomenon, as for instance electricity, we have the positive and the negative currents – the interaction of which produces or results in the creation of power in the form of light or energy. Similar is the position in respect of all physical objects also, a detailed study of which ultimately makes man realise that behind it is working the Absolute Wisdom of Allah the Almighty, and that nothing is by chance, arbitrary, at random, or without a definite universal plan, purpose and control.

8. According to Hazrat Ibne Umar, whenever the Holy Prophet mounted an animal as transport, he recited *Allaho Akbar* three times, alongwith verses 13 and 14 of this Chapter, and then also made a prayer to Allah saying, "O Allah! I pray that I may be given the power to do good and righteousness and such deeds in this journey which may be pleasing to You: O Allah! make easy this journey for us, and reduce the pains of journey on us: O Allah! only You are the Companion of the journey, and the Protector of our wives and children behind us at home: O Allah! give what is good in our journey and protect our household in our absence" (Ahmad, Muslim, Abu Dawood, Nisai, Darmi and Tirmizi). Hazrat Ali says: I saw the Holy Prophet mounting the ride by reciting *Bismillah,* and then, after mounting it, he said *Alhamdo Lillah,* and recited verses 13 and 14 of this Chapter, and then said *Alhamdo Lillah* and *Allaho Akbar* three times, and then said, "Glory to You (O Allah!) there is no God other than You! I have wronged my soul. So forgive me", and then he smiled. When I asked: why do you smile, O Prophet?, he said: when servant of Allah says O Lord! Forgive me, Allah likes this very much and says: My servant knows that excepting Me, there is none else to forgive! (Ahmad, Abu Dawood, Tirmizi, Nisai).

14. And to our Lord, surely, must we return![9]

١٤- وَ إِنَّآ إِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ○

15. And they attribute to some of His Servants a share with Him (in His Godhead)! Truly man is clearly ungrateful!

١٥- وَجَعَلُوْا لَهٗ مِنْ عِبَادِهٖ جُزْءًا ؕ
إِنَّ الْإِنْسَانَ لَكَفُوْرٌ مُّبِيْنٌ ۝

SECTION 2[1]

16. What! has He taken daughters[2] out of what He Himself creates, and has honoured you with sons?

١٦- أَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنٰتٍ
وَّ أَصْفٰكُمْ بِالْبَنِيْنَ ○

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9. To quote Abdullah Yusuf Ali, "Note the beautiful rhetorical figure of speech here. The reply of the inconsistent men who do not follow God's Law is turned against themselves. When they acknowledge God's Power and Knowledge; their speech is interrupted, and the concomitant qualities of God's Mercy and care of His creatures, with pointed reference to the inconsistent ones themselves, is set out in eloquent terms, as completing what they themselves had said, and the right course of conduct is pointed out to them (verses 10-14)" (Vol. II, Note 4611).

It may be noted that similar statement has also been made in verse 61 of Chapter 29 (*Ankaboot*), and verse 25 of Chapter 31 (*Luqman*), in which the questions and the answers are substantially the same, and emphasise the fact that the non-believers were not unaware that Allah the Almighty is the Creator of all, but, in spite of this, they worshipped idols and raised sharers to Allah the Almighty. This was really most unfortunate and had no rational justification of any kind whatsoever.

1. After referring to the Favours of Allah, the previous Section concluded with the statement that they (i.e. the non-believers) attribute to some of His servants a share with Him (in His Godhead) and that truly man is clearly ungrateful! In continuation of it, Section 2 starts with condemnation of the non-believers who declared angels as females and daughters of Allah, and worshipped them. This Section also refers to the ill-founded reason which the non-believers put forward as justification for idolatry by them, and state that such an answer was also given by the previous non-believing nations to the Prophets of Allah who had come with Truth and, therefore, they were punished for unbelief.

Section 2 consists of 10 verses i.e. verses 16 to 25. Verses 16 to 21 condemn the non-believers who declare the angels as females and as daughters of Allah, and worship them as sharers in Divinity. In these verses it is said: What! Has He (i.e. Allah) taken (for Himself) daughters out of what He Himself creates, and has honoured you with sons? And (as for them) when news is brought to one of them of (the birth of) what he sets up a likeness for

Contd.....

17. And when news is brought to one of them of (the birth of) what he sets up as a likeness for the Most Gracious (Allah), his face darkens, and he is filled with inward grief!

١٧- وَإِذَا بُشِّرَ أَحَدُهُمْ
بِمَا ضَرَبَ لِلرَّحْمٰنِ مَثَلًا
ظَلَّ وَجْهُهُ مُسْوَدًّا
وَّهُوَ كَظِيْمٌ ○

18. Is then one brought up in ornaments,[3] and unable to give a clear account in a dispute[4] (to be associated with Allah)?

١٨- أَوَمَنْ يُّنَشَّؤُا فِي الْحِلْيَةِ
وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِيْنٍ ○

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the Most Gracious (Allah), his face darkens, and he is filled with inward grief! Is then one brought up in ornaments, and (is) unable to give a clear account in a dispute (to be associated with Allah)? And they make the angels, who are the servants of the Beneficent, females! What! did they witness their creation? Their testimony win be recorded, and they will be questioned! And they say: if the Most Gracious (Allah) had pleased, we should never have worshipped them (i.e. the angels). They have no knowledge of this! They do nothing but guess! What! have We given them a Book before this, to which they are holding fast?

Verses 22 to 25 mention the so called argument which the non-believers advanced for worshipping the angels, idols, and other objects, and state that the non-believers before them were punished for the same reason. It is said: Nay! they say; we found our fathers following a certain religion, and guide ourselves by their footsteps. And in this way, whenever We sent a warner before you (O Prophet) to any people, the wealthy ones among them said: we found our fathers following a certain religion, and we will certainly follow in their footsteps. He (i.e. the Messenger) said: What! even if I brought to you a better guidance than that on which you found your fathers? They said: surely we are unbelievers in that which you are sent with. So we exacted retribution from them, then see what was the end of the rejecters (of Truth)!

2. As regards the attitude of the non-believers in respect of the daughters, reference to it has also been made in verses 57 to 59 of Chapter 16 (*Nahl*).

3. As regards the bringing up of the females in ornaments and trinkets, this refers to the almost universal customs of the 'softer sex' being brought up among jewellery and ornaments and to her innate love of display. A woman's skeleton dating from the 4th century B.C., unearthed in Persia, had heaped upon the breast, necklace of pearls, lapis, turquoise, emeralds and jasper ('Concise Encyclopaedia', by McDonnall, Vol. IV, p. 1150) (Maajid, Vol. II, Part XXV, Note 180).

According to the learned scholars the word *Yo-nash-sha-o* (brought up) indicates sanction or permission for wearing of ornaments by the Muslim women. As reported by Ahmad, Abu Dawood, and Nisai, on the authority of Hazrat Ali and Hazrat Abu Musa Ashari, the Holy Prophet also permitted the use of silk and gold by the women of the Muslim *Ummah* (Ahkamul Quran, Vol. III, p. 3) (see Tafheemul Quran, Vol. IV, Chapter 43, Note 17; and Ziaul Quran, Vol. IV, Chapter 43, Note 20).

4. As regards the statement: And she is unable to give a clear account in a dispute (verse 18), it may be noted that it is with reference to the inherent nature of the women in general. If, however, there are some women who can speak, argue, or express themselves better than men, that is the case of exception, and not applicable to all women. Generally women are

19. And they make the angels, who are the Servants of the Beneficent, females. What! did they witness their creation? Their testimony will be recorded, and they will be questioned!

١٩- وَجَعَلُوا الْمَلٰٓئِكَةَ الَّذِيْنَ هُمْ عِبٰدُ الرَّحْمٰنِ
إِنَاثًا ۭ اَشَهِدُوْا خَلْقَهُمْ ۭ
سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْـَٔلُوْنَ ○

20. And they say: if the Most Gracious (Allah) had pleased, we should never have worshipped them! They have no knowledge of this! They do nothing but guess!

٢٠- وَقَالُوْا لَوْ شَاۗءَ الرَّحْمٰنُ
مَا عَبَدْنٰهُمْ ۭ
مَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ ۚ
اِنْ هُمْ اِلَّا يَخْرُصُوْنَ ○

21. What! have We given them a Book before this, to which they are holding fast?[5]

٢١- اَمْ اٰتَيْنٰهُمْ كِتٰبًا مِّنْ قَبْلِهٖ
فَهُمْ بِهٖ مُسْتَمْسِكُوْنَ ○

22. Nay! they say: we found our fathers[6] following a certain religion, and we do guide ourselves by their footsteps.

٢٢- بَلْ قَالُوْٓا اِنَّا وَجَدْنَآ اٰبَاۗءَنَا
عَلٰٓى اُمَّةٍ وَّاِنَّا عَلٰٓى اٰثٰرِهِمْ مُّهْتَدُوْنَ ○

23. And in this way, whenever We sent a Warner before you to any people, the wealthy ones[7]

٢٣- وَكَذٰلِكَ مَآ اَرْسَلْنَا مِنْ قَبْلِكَ فِيْ
قَرْيَةٍ مِّنْ نَّذِيْرٍ اِلَّا قَالَ مُتْرَفُوْهَآ ۙ

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weak, delicate, and unable to stand up boldly in a fight and give clear indication of the will to win, and, therefore, the exception cases need not call in question the statement made in this verse (Ma'ariful Quran, Vol. VII, p. 724; also see Yusuf Ali, Vol. II, Note 4623).

5. In throwing the responsibility on God, they ignore the limited free-will on which their whole life is based. They are really playing with truth. They are arguing against their own knowledge. They have no authority in any scripture, and indeed they are so slippery that they hold fast to no scripture at all" (Yusuf Ali, Vol. II, Note 4625).

6. Then comes the argument about ancestral custom, which was repudiated by Abraham (see verses 26 to 28 below). Indeed a good reply to ancestral custom in the case of the Arabs was the example of Abraham, the True in Faith, for Abraham was the common ancestor of the Arabs and the Israelites (*ibid.,* 4627).

7. From verse 23 it is clear that it were actually the rich ones or the influential people who always came forward to oppose the Prophets of Allah, and insisted on pursuing their baseless notions and ideologies, in spite of the fact that the Messengers of Allah explained to them the Truth, and warned them of the consequences of rejecting it. Qur'an has referred to this

among them said: we found our fathers following a certain religion,[8] and we will certainly follow in their footsteps.

إِنَّا وَجَدْنَآ اٰبَآءَنَا عَلٰٓى اُمَّةٍ
وَّاِنَّا عَلٰٓى اٰثٰرِهِمْ مُّقْتَدُوْنَ ○

24. He (the Messenger) said: What! even if I brought to you a better guidance than that on which you found your fathers? They said: Surely we are unbelievers in that which you are sent with.

٢٤-قٰلَ اَوَلَوْ جِئْتُكُمْ بِاَهْدٰى
مِمَّا وَجَدْتُّمْ عَلَيْهِ اٰبَآءَكُمْ ؕ
قَالُوْٓا اِنَّا
بِمَآ اُرْسِلْتُمْ بِهٖ
كٰفِرُوْنَ ○

25. So We exacted retribution from them, then see what was the end of the rejecters (of Truth)!

٢٥-فَانْتَقَمْنَا مِنْهُمْ فَانْظُرْ
كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ۧ

SECTION 3[1]

26. And when Abraham said to his father and his people: I do indeed clear myself of what you worship:

٢٦-وَاِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ وَقَوْمِهٖٓ
اِنَّنِيْ بَرَآءٌ مِّمَّا تَعْبُدُوْنَ ۙ

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at several places, as for instance, in verse 124 of Chapter 6 (*An'aam*); verses 60, 66, 75, 88 and 90 of Chapter 7 (*A'araaf*); verse 27 of Chapter 11 (*Hud*); verse 16 of Chapter 17 (*Bani Israil*); verses 24 and 33 to 38 and 46 and 47 of Chapter 23 (*Mo'minoon*); verse 23 of Chapter 43 (*Zukhruf*); and also verse 34 of Chapter 34 (*Saba*).

8. In the pre-Islamic society of Arabia, as in most primitive societies, "a man did not choose his religion or frame it for himself; it came to him as part of the general scheme of social obligations and ordinance laid upon him, as a matter of course, by his position in the family and in the nation ... Religion did not exist for the saving of souls but for the reservation and welfare of society, and in all that was necessary to this end every man had to take his part, or break with the domestic and political community to which he belonged ... Thus a man was born with a fixed relation to certain gods as surely as he was born into relation to his fellow-men; and his religion, that is, the part of conduct which was determined by his relation to the gods, was simply one side of the general scheme of conduct prescribed for him by his position as a member of society" (Robertson Smith, "Religion of the Semites", pp. 28-30) (Maajid, *ibid.*, 192).

1. In the concluding verses of the previous Chapter reference was made to the excuse of the non-believers of Mecca that they worshipped the idols because they found their fathers on that religion. In continuation of it, and by way of refuting their senseless ideologies, Section 3

27. (I worship) only Him Who created me, and He will certainly guide me.

٢٧-إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ○

28. And he left it as a Word to continue in his posterity, that they may turn back (to Allah).

٢٨-وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ
لَعَلَّهُمْ يَرْجِعُونَ ○

29. Yes! I have given the good things of this world to these (men) and their fathers,[2] until there came to them the Truth, and an Apostle making things clear.

٢٩-بَلْ مَتَّعْتُ هَٰؤُلَاءِ وَآبَاءَهُمْ
حَتَّىٰ جَاءَهُمُ الْحَقُّ
وَرَسُولٌ مُّبِينٌ ○

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starts with a statement that among their forefathers Prophet Abraham had unflinching Faith in the Absolute Unity of Allah, and he never worshipped the idols. Then there is reference to the arrogance of the non-believers of Mecca and their objections to the Holy Prophet and the Holy Qur'an.

Section 3 consists of 10 verses i.e. verses 26 to 35. Verses 26 to 28 speak of the Faith of Prophet Abraham in the Absolute Unity of Allah and his aversion in idol-worship. In these verses it is said: and (remember) when Abraham said to his father and his people: I do indeed clear myself of what you worship: (I worship) only Him Who created me, and He will certainly guide me. And He left it as a Word to continue in his posterity, that (per chance) they may turn back (to Allah).

Verses 29 to 35 speak of the arrogance of the non-believers of Mecca, and their objections to the Holy Prophet Muhammad (ﷺ) and the Holy Qur'an. It is said: Yes! I have given the good things of this world to these (men) and their father, until there came to them the Truth (i.e. the Holy Qur'an) and an Apostle (i.e. the Holy Prophet) making things clear. But when the Truth came to them, they said: this is magic, and we are disbelievers in it. And they say: Why is not (this) Qur'an sent down to some leading man in either of the two towns (i.e. Mecca and Ta'if)? (In answer, it is said): is it they who apportion the Mercy of your Lord? It is We Who apportion among them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some of them may take others in subjection; and the Mercy of your Lord is better than that which they amass. And were it not that (all) men might become of one (evil) way of life. We would provide, for every one that blasphemes against the Most Gracious (Allah), silver roofs for their houses, and (silver) stair-ways by which to go up, and (silver) doors of their houses, and couches (of silver) on which they could recline, and also (ornaments of) gold. But all this were (nothing) but conveniences of the life of this world: and the Hereafter, in the Sight of your Lord, is for the Righteous.

2. According to verse 4 of Chapter 21 (*Ambia*), not only the non-believers were allowed to enjoy the life in this world, but "life was (also) prolonged to them", meaning, thereby that they were given full use or licence to enjoy the comforts of this life.

30. But when the Truth came to them, they said: this is magic, and we are disbelievers in it.

٣٠- وَلَمَّا جَآءَهُمُ الْحَقُّ قَالُوْا
هٰذَا سِحْرٌ وَّاِنَّا بِهٖ كٰفِرُوْنَ ○

31. And they say: Why is not this Qur'an sent down to some leading man in either of the two towns?[3]

٣١- وَقَالُوْا لَوْلَا نُزِّلَ هٰذَا الْقُرْاٰنُ
عَلٰى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيْمٍ ○

32. Is it they who apportion the Mercy of your Lord? It is We Who apportion among them their livelihood in the life of this world; and We raise some of them above others in ranks, so that some of them may take others in subjection;[4] and the Mercy of your Lord is better than that which they amass.

٣٢- اَهُمْ يَقْسِمُوْنَ رَحْمَتَ رَبِّكَ ؕ
نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيْشَتَهُمْ
فِى الْحَيٰوةِ الدُّنْيَا
وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ
لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ؕ
وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ○

33. And were it not that (all) men might become of one (evil) way of life, We would provide, for everyone that blasphemes against the Most Gracious (Allah), silver roofs for their houses, and (silver) stair-ways by which to go up,

٣٣- وَلَوْلَآ اَنْ يَّكُوْنَ النَّاسُ اُمَّةً وَّاحِدَةً
لَّجَعَلْنَا لِمَنْ يَّكْفُرُ بِالرَّحْمٰنِ
لِبُيُوْتِهِمْ سُقُفًا مِّنْ فِضَّةٍ
وَّمَعَارِجَ عَلَيْهَا يَظْهَرُوْنَ ○

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3. The objection actually was two-fold. Firstly, they did not accept the Divine Plan of bestowing Prophethood on man as we are told repeatedly in other verses of the Holy Qur'an. Secondly, when on account of Qur'anic Revelation justifying the entrustment of Prophethood to the human beings (vide *Nahl,* 16:43; *Bani Israil,* 17:94, 95; *Yusuf,* 12:109; *Furqaan,* 25:7, 20; *Ambia,* 21:8; and *Ra'd,* 13:38), the non-believers realised that their objection could not stand, they came out with another nonsensical objection that if at all the status of Prophethood was to be entrusted to a human being, then it should have been entrusted to some rich and influential person of Mecca, as for instance, Waleed bin Mughirah or Utbah bin Rabiah, or of Ta'if, as for instance, Urwah bin Masood, Habib bin Amr, Kinanah bin Abde 'Amr, Ibne Abd Yaalail, etc. (see Tafheemul Quran, Vol. IV, Chapter 43, Note 30).

4. The word *Sukhriya,* used in verse 32, according to Qurtabi, means 'laughing' but according to others it means the service (Naimuddin, Chapter 43, Note 52). According to Allama Aalusi, as he writes in his 'Roohul Ma'ani', the word *Sukhriya* signifies 'taking service from other in different fields, so that all mutually lead a comfortable life in this world' (Ziaul Quran, Vol. IV, Chapter 43, Note 37).

34. And (silver) doors of their houses, and couches (of silver) on which they could recline,

٣٤- وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُرًا
عَلَيْهَا يَتَّكِئُونَ ۝

35. And also (ornaments of) gold. But all this were (nothing) but conveniences of the life of this world: and the Hereafter, in the Sight of your Lord, is for the Righteous.[5]

٣٥- وَزُخْرُفًا ۚ وَإِنْ كُلُّ ذٰلِكَ
لَمَّا مَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ
وَالْاٰخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ۝ ع

SECTION 4[1]

36. And whoever turns himself away[2] from the remembrance of the Most Gracious (Allah), We appoint[3] over him the Satan, so he becomes his intimate companion.

٣٦- وَمَنْ يَعْشُ عَنْ ذِكْرِ
الرَّحْمٰنِ نُقَيِّضْ لَهٗ
شَيْطٰنًا فَهُوَ لَهٗ قَرِينٌ ۝

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5. As regards the riches of this world, in a Tradition, as reported by Sehl bin Sa'd, the Holy Prophet has said that the value of this world in the Sight of Allah is not even equal to the wing of a mosquito. Had it been so, a non-believer would not have even got a handful of water (Tirmizi and Ibne Majah) (Ziaul Quran, *ibid.,* 39; and Ma'ariful Quran, Vol, VII, p. 734).

The real value is of the Hereafter, and, as stated in the concluding part of verse 35, "the Hereafter, in the Sight of your Lord, is for the Righteous".

1. In the previous Section reference was made to the objection raised by the non-believers of Mecca to the Prophethood of the Holy Prophet, and a befitting answer was given to it. In continuation of it, Section 4 begins with a reference to the turning away of the non-believers from the remembrance of Allah. Then there is consolation to the Holy Prophet that he is on the Straight Path, and the Path of the Prophets previous to him.

Section 4 consists of 10 verses i.e. verses 36 to 45. Verses 36 to 39 refer to the consequences of turning away from the remembrance of Allah. In these verses it is said: and whoever turns himself away from the remembrance of the Most Gracious (Allah), We appoint for him the Satan, so he becomes his intimate companion, And they (i.e. the evil companions) hinder them away from the Path, and they think that they are guided aright! At length, when he (i.e., the non-believer) comes to Us, he says (to his evil companion): O would that between me and you were the distance of East and West! Ah! evil is the companion! And it will profit you nothing that Day when you have done wrong, that you are partners in punishment!

Verses 40 to 45 call upon the Holy Prophet to continue with his mission in spite of opposition and persecution by his enemies. There is also consolation to him that he is on the

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37. And they (i.e. the evil companions) hinder them away from the Path, and they (i.e. the non-believers) think that they are guided aright!

٣٧-وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ○

38. At length, when he comes to Us, he says (to his evil companion): O would that between me and you were the distance of East and West! Ah! evil is the companion!

٣٨-حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ○

39. And it will profit you nothing, that Day, when you have done wrong, that you are partners in punishment!

٣٩-وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ○

Straight Path, and his mission is the same as was of the Prophets before him. It is said: Can you, then (O Prophet) make the deaf to hear, or guide the blind and him who is in manifest error? Even if We take you away, We shall surely exact retribution from them; or We (shall) show you that which We have promised them (i.e. the punishment) for surely We shall prevail over them, so hold you fast to that which has been sent down to you; indeed you are on the Straight Way. And this (i.e. Qur'an) is indeed the Message for you and your people; and you (all) shall soon be brought to account. And ask Our Apostles whom We sent before you: Did We ever appoint any deities, other than the Most Gracious (Allah), to be worshipped?

2. As regards the word *Ya'sho* (i.e. turns himself away), appearing in verse 36, Allama Zubedi writes in his 'Tajul Uroos' that the weakness of the eye sight may it be in the night or in the day, is known as *'Asha,* and it is common to the human beings as well as the animals. According to Raaghib, it signifies the darkness which spreads over the eyes and leads to blindness. Accordingly, Allama Zubedi interprets the word *Mann Ya'sho* as signifying 'blindness from the remembrance of Allah'. According to Allama Ibne Manzoor also, as he says in his 'Lisanul Arab', it means 'weakness of the eye-sight', and when a she-camel becomes blind, the Arabs say *Al-Naaqatul Ashwa.* According to him, when anybody turns himself away from anything, the Arabs say *Ashwato 'Anho,* and it is in this sense that the word *Mann Ya'sho* has been used in this verse. This is also the view of Farra (see Ziaul Quran, Vol. IV, Chapter 43, Note 41).

3. As regards the word *Nuqayyid* (We appoint) it is from *Qaed,* meaning the hard cover of the egg and, therefore, the meaning is that when anybody turns away from the remembrance of Allah, Allah appoints over him a Satan who covers him from all-round like the hard cover of an egg (Allama Aalusi). According to Allama Raaghib, the meaning is that "We separate (ourselves) from him, and Satan over-powers him as the hard cover of the egg" (Ziaul Quran, *ibid.,* 42).

40. Can you, then, make the deaf to hear, or guide the blind and him who is in manifest error?[4]

٤٠-أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ
وَمَنْ كَانَ فِي ضَلَٰلٍ مُّبِينٍ ○

41. Even if We take you away, We shall surely exact retribution from them.

٤١-فَإِمَّا نَذْهَبَنَّ بِكَ
فَإِنَّا مِنْهُم مُّنتَقِمُونَ ○

42. Or We (shall) show you that which We have promised them; for surely We shall prevail over them.[5]

٤٢-أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ
فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ○

43. So hold you fast to that which has been sent down to you; Indeed you are on the Straight Way.

٤٣-فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ ۖ
إِنَّكَ عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ○

44. And this (i.e. Qur'an) is indeed the Message for you and your people; and you (all) shall soon be brought to account.

٤٤-وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ
وَسَوْفَ تُسْأَلُونَ ○

45. And ask Our Apostles[6] whom We sent before you: Did

٤٥-وَاسْأَلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن

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4. The implications of this verse are devastating as far as the non-believers are concerned. It shows that the turning away from Allah's Remembrance is in effect becoming spiritually deaf and blind and losing the track of guidance for ever. Ironically this happens when all the physical faculties are otherwise perfectly in order and operating. In fact "there is hope for a person who wanders in quest of truth, and even for one who wanders through mistake or by weakness of will. But there is none for one who, by deliberate choice, plunges into 'manifest error' (i.e. error which anyone can see" (Yusuf Ali, Vol. II, Note 4644).

5. In verses 41 to 42 there is reference to the plan of the non-believers to get rid of the Holy Prophet by putting him to death. Perhaps they thought that by killing him they will get rid of him and his Messages for ever. With reference to it, and without mentioning it in so many words, it is said that "even if We take you away We shall surely exact retribution from them; or We (shall) show you that (i.e.: the punishment) which We have promised them; for Surely We shall prevail over them".

6. In other words, "by examining their Message, and asking the learned among their real followers, it will be found that no religion really teaches the worship of (anything)

We ever appoint any deities, other than the Most Gracious (Allah) to be worshipped?

رُسُلِنَآ اَجَعَلْنَا مِنْ دُوْنِ الرَّحْمٰنِ اٰلِهَةً يُّعْبَدُوْنَ ۝

SECTION 5[1]

46. And indeed We did send Moses,[2] with Our Signs,[3] to Pharaoh and his chiefs: He said: surely I am an Apostle of the Lord of the worlds.

٤٦- وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَآ اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ فَقَالَ اِنِّىْ رَسُوْلُ رَبِّ الْعٰلَمِيْنَ ۝

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other than Allah" (see Yusuf Ali, Vol. II, Note 4648; Tadabbure Quran, Vol. VI, p. 232; Tafheemul Quran, Vol. IV, Chapter 43, Note 40). Abul A'ala Maududi in support of this view, also refers to verse 59 of Chapter 4 (*Nisa*), viz., "If you have a dispute, concerning any matter, refer it to Allah and the Messenger".

As regards the basic teachings of all Messengers of Allah, being one and the same, i.e. Faith in the Absolute Unity of Allah, we may refer to the Old Testament which says, "that thou mightiest know that the Lord he is God; there is none else beside Him" (Deuteronomy, 4:35); and "Hear, O Israel; The Lord Our God is one Lord" (Deuteronomy, 6:4); and "I am the Lord, and there is none else, there is no God beside Me; I girded thee, though thou hast not known me ... I am the Lord, and there is none else" (Isaiah, 45:5 and 6). In the New Testament also it is said "Hear, O Israil! the Lord our God is One Lord; and thou shalt love the Lord thy Lord 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). Jesus said unto him, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Mathew, 22:37); "and this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John, 17:3).

1. The previous Section stated the consequences of turning away from the remembrance of Allah. In continuation of it, Section 5 makes a reference to the arrogance of Pharaoh and his chiefs against Prophet Moses and their destruction by way of punishment.

Section 5 consists of 11 verses i.e. verses 46 to 56, which speak of deputation of Prophet Moses to Pharaoh and his chiefs, arrogance of Pharaoh and his opposition to Prophet Moses, and destruction of Pharaoh and his chiefs on account of their rejecting Prophet Moses.

In these verses it is said: and indeed We did send Moses, with Our Signs, to Pharaoh and his chiefs: He (i.e. Moses) said: surely I am an Apostle of the Lord of the worlds. But when he (i.e. Moses) came to them with Our Signs, behold! they laughed at them (i.e. the Signs). And We did not show them a Sign but it was greater than the like thereof, and We seized them with Punishment, in order that they might turn (to Us) (verses 46 to 48).

And they (i.e. Pharaoh and his chiefs) said: O Sorcerer! invoke your Lord for us as he has made the covenant with you; for (then) we shall truly accept guidance. But when We removed from them the Punishment, behold! they broke the word (promise) (verses 49 and 50).

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47. But when he came to them with Our Signs, behold! they laughed at them.

٤٧- فَلَمَّا جَآءَهُمْ
بِاٰيٰتِنَآ اِذَا هُمْ مِّنْهَا يَضْحَكُوْنَ ○

48. And We did not show them a Sign[4] but it was greater than the like thereof, and We seized them with Punishment, in order that they might turn (to Us).

٤٨- وَمَا نُرِيْهِمْ مِّنْ اٰيَةٍ
اِلَّا هِيَ اَكْبَرُ مِنْ اُخْتِهَا ۫
وَاَخَذْنٰهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُوْنَ ○

49. And they said: O Sorceror! invoke your Lord for us as He has made the covenant with you; for (then) we shall truly accept guidance.

٤٩- وَقَالُوْا يٰٓاَيُّهَ السّٰحِرُ ادْعُ لَنَا رَبَّكَ
بِمَا عَهِدَ عِنْدَكَ ۚ
اِنَّنَا لَمُهْتَدُوْنَ ○

And Pharaoh proclaimed among his people: O my people! Does not the kingdom of Egypt belong to me, and these rivers flowing underneath me (i.e. my palaces)? What! Do you not then see? Am I not better than this (i.e. Moses), who is contemptible, and who can hardly express himself clearly?

Then why are not bracelets of gold bestowed on him, (why) come (not) with him angels in procession? (verses 51 to 53).

Thus did he make fools of his people, and they obeyed him! Truly they were a transgressing people. When at length they provoked Us, We exacted retribution from them, and We drowned them all together. And We made them (a people) of the Past and an Example to later ages (verses 54 to 56).

2. This part of the story of Prophet Moses and his opposition by Pharaoh, as mentioned in verses 46 to 56, has been given in detail in verses 103 to 137 of Chapter 7 (*A'araaf*) which we have already dealt with in detail.

3. The Signs referred to in this verse, according to the learned scholars, were the two major Signs of the Rod or Staff becoming a serpent; and the Right Hand coming out dazzlingly bright from beneath the armpit as described in verses 107 and 108 of Chapter 7 (*A'araaf*).

4. As regards the details of more Signs, two, viz., draught and diminishing of fruit crops have been mentioned in verse 130 of Chapter 7 (*A'araaf*), and five i.e. widespread death, locust, lice, frogs and blood are mentioned in verse 133 of Chapter 7 (*A'araaf*), and the remaining two were those of the Rod and the Bright Hand (as stated above and) mentioned in verses 107 and 108 of Chapter 7 (*A'araaf*).

It may be noted that the Bible also speaks of Nine Signs of Moses in Chapters 7, 8, 9, 10 and 12 of Exodus, and mentions them on (1) turning of the water into blood, (2) frogs, (3) lice, (4) flies, (5) plague, (6) Hail, (7) Locust, (8) darkness and (9) death of the first born. However, the description of the Signs as given in the Bible are at some places self-contradictory and not appealing to reason at all.

50. But when We removed from them the Punishment, behold! they broke their Word.

٥٠- فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ
إِذَا هُمْ يَنْكُثُونَ ○

51. And Pharaoh proclaimed amongst his people: O my people! Does not the kingdom of Egypt belong to me, and these rivers flowing underneath me (i.e. my palaces)? What! do you not then see?

٥١- وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ
يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ
وَهَٰذِهِ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِي ۖ
أَفَلَا تُبْصِرُونَ ۞

52. Am I not better than this (i.e. Moses), who is contemptible, and who can hardly express himself clearly?

٥٢- أَمْ أَنَا خَيْرٌ مِنْ هَٰذَا الَّذِي
هُوَ مَهِينٌ ۙ
وَلَا يَكَادُ يُبِينُ ○

53. Then why are not bracelets of gold bestowed on him, or (why) come (not) with him angels in procession?

٥٣- فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِنْ ذَهَبٍ
أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ ○

54. Thus did he make fools of his people, and they obeyed him! Truly they were a transgressing people.

٥٤- فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ ۚ
إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ○

55. When at length they provoked Us, We exacted retribution from them, and We drowned them all together.

٥٥- فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ
فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ۝

56. And We made them (a people) of the Past and an Example to the later ages.

٥٦- فَجَعَلْنَاهُمْ سَلَفًا
وَمَثَلًا لِلْآخِرِينَ ۞ ع

SECTION 6[1]

57. And when (Jesus) the son of Mary is held up as an example, your people raise a clamour there at (in ridicule)!

٥٧-وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا
إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ○

58. And they say: Are our gods better, or he? They do not set it forth to you except by way of disputation; nay, they are a contentious people.

٥٨-وَقَالُوا ءَأَلِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ
مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۚ
بَلْ هُمْ قَوْمٌ خَصِمُونَ ○

59. He was no more than a Servant: on whom We bestowed

٥٩-إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ

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1. The previous Section spoke of Prophet Moses who was ridiculed by Pharaoh and his chiefs. In continuation of it, Section 6 refers to Prophet Jesus Christ who was also held in ridicule by the non-believers of Mecca who thought their deities and idols better than Jesus. It also speaks of the Christians who gave up the teachings of Jesus Christ. This Section ends with the mention of the Day of Judgment on which even the most intimate friends will become (bitter) enemies of one another. In this there is warning that if the non-believers are banking upon the friendships of the Jews and the Christians, who support their opposition to the Holy Prophet, they are sadly mistaken.

Section 6 consists of 11 verses i.e. verses 57 to 67, which speak of the Mission of Prophet Jesus Christ, and condemn those who differed about his Message.

It is said: and when (Jesus) the son of Mary is held up as an example, your people (O Prophet) raise a clamour there at (in ridicule)! And they say: Are our gods better or he (i.e. Jesus)? They do not set it forth to you except by way of disputation; nay, they are a contentious people (verses 57 and 58).

He was no more than a Servant: on whom We bestowed Our Favour and We made him an example for the Children of Israel (verse 59).

And if it were Our Will, We could make angels from amongst you, succeeding each other on the earth (verse 60).

And he (i.e. Jesus) is the Sign (of the coming) of the Hour (i.e. the Day of Judgment): therefore have no doubt in it (i.e. the Hour), and follow Me: this is the Straight Path. And let not the Satan hinder you: surely he is your open enemy (verses 61 and 62).

And when Jesus came with Clear Signs, he said: Indeed I have come to you with wisdom, and in order that I may make clear to you some of that in which you differ: therefore fear Allah and obey me. Surely Allah! He is my Lord and your Lord: so worship Him: this is the Straight Path (verses 63 and 64).

But sects from among themselves fell into disagreement: so woe to the wrongdoers because of the punishment of a Grievous Day! Do they only wait for the Hour – that it should come on them all of a sudden, while they perceive not? Friends on that Day shall be enemies, one to another, except the Righteous Ones.

Our Favour, and We made him an example[2] for the Children of Israel.[3]

وَجَعَلْنٰهُ مَثَلًا لِّبَنِيْٓ اِسْرَآءِيْلَ ۝

60. And if it were Our Will, We could make angels from amongst you, succeeding each other on the earth.

٦٠- وَلَوْ نَشَآءُ لَجَعَلْنَا مِنْكُمْ مَّلٰٓئِكَةً فِى الْاَرْضِ يَخْلُفُوْنَ ۝

61. And he (i.e. Jesus) is the Sign (of the coming) of the Hour:[4] therefore have no doubt about it (i.e. the Hour), and follow Me: this is the Straight Path.

٦١- وَاِنَّهٗ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُوْنِ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ۝

62. And let not the Satan hinder you: surely he is your open enemy.[5]

٦٢- وَلَا يَصُدَّنَّكُمُ الشَّيْطٰنُ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ۝

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2. The making of example actually refers to the birth of Jesus without the agency of a father, and then to make him show the Prophetic Miracles, with the permission of Allah, namely making of birds from the clay, curing the blind and lepers, and raising to life the dead ones, as referred to by the Holy Qur'an in other verses, as for instance, verses 47 to 49 of Chapter 3 (*Imran*), and verse 110 of Chapter 5 (*Maa'idah*). As regards making of Jesus as a Sign or Example, reference may also be made to verse 21 of Chapter 19 (*Maryam*); verse 91 of Chapter 21 (*Ambia*); and verse 50 of Chapter 23 (*Mo'minoon*) (Tafheemul Quran, Vol. IV, Chapter 43, Note 53).

3. It is said that when the Holy Prophet read verse 45 of this Chapter, viz, "ask Our Apostles whom We sent before you: did We ever appoint any deities, other than the Most Gracious (Allah), to be worshipped"? one Abdullah ibne Viz-Zeba'raa objected that Christians worship Jesus son of Mary. On this all non-believers raised a clamour, and said: Are our gods better or he: In answer to it was said "they do not set it forth except by way of disputation; nay, they are a contentious people" (verses 57 and 58). Then in verse 59 real position of Jesus was described (see Tafheemul Quran, *ibid.,* 52).

4. The view, and of course of the majority of Commentators including Abdullah ibne Abbas, Mujahid, Ikramah, Qatadah, Suddi Zahaak, Abul Aalia, and Abu Maalik, is that this actually refers to the second coming of Prophet Jesus to the world before the Day of Judgment, which is also proved by a large number of Traditions of the Holy Prophet. His second coming to the world has been referred to as a Sign of the Day of Judgment because when he will come again, the people will definitely know that the Day of Judgment is now near at hand. Abdullah Yusuf Ali has also adopted this vide (Vol. II, Note 4662). (Also see Ma'ariful Quran, Vol. VII, p. 747; Tafheemul Quran, *ibid.,* 65; Ziaul Quran, Vol. IV, Chapter 43, Note 64; Tadabbure Quran, Vol. VI, p. 244; and Naimuddin, Chapter 43, Note 104).

5. As regards the warning contained in the concluding part of verse 62, viz, "surely

63. And when Jesus came with Clear Signs, he said: Indeed I have come to you with Wisdom, and in order that I may make clear to you some of that in which you differ: therefore fear Allah and obey me.

٦٣- وَلَمَّا جَآءَ عِيسٰى بِالْبَيِّنٰتِ قَالَ
قَدْ جِئْتُكُمْ بِالْحِكْمَةِ
وَلِاُبَيِّنَ لَكُمْ بَعْضَ الَّذِىْ تَخْتَلِفُوْنَ
فِيْهِ ۚ فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ○

64. Surely Allah! He is my Lord and your Lord: so worship Him: this is the Straight Path.[6]

٦٤- اِنَّ اللّٰهَ هُوَ رَبِّىْ وَرَبُّكُمْ فَاعْبُدُوْهُ ؕ
هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ○

65. But sects from among themselves fell into disagreement;[7] so woe to the wrong-doers, because of the punishment of a Grievous Day!

٦٥- فَاخْتَلَفَ الْاَحْزَابُ مِنْۢ بَيْنِهِمْ ۚ
فَوَيْلٌ لِّلَّذِيْنَ ظَلَمُوْا
مِنْ عَذَابِ يَوْمٍ اَلِيْمٍ ○

66. Do they only wait for the Hour – that it should come on them all of a sudden, while they perceive not?

٦٦- هَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ
اَنْ تَاْتِيَهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ○

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he (i.e. Satan) is your open enemy", we may also refer to verse 16 of Chapter 7 (*A'araaf*) in which it has been said through the mouth of Satan himself that "I will certainly lie in wait for them in your Straight Path".

6. As regards the preaching of Prophet Jesus, "Allah is my Lord and your Lord, so worship Him, this is the Straight Path", We may also refer to verse 51 of Chapter 3 (*Imran*); verses 72 and 116 of Chapter 5 (*Maa'idah*); and verse 36 of Chapter 19 (*Maryam*); which also refer to the same preaching by Prophet Jesus Christ to the Bani Israil.

As stated by Abdul Maajid Daryabadi, this emphatically repudiates the teaching of the Gospel: I and my father are one (John, 10:30), and also the teaching of the Christian Church: the Son is as Divine as the Father and, therefore, can be worshipped without idolatry and bestow Divine life because it is his to bestow (Encyclopaedia Britannica, Vol. II, p. 599) (Maajid, Vol. II, Part XXV, Note 299).

7. On account of difference, the pure religion of Jesus degenerated into gross idolatry. To quote a non-Muslim writer "During the fifth century the practice of introducing images into churches increased and in the sixth it had become prevalent. The common people, who had never been able to comprehend doctrinal mysteries, found their religious wants satisfied in turning to these effigies. With singular obtuseness, they believed that the saint is present in his image, though hundreds of the same kind were in existence, each having an equal and exclusive right to the spiritual presence. The doctrine of invocation of departed saints, which assumed prominence in the fifth century, was greatly strengthened by these graphic forms. Pagan idolatry had reappeared. (Draper, "Intellectual Development of Europe", Vol. I, p. 413) (Maajid, *ibid.*, 301).

67. Friends on that Day shall be enemies, one to another, except the Righteous Ones.

٦٧- اَلْاَخِلَّآءُ يَوْمَئِذٍۢ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ اِلَّا الْمُتَّقِيْنَ ۝

CHAPTER 7[1]

68. O My Servants! there shall be no fear for you that Day, nor shall you grieve, –

٦٨- يٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَآ اَنْتُمْ تَحْزَنُوْنَ ۝

69. Those who believed in Our Signs and were Muslims,

٦٩- اَلَّذِيْنَ اٰمَنُوْا بِاٰيٰتِنَا وَكَانُوْا مُسْلِمِيْنَ ۝

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1. The previous Section concluded with a reference to the Day of Judgment, saying that friends on that Day will become foes to one another – except the righteous ones. In continuation of it, Section 7 begins stating the ultimate destiny of the believers as well as the non-believers on that Day. Then there is reference to the aversion of the non-believers – to the Holy Qur'an, condemnation of assigning son to Allah; Glorification of Allah, and powerlessness of the false deities.

Section 7 consists of 22 verses i.e. verses 68 to 89. Verses 68 to 73 speak of the ultimate success of the believers in securing eternal pleasure in the Gardens of Bliss as a reward of their righteousness and submission to Allah the Almighty. In these verses it is said: O My Servants! there shall be no fear for you that Day (i.e. the Day of Judgment), nor shall you grieve, – those who believed in Our Signs, and were Muslims. Enter the Garden (of Paradise), you and your wives, rejoicing. To them will be passed round dishes and goblets of gold: and there will be all that the souls could desire, and (all that) the eyes could delight in, and you shall abide therein (for ever). Such will be the Garden of which you are made heirs for your (good) deeds. You shall have therein abundance of fruit, from which you shall eat (and have satisfaction).

Verses 74 to 77 state the ultimate condemnation of the non-believers by way of painful punishment for their misdeeds. In these verses it is said: Surely the sinners will be in the punishment of Hell, to dwell therein (for ever): in no way shall the punishment be lightened for them, and therein shall they despair. And We wronged them not but they were (themselves) the wrong-doers. And they will cry: O Maalik! would your Lord put an end to us! He will say: Nay, but you shall abide (in it for ever).

Verses 78 to 80 speak of the aversion of the non-believers towards the Holy Qur'an. It is said: Verily We have brought the Truth to you, but most of you are averse to the Truth. What! have they settled some plan (among themselves)? But it is We who settle things. Or do they think that We hear not their secrets and their private counsels? Indeed (We do) and Our Messengers (i.e. angels) are by them to record.

In verses 81 to 83 is condemnation of those who attribute sonship to Allah. It is said: say if the Most Gracious (Allah) had a son, I would be the first to worship. Glory to the Lord of the heavens and the earth, Lord of the Throne! (He is free) from what they attribute (to Him)! So leave them to babble and play (with vanities) until they meet that Day of theirs which they have been promised (i.e. the Day of Judgment).

70. Enter the Garden, you and your wives,[2] rejoicing.[3]

٧٠-اُدْخُلُوا الْجَنَّةَ اَنْتُمْ وَاَزْوَاجُكُمْ تُحْبَرُوْنَ ○

71. To them will be passed round dishes and goblets of gold: and there will be all that the souls could desire, and (all that) the eyes could delight in, and you shall abide therein (for ever).

٧١-يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَّاَكْوَابٍ ۚ وَفِيْهَا مَا تَشْتَهِيْهِ الْاَنْفُسُ وَتَلَذُّ الْاَعْيُنُ ۚ وَاَنْتُمْ فِيْهَا خٰلِدُوْنَ ○

72. Such will be the Garden of which you are made heirs for your (good) deeds.

٧٢-وَتِلْكَ الْجَنَّةُ الَّتِيْٓ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

73. You shall have therein abundance of fruit, from which you shall eat (and have satisfaction).

٧٣-لَكُمْ فِيْهَا فَاكِهَةٌ كَثِيْرَةٌ مِّنْهَا تَاْكُلُوْنَ ○

74. Surely the sinners will be in the punishment of Hell, to dwell therein (for ever):

٧٤-اِنَّ الْمُجْرِمِيْنَ فِيْ عَذَابِ جَهَنَّمَ خٰلِدُوْنَ ○

Verses 84 and 85 speak of the Glory of Allah, saying: And He it is Who is Allah in the heavens and Allah in the earth; and He is the Wise, the Knowing. And blessed is He to Whom belongs the Dominion of the heavens and the earth, and all that is between them, and with Him is the knowledge of Hour (i.e. the Day of Judgment); and to Him shall you be brought back.

Verses 86 to 89 speak of the powerlessness of the false deities, saying: And those whom they (i.e. the non-believers) invoke, besides Him, have no power of intercession, but he who bears witness to the Truth, and they know (him). And if you ask them: who created them, they will certainly say: Allah! How, then, are they deluded away (from the Truth)? By his saying: O my Lord! truly these are a people who believe not! So turn away from them (O Prophet), and say: Peace! But soon shall they know!

2. The word *Azwaaj,* used in verse 70, generally means the wives, but it is also used for the near and dear ones (Tafheemul Quran, *ibid.,* 60). In a Tradition the Holy Prophet has said: On the Day of Judgment everybody will be with the one whom he loved.

The word *Azwaaj* has also been used in the sense of companions by the Holy Qur'an itself in verse 88 of Chapter 15 (*Hijr*), verse 22 of Chapter 37 (*Saaffaat*), and verse 7 of Chapter 56 (*Waaqe'ah*) (Tadabbure Quran, Vol. VI, p. 252).

3. As regards the word *Tohbaroon,* meaning 'rejoicing', in verse 70, according to Qazi Sanaullah of Panipat it signifies extreme joy, reflected from bright face and shining eyes. According to Zujaj, this word stands for respect, honour, and grandeur, carrying the idea that

75. In no way shall the punishment be lightened from them, and therein shall they despair.

٧٥-لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ۝

76. And We wronged them not but they were (themselves) the wrong-doers.[4]

٧٦-وَمَا ظَلَمْنٰهُمْ وَلٰكِنْ كَانُوا هُمُ الظّٰلِمِينَ ۝

77. And they will cry: O Maalik! would your Lord put an end to us! He will say: Nay, but you shall abide!

٧٧-وَنَادَوْا يٰمٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ؕ
قَالَ إِنَّكُمْ مّٰكِثُونَ ۝

78. Verily We have brought the Truth to you, but most of you are averse to the Truth.[5]

٧٨-لَقَدْ جِئْنٰكُمْ بِالْحَقِّ
وَلٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كٰرِهُونَ ۝

79. What! have they settled some plan (among themselves)? But it is We Who settle things.

٧٩-أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ۝

80. Or do they think that We hear not their secrets and their private counsels? Indeed (We do), and Our Messengers are by them to record.[6]

٨٠-أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ
سِرَّهُمْ وَنَجْوٰىهُمْ ؕ
بَلٰى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ۝

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the righteous servants of Allah will be made to enter the Garden of Paradise in extreme joy as well as respect, honour, and grandeur (Ziaul Quran, Vol. IV, Chapter 43, Note 70).

4. As regards the punishment of Hell, to quote Abdullah Yusuf Ali, "the wrong-doers suffer not because God is unjust or cruel, nor as a deterrent to others, for the probationary period will then have passed, but because their evil deeds must bear their inevitable fruit. God's Grace was ever ready to offer opportunities for Repentance and Forgiveness. But they rejected them. They were unjust to themselves. This is complementary to the doctrine of works and their fruits, as explained in Note 4671 above" (Vol. II, Note 4673).

5. Then there is warning to the non-believers, particularly of Mecca, who were opposing the Holy Prophet Muhammad (ﷺ), saying, "Verily We have brought the Truth to you, but most of you are averse to the Truth" (verse 78). In other words, since you are opposing the Truth, you will have to face the punishment, unless you desist from opposing the Truth and mend your ways before it is too late even for repentance.

6. Then there is reference to the plans which the non-believers of Mecca were making

81. Say: If the Most Gracious (Allah) had a son, I would be the first to worship.

٨١- قُلْ إِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ ۖ
فَأَنَا أَوَّلُ الْعٰبِدِينَ ○

82. Glory to the Lord of the heavens and the earth, the Lord of the Throne! (He is free) from what they attribute (to Him)!

٨٢- سُبْحٰنَ رَبِّ السَّمٰوٰتِ وَالْأَرْضِ
رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ○

83. So leave them to babble and play (with vanities) until they meet that Day of theirs, which they have been promised.

٨٣- فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا
حَتّٰى يُلٰقُوا يَوْمَهُمُ الَّذِي
يُوعَدُونَ ○

84. And He it is Who is Allah in the heavens and Allah on earth; and He is the Wise, the Knowing.

٨٤- وَهُوَ الَّذِي فِي السَّمَآءِ إِلٰهٌ وَفِي الْأَرْضِ
إِلٰهٌ ۚ وَهُوَ الْحَكِيمُ الْعَلِيمُ ○

85. And blessed is He to Whom belongs the Dominion of the heavens and the earth, and all that is between them, and with Him is the Knowledge of the Hour, and to Him shall you be brought back.[7]

٨٥- وَتَبٰرَكَ الَّذِي لَهُ مُلْكُ
السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ
وَعِنْدَهُ عِلْمُ السَّاعَةِ ۚ
وَإِلَيْهِ تُرْجَعُونَ ○

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against the Holy Prophet. It is said: What! have they settled some plan (and wishfully think that it will succeed)? Nay, it is We (i.e. Allah) Who settle things (verse 79).

The implication is clear, viz., if they think that they can disrupt and hinder the Message of the Holy Prophet, and do away with his life, then this is also undeniable that the decision in its totality and finality rests with Allah alone, and He would never allow them to succeed in their nefarious designs.

In this respect there is a further warning contained in verse 80 that Allah the Almighty is fully aware of their secret and private counsels, and the Messengers of Allah, i.e. the angels, record them in full. It is, therefore, in their own interest to realise that whatever they plan against the Prophet of Allah they cannot hide it from Allah the Almighty, Allah knows everything fully well and He has power to take the people to task for whatever they plan secretly or privately against His commands.

7. In verses 84 and 85 there is refutation of the religion of many a polytheistic people who believe the heavens and the earth to be ruled by separate deities. In the religion of Babylonia

86. And those whom they invoke, besides Him, have no power of intercession, but he who bears witness to the Truth, and they know (him).[8]

٨٦- وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ
الشَّفَاعَةَ
إِلَّا مَن شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ○

87. And if you ask them: who created them, they will certainly say: Allah![9] How, then, are they deluded away (from the Truth)?

٨٧- وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ
لَيَقُولُنَّ اللَّهُ
فَأَنَّىٰ يُؤْفَكُونَ ○

88. By his saying: O my Lord! truly these are a people who believe not![10]

٨٨- وَقِيلِهِ يَا رَبِّ
إِنَّ هَٰؤُلَاءِ قَوْمٌ لَّا يُؤْمِنُونَ ○

"Anu rules in heaven, Enlil in earth and air, and Ea in the water. The Vedic gods are divided into three classes also – gods of the sky, gods of the air, and gods of earth" ('Encyclopaedia of Religion and Ethics', Vol. X, p. 114). "The Vedic gods may most conveniently be classified as deities of heaven, air, and earth, according to the threefold divisions suggested by the Rigveda itself" (*ibid.*, Vol. XII, p. 603) (Maajid, Vol. II, Part XXV, Note 329).

8. There is some difficulty in the interpretation of verse 86. As Abdullah Yusuf Ali writes, "The classical Commentators construe this clause differently. According to their construction, the clause would be translated, 'except those who bear witness to the Truth, and with full knowledge'. "Truth they would construe to be the Gospel of Unity. According to them, while idols and false gods have no power of intercession, persons like Jesus, who is falsely worshipped by his misguided followers, but who himself preached the Gospel of Unity with full understanding, will have the power of intercession. This implies that we construe the singular *mann shahida* (who bears witness) to refer to the same person or persons as the plural *hum ya'lamoon* (they know). This difficulty is removed if we construe as I have translated it. In that case he who bears witness to the Truth is the Holy Prophet, who came to renew the Gospel of Unity, and (the phrase) 'they know (him)' would refer to the Quraish, amongst whom he was brought up and among whom he earned the reputation of being a man of probity (*Ameen*)" (Vol. II, Note 4683).

9. It may be noted that similar statement has also been made in verse 25 of Chapter 31 (*Luqman*), and verse 38 of Chapter 39 (*Zumar*).

10. As regards verse 88, the majority of the Commentators take the word *Wa* (which normally stands for 'And'), appearing in the beginning of verse 88, as *Qasmia* i.e. for 'Oath', and accordingly they translate this verse meaning, by his saying (i.e. saying of the Prophet): "O my Lord! truly these are a people who believe not!"

When, in spite of everything made clear, the non-believers refuse to accept the Faith, the Holy Prophet made the petition to Allah the Almighty saying that these are extremely arrogant people and they are not prepared to accept the Faith at any cost. This Allah the Almighty refers to in this verse by taking an oath.

89. So turn away from them, and say: Peace![11] But soon shall they know!

٨٩- فَاصْفَحْ عَنْهُمْ وَقُلْ سَلٰمٌ ؕ
فَسَوْفَ يَعْلَمُوْنَ ۝

Similar meaning has also been given in various Urdu translations, notably among them being of Shah Abdul Qadir, Ahmad Raza Khan, Muftie Mohammad Shafie, Maulana Abul A'ala Maududi, and Peer Karam Shah. According to Abul A'ala Maududi, the idea underlying the taking of oath for this saying of the Holy Prophet is to emphasise the fact that the state of affairs of the non-believers itself indicates that they are arrogant, and their manner is totally irrational and transgressive, and that such a behaviour can come out only from one who has decided not to accept anything against his desire! In other words, it is said that the Holy Prophet has rightly said that these people are not to accept the Faith (Tafheemul Quran, Vol. IV, Chapter 43, Note 70).

Abdullah Yusuf Ali gives a different construction of this verse. According to him, "the best opinion is that which I have adopted, referring back *Qilihi* as a genitive governed by *ilm* in verse 85. An alternative construction is to construe the *Waw* here as the *Waw Qasamiya* in that case we should have to suppose some other clause as understood, in order to complete the sense" (Vol. II, Note 4685).

11. It may be noted that in verse 63 of Chapter 25 (*Furqaan*) it is said, as qualification of the righteous servants of Allah, that when the ignorants address them, they say: Peace! (Here 'peace' stands for *Salaam* or goodbye!).

CHAPTER 44

AD-DUKHAAN

(The Smoke)

Chapter 44 consists of 3 Sections, 59 verses, 346 Words, and 1431 Letters.[1]

Name

The name of this Chapter has been taken from the word *Dukhaan* appearing in verse 10 of it.

This Chapter is the fifth of the *Haa. Meem.* series. The theme of this particular Chapter is how worldly pride and power are humbled in the dust if they resist spiritual forces, and how Evil and Good find their true setting in the Hereafter (Yusuf Ali, Vol. II, p. 1343).

Revelation

From the subject matter it appears that this Chapter was revealed at Mecca round about the revelation of the previous Chapter of the *Haa. Meem.* series.

According to the generally accepted chronological order of revelation, this Chapter is placed at serial No. 64.[2]

The Background

It is said that when opposition by the non-believers reached its climax, the Holy Prophet Muhammad (ﷺ) made a petition to Allah the Almighty saying, 'help me with a drought like the drought of the days of Prophet Joseph'. The purpose underlying this prayer was that when the non-believers of Mecca will

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1. Naimuddin. Chapter 44, Note 1; Ziaul Quran, Vol. IV. p. 431.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

suffer the hardship of the drought or famine, they will revert to Allah and their hearts would soften to accept the Message of Allah. The prayer was accepted and a very severe drought afflicted the people all around. Ultimately the chiefs of the non-believing Quraish, including particularly Abu Sufyan, as reported by Hazrat Abdullah bin Masood, came to the Holy Prophet and made a request to him to pray for removal of the distress. It was on this occasion that this Chapter was revealed.

Subject Matter

This Chapter starts with a statement that the Holy Qur'an has been revealed by Allah the Almighty in the *Lailatul Qadr;* (The Night of Destiny). This is a Mercy from Allah Who is Hearing and Seeing. The purpose of this revelation is to warn the people who are passing their lives in ignorance of the Day of Judgment so that they may prepare themselves, through righteous deeds, for accountability to Allah the Almighty.

The Chapter was revealed when Mecca was in the grip of severe drought and famine. The drought and famine which lasted about seven years, though a natural phenomenon of inter-elemental forces operating at intervals in certain specific regions of the physical world, they also have their spiritual and moral significance attributable to Man's behaviour under the sky. And this particular painful drought which struck the severest blow to the arrogant transgressors of Mecca, for reasons stated above, was the result of their persistent unbelief and rejection of Allah's Message of Guidance. The dusty dryness of pale sandy plains in the external environments and unbearable hunger due to famine made unbelievers believe as if they were witnessing the misty smoky vapours plainly visible in the sky which as alluded in verse 10 of this Chapter was to envelop the people of Mecca as painful punishment. This was a terrible warning to the unbelievers in that if they did not desist from their wrong-doings, much more painful punishment will grip them on the Day of Judgment.

The calamity was averted when the Holy Prophet, as a gesture of affection and Grace, prayed to Allah.

But no sooner the calamity was lifted than the Meccans and their unrelenting followers reverted to their old enmity and persecution. The fate meted out to the more powerful rejecters of Truth of the past mentioned in this Chapter was to serve as an eye opener and object lesson to this group of Meccan unbelievers, and the calamity actually made the Meccan chiefs of unbelievers realise their folly; but, as it is said 'old habits and beliefs die hard' they could not resist temptation to former disbelief and arrogance and went back on their words of pledge! In this connection the story of Prophet Moses and his opposition by

Pharaoh and his chiefs, and the later's destruction, has been given to show that wordly power and possessions render no service or provide safety when the Divine Wrath befalls a nation.

Chapter 44 and the Previous Chapter

Both these Chapters are basically of the same context. The difference, however, is that while in the previous Chapter the argument relating to *Towheed* or Absolute Unity of Allah is dominant, in the present Chapter alongwith *Towheed* as the focal point, the arguments in favour of warning have also been stressed. In this Chapter arguments are given in favour of Qur'an and Prophethood with reference to the ultimate fate of the rejectors of Qur'an in this world as well as in the Hereafter. In other words, it may be said that the statement made in the previous Chapter has been further elaborated and justified by rational arguments and historical facts in the present Chapter (44) (Tadabbure Quran, Vol. VI, p. 263).

Blessings

As reported by Hazrat Abu Hurairah, the Holy Prophet has said that whoever recites Chapter *Dukhaan* (i.e. the present Chapter) in the morning His sins will be forgiven. In another Tradition reported by Hazrat Umamah, the Holy Prophet has said that whoever recites this Chapter during the night or day of *Juma* (Friday) Allah the Almighty will make for him house in the Paradise (Qurtabi, on the authority of Sa'labi, as noted by Ma'ariful Quran, Vol. VII, p. 756).

CHAPTER 44

AD-DUKHAAN
(The Smoke)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. *Haa. Meem.*

١- حٰمٓ

2. By the Book that makes things clear:

٢- وَالْكِتٰبِ الْمُبِيْنِ

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1. The previous Section, and with it the previous Chapter, concluded with a command to the Holy Prophet to turn away from the non-believers and say: Peace! But soon shall they know. In continuation of it, the present Chapter, and with it the first of it, Section 1, starts with the statement of the glory of the Holy Qur'an, saying that it has been revealed by Allah during the Blessed Night, that the non-believers may receive admonition. Then there is reference to their aversion to the Holy Qur'an and a warning of punishment for their aversion. Then there is reference to destruction of Pharaoh and his chiefs on account of rejection of the Message brought by Prophet Moses, in order to teach the non-believers of Mecca a lesson to be mindful of a similar punishment if they did not desist from opposing the Holy Prophet Muhammad (ﷺ).

Section 1 consists of 29 verses i.e. verses 1 to 29. Verses 1 to 8 speak of the glory of the Holy Qur'an. In these verses it is said: *Haa. Meem.* By the Book that makes things clear; We sent it down during the Blessed Night; for We (ever) wish to warn, (against evil). In that (Night) is made distinct every affair of wisdom, by Command, from Our Presence. Indeed We (alone) ever send the Messengers, as a Mercy from your Lord: Truly He is the Hearing, the Knowing (all things); the Lord of the heavens and the earth and all that is between them, if only you be convinced! There is no god but He: It is He Who gives life and causes death – the Lord (and the Cherisher) of your people and the Lord of your earliest ancestors.

3. We sent it down during the Blessed Night:[2] For We (ever) wish to warn (against the Evil).

٣-إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةٍ مُّبَٰرَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ○

4. In that (Night) is made distinct every affair of wisdom,[3]

٤-فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝

5. By Command, from Our presence, Indeed We (alone) ever send the Messengers,

٥-أَمْرًا مِّنْ عِندِنَآ ۚ إِنَّا كُنَّا مُرْسِلِينَ ۝

Verses 9 to 16 speak of the aversion of the non-believers to the Qur'an and contain warning of punishment to them. In these verses it is said: Yet they (i.e. the non-believers) play about in doubt. Then wait for the Day when the sky will bring forth a kind of smoke (or mist) plainly visible, enveloping the people: This will be a painful punishment. (They will say) Our Lord! remove from us the painful punishment for we do really believe! How will the Message avail them (now) when the Apostle has (already) come to them who made things clear (to them), yet they turned away from him (the Apostle) and said: The one tutored (by others), a man possessed! We shall indeed remove the punishment for a while, (but) you will surely revert (to your ways). On the Day when We shall seize you with the most violent seizing; We will indeed (then) exact retribution!

Verses 17 to 29 refer to the destruction of Pharaoh and his chiefs on account of opposing Prophet Moses. It is said: And We did try before them (i.e. the non-believers of Mecca), the people of Pharaoh: There came to them an Apostle (i.e. Moses) most honourable, saying: deliver to me the servants of God (i.e. the Children of Israel): surely 1 am to you an Apostle worthy of all trust; And be not arrogant against Allah: For I come to you with manifest authority. And verily I have sought refuge with my Lord and your Lord, lest you stone me (to death). And if you believe me not, at least keep yourselves away from me. Then he (i.e. Moses) called unto his Lord: These are indeed a guilty people. (The reply came): So go forth with My servants by night; For you are sure to be pursued (by Pharaoh and his chiefs), and leave the sea as a furrow (divided after you have gone across); For they are a host (destined) to be drowned. How many were the gardens and springs they left behind, and corn-fields and noble buildings, and goodly things, wherein they had taken such delight! Thus (was their end)! And We made other people (i.e. the Children of Israel) inherit (those things)! And neither heaven nor earth wept for them, nor were they given a respite.

2. The "Blessed Night", according to the learned scholars, is the same as mentioned in *Suratul Qadr* (Chapter 97), saying: "Indeed We sent it down (i.e. revealed the Qur'an) in the Night of Power". Further, in verse 185 of Chapter 2 (*Baqarah*) it is said, "The Month of Ramazan is that in which the Qur'an was revealed", and according to Traditions of the Holy Prophet, the "Blessed Night" or the "Night of Power" known as the *Lailatul Qadr* falls in one of the last ten nights of the month of Ramazan.

3. The words "every affair of wisdom" bear a two-fold meaning: firstly, that this Book is based on wisdom in which there is no room of any flaw or factual inaccuracy; and secondly, this is a firm and final decision which nobody has the power to change that (Tafheemul Quran, Vol. IV, Chapter 44, Note 2).

6. As a Mercy[4] from your Lord: Truly He is the Hearing the Knowing;

٦- رَحْمَةً مِّنْ رَّبِّكَ ؕ
إِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ۙ ○

7. The Lord of the heavens and the earth and all that is between them, if only you are convinced!

٧- رَبِّ السَّمٰوٰتِ وَ الْاَرْضِ وَمَا
بَيْنَهُمَا ۘ اِنْ كُنْتُمْ مُّوْقِنِيْنَ ○

8. There is no god but He: It is He Who gives life and causes death – the Lord of your people and the Lord of your earliest ancestors.[5]

٨- لَاۤ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ ؕ
رَبُّكُمْ وَ رَبُّ اٰبَآئِكُمُ الْاَوَّلِيْنَ ○

9. Yet they play about in doubt.[6]

٩- بَلْ هُمْ فِيْ شَكٍّ يَّلْعَبُوْنَ ○

10. Then wait for the Day when the sky will bring forth a kind of smoke[7] (or mist) plainly visible,

١٠- فَارْتَقِبْ يَوْمَ تَاْتِي السَّمَآءُ بِدُخَانٍ
مُّبِيْنٍ ۙ ○

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4. Sending a Messenger with the Book was not only the demand of wisdom but also of the Mercy of Allah, because Allah is the *Rab* or Cherisher, which implies not only cherishing of the people physically but also by guidance through knowledge to enable them to distinguish between the Right and the Wrong so that they may not be left groping in the darkness.

5. Verses 9 to 16 refer to the doubts and disbelief of the non-believers of Mecca in respect of the bestowment of Prophethood on the Holy Prophet and the revelation of the Holy Qur'an. These verses, however, have general application for all non-believers of all times.

6. The words 'play' and 'doubt', though seemingly unrelated, have their own significance and validity, in so far as the reaction of the Quraish is concerned. To quote Abdullah Yusuf Ali, "As a body the Quraish, especially in the earlier stages of the preaching of Islam, before they started persecution, received the Message more with amusement than hatred. They played about with it, and expressed doubts about it, whereas the Preacher (the Holy Prophet) was most earnest about it, with all his heart and soul in it, as he loved his people and wished to save them from their wickedness and folly" (Vol. II, Note 4694).

7. As regards the word *Dukhaan,* meaning the smoke, appearing in verse 10, there is difference of opinion between the scholars. According to Hazrat Ali, Abdullah bin Abbas, Abdullah Ibne Umar, Abu Hurairah, Zaid bin Ali, Hasan Basri, Ibne Abi Muleika, as also adopted by Hazrat Abu Saeed Khudri and Huzaifa bin Aseed Ghifaari, the word *Dukhaan* refers to the 'smoke' which will cover the sky before the Day of Judgment and it will be a

11. Enveloping the people: This will be a painful punishment.

١١-يَغْشَى النَّاسَ ۖ هٰذَا عَذَابٌ أَلِيمٌ ○

12. (They will say) Our Lord! remove from us the punishment, for we do really believe!

١٢-رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ
إِنَّا مُؤْمِنُونَ ○

13. How will the Messages avail them (now) when the Apostle has (already) come to them who made things clear (to them),

١٣-أَنَّىٰ لَهُمُ الذِّكْرَىٰ
وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ○

14. Yet then they turned away from him (i.e. the Apostle) and said: the one tutored (by others), a man possessed!

١٤-ثُمَّ تَوَلَّوْا عَنْهُ
وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ ○

15. We shall indeed remove the Punishment for a while, (but) you will surely revert (to your ways).

١٥-إِنَّا كَاشِفُوا الْعَذَابِ قَلِيلًا
إِنَّكُمْ عَائِدُونَ ○

16. On the day when We shall seize you with the most violent seizing; We will indeed (then) exact Retribution![8]

١٦-يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ ۚ
إِنَّا مُنتَقِمُونَ ○

Sign of the occurrence of the Day of Judgment. On the other hand, Hazrat Abdullah ibne Masood is of the view that the word *Dukhaan* refers to the drought or famine which struck Mecca, during the (life time of the Holy Prophet himself as a result of his prayer to Allah, and in which, on account of hunger, the sky looked like a 'smoke' and people began to eat bones and carrions. This had happened in about 8th year of the Prophetic Mission, about four years before Hijra. There is yet another view that the word *Dukhaan* refers to the dust which covered the sky on the day when the Holy Prophet conquered Mecca. This is the view of Abdur Rehman Aarij (Qurtabi). For a detailed discussion see the Major Work, *ibid.,* Vol. XIII, pp. 72-74.

8. From these details it is clear that while the punishment and its removal as referred to in verses 12 and 15 relate to the famine which struck the non-believers of Mecca, the smoke enveloping them, and the seizure with violent seizing, referred to in verses 10, 11 and 16, refer to the ultimate punishment of the Day of Judgment.

17. And We did try before them, the people of Pharaoh:[9] There came to them an Apostle most honourable,

١٧- وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ
وَجَآءَهُمْ رَسُوْلٌ كَرِيْمٌ ۙ

18. Saying: Deliver to me[10] the Servants of Allah: Surely I am to you an Apostle worthy of all trust;[11]

١٨- اَنْ اَدُّوْۤا اِلَیَّ عِبَادَ اللّٰهِ ؕ
اِنِّیْ لَكُمْ رَسُوْلٌ اَمِیْنٌ ۙ

19. And be not arrogant against Allah: For I come to you with manifest authority.[12]

١٩- وَّاَنْ لَّا تَعْلُوْا عَلَی اللّٰهِ ۚ
اِنِّیْۤ اٰتِیْكُمْ بِسُلْطٰنٍ مُّبِیْنٍ ۚ

20. And verily I have sought refuge with my Lord and your Lord, lest you stone me to death.

٢٠- وَاِنِّیْ عُذْتُ بِرَبِّیْ
وَرَبِّكُمْ اَنْ تَرْجُمُوْنِ ۙ

21. And if you believe me not, at least keep yourselves away from me.

٢١- وَاِنْ لَّمْ تُؤْمِنُوْا لِیْ
فَاعْتَزِلُوْنِ ۝

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9. We have already dealt with in detail the story of Prophet Moses, his Mission and his opposition by Pharaoh and his chiefs, rescue of the Bani Israel under the leadership of Prophet Moses from Egypt, and destruction of Pharaoh and his chiefs by drowning in the sea, in our comments on Chapter 20 (*Taa Haa*). Without repeating the same in detail we will comment on the present verses, particularly with the points, arising therefrom.

10. The words: "deliver to me the Servants of Allah" (verse 18) referring to the demand of Prophet Moses to Pharaoh also appear in verse 105 of Chapter 7 (*Aa'raaf*); verse 47 of Chapter, 20 (*Taa Haa*); and verse 17 of Chapter 26 (*Sho'ara*). However, according to Hazrat Abdullah ibne Abbas, the meaning of this part of the verse is that "O servants of Allah! fulfil my obligations", meaning thereby "obey me, accept Faith in me, and follow my guidance – this is my obligation on you from Allah". This is in vindication of his own qualification contained in the concluding part of the same verse, viz. "surely I am to you an Apostle worthy of all trust" (see Tafheemul Quran, *ibid.*, 16).

11. It may be noted that, according to verse 18, Prophet Moses introduced himself as a *Rasoolun Ameen,* i.e. 'an Apostle worthy of all trust'. In fact "the title *'Ameen'* is applied by the Holy Qur'an to all Prophets as in verses 107, 125, 143, 162, 178, of Chapter 26 (*Sho'ara*). As the Holy Prophet Muhammad (ﷺ) had historically earned that title among his own people, the reminiscences of the story of Moses apply to him in his relations with the arrogant Quraish" (Yusuf Ali, Vol. II, Note 4703).

12. The words *Sultanim Mobeen* i.e. 'Manifest Authority' refer to the various Prophetic Miracles which Moses showed to Pharaoh and his chiefs over a period of several years of which the details may be seen in verses 46 to 56 of Chapter 43 (*Zukhruf*).

22. Then he (i.e. Moses) called unto his Lord: these are indeed a guilty people.[13]

٢٢- فَدَعَا رَبَّهٗٓ
اَنَّ هٰٓؤُلَآءِ قَوْمٌ مُّجْرِمُوْنَ ۝

23. (The reply came): So go forth with My Servants[14] by night; For you are sure to be pursued.

٢٣- فَاَسْرِ بِعِبَادِيْ لَيْلًا
اِنَّكُمْ مُّتَّبَعُوْنَ ۝

24. And leave the sea as a furrow (divided); For they are a host (destined) to be drowned.

٢٤- وَاتْرُكِ الْبَحْرَ رَهْوًا ؕ
اِنَّهُمْ جُنْدٌ مُّغْرَقُوْنَ ۝

25. How many were the gardens and springs they left behind,

٢٥- كَمْ تَرَكُوْا مِنْ جَنّٰتٍ وَّعُيُوْنٍ ۝

26. And cornfields and noble buildings,

٢٦- وَّزُرُوْعٍ وَّمَقَامٍ كَرِيْمٍ ۝

27. And goodly things, wherein they had taken such delight!

٢٧- وَّنَعْمَةٍ كَانُوْا فِيْهَا فٰكِهِيْنَ ۝

28. Thus (was their end)! And We made other people inherit (those things)!

٢٨- كَذٰلِكَ ۫ وَاَوْرَثْنٰهَا قَوْمًا اٰخَرِيْنَ ۝

29. And neither heaven nor earth wept for them, nor were they given a respite.[15]

٢٩- فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَالْاَرْضُ
وَمَا كَانُوْا مُنْظَرِيْنَ ۝

13. Verses 18 to 22 refer to the address of Moses to Pharaoh, and also his prayer to Allah against Pharaoh. The reference in these verses is in brief while the details are given in verses 103 to 140 of Chapter 7 (*A'araaf*); verses 75 to 92 of Chapter 10 (*Yunus*); verses 47 to 76 of Chapter 20 (*Taa Haa*); verses 10 to 68 of Chapter 26 (*Sho'ara*); verses 7 to 14 of Chapter 27 (*Naml*); verses 33 to 43 of Chapter 28 (*Qasas*); verses 23 to 46 of Chapter 40 (*Mo'min*); and verses 46 to 56 of Chapter 43 (*Zukhruf*).

14. The phrase 'My Servants' in verses 23, refers to the Children of Israel and the Egyptians who had accepted the Faith in Prophet Moses as well as those who were believers right from the days of Prophet Joseph. Prophet Moses was commanded to take all these believers with him and leave Egypt by night. The details of this migration is given in verses 52 to 58 of Chapter 26 (*Sho'ara*).

15. In verse 29 it is said for teaching a lesson to the non-believers of Mecca, that "neither the heavens nor the earth wept for them (i.e. Pharaoh and his chiefs who had opposed

SECTION 2[1]

30. And We did deliver the Children of Israel from humiliating punishment,[2]

٣٠- وَلَقَدْ نَجَّيْنَا بَنِيٓ إِسْرَآءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ۝

Prophet Moses) nor were they given a respite". Therefore, the non-believers of Mecca should better be warned and be mindful of the fact that if they too continued to oppose the Holy Prophet Muhammad (ﷺ), they would also, sooner or later, face the destruction and there will be none on earth to weep for them or to sympathise with them.

It may be noted that from authentic Traditions of the Holy Prophet, it is proved that the heavens and the earth actually weep on the death of righteous servants of Allah, though their weeping is not like the weeping of the human beings. In this connection, Hafiz Abu Y'ali has noted, on the authority of Hazrat Anas, that the Holy Prophet has said that in the sky there are two doors for every servant of Allah: from the one he gets the sustenance and through the other his deeds go up. When that servant of Allah dies, these doors remember him and weep. Then the Holy Prophet recited this very verse (29 of this Chapter). A similar Tradition is also reported on the authority of Hazrat Abdullah bin Abbas (Ibne Kaseer). In yet another Tradition, reported by Shuraih bin Obaid Hazrami, the Holy Prophet has said that when a believer dies in loneliness, away from home, and there remains no body to weep on him, then on him the heavens and the earth weep, and there also the Holy Prophet recited the same verse. The Holy Prophet also said that the heavens and the earth do not weep on the death of a non-believer (Ibne Jareer). Hazrat Ali has also said that the heavens and the earth weep on the death of righteous servants of Allah (Ibne Kaseer) (Ma'ariful Quran, Vol. VII, p. 767).

1. In continuation of the previous Section, which spoke of the destruction of Pharaoh and his chiefs, Section 2 starts with a reference to the deliverance of the Children of Bani Israel from the clutches of Pharaoh and his chiefs, and then refers to the denial of Resurrection by the non-believers of Mecca, and give them warning of Punishment of the Day of Judgment.

Section 2 consists of 13 verses i.e. verses 30 to 42. Verses 30 to 33 speak of the rescue of Bani Israel from the clutches of Pharaoh and his chiefs. In these verses it is said: and We did deliver the Children of Israel from the humiliating punishment, from Pharaoh; surely he was arrogant among transgressors. And certainly We chose them (i.e. Bani Israel), knowingly, above the nations, and We granted them Signs in which there was a manifest trial.

Verses 34 to 42 refer to the denial of Resurrection by the non-believers of Mecca and give them the warning of punishment. It is said: Verily these (i.e. the Quraish) say (to the believers): there is nothing beyond our first death, and we shall not be raised again. Then bring (back) our fore-fathers, if what you say is true!

In answer to it, it is said to them; What! Are they better or the people of Tubba, or those who were before them? We destroyed them, because they were guilty of sin. And We created not the heavens and the earth, and all that is between them, merely in (idle) sport; We created them not except for just ones; but most of them know not. Surely the Day of Decision is the Term appointed for all of them – the Day when no friend can avail his friend in anything, and no help can they receive, except such as receive the Mercy of Allah: Surely He is the Mighty, the Merciful.

2. The Israelites were held in bondage prior to the Exodus (i.e. leaving the Egypt) under the leadership of Prophet Moses. Their hard task-master placed every indignity on them, and by Pharaoh's decree their male children were to be killed, and their females were to be kept alive for the Egyptians (Yusuf Ali, Vol. II, Note 4711).

31. From Pharaoh. Surely he was arrogant among inordinate transgressors.

٣١-مِنْ فِرْعَوْنَ ؕ
اِنَّهٗ كَانَ عَالِيًا مِّنَ الْمُسْرِفِيْنَ ○

32. And certainly We chose them (i.e. Bani Israel), knowingly,[3] above the nations,

٣٢-وَلَقَدِ اخْتَرْنٰهُمْ عَلٰى عِلْمٍ عَلَى الْعٰلَمِيْنَ ۚ

33. And We granted them Signs in which there was a manifest trial.

٣٣-وَاٰتَيْنٰهُمْ مِّنَ الْاٰيٰتِ
مَا فِيْهِ بَلٰٓؤٌا مُّبِيْنٌ ○

34. Verily, these (the Quraish): say (to the believers):

٣٤-اِنَّ هٰٓؤُلَآءِ لَيَقُوْلُوْنَ ۙ

35. There is nothing beyond our first death, and we shall not be raised again.

٣٥-اِنْ هِيَ اِلَّا مَوْتَتُنَا الْاُوْلٰى
وَمَا نَحْنُ بِمُنْشَرِيْنَ ○

36. Then bring (back) our fore-fathers, if what you say is true!

٣٦-فَاْتُوْا بِاٰبَآئِنَآ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

37. What! Are they better or the people of Tubba,[4] and those who were before them? We destroyed them, because they were guilty of sin.[5]

٣٧-اَهُمْ خَيْرٌ اَمْ قَوْمُ تُبَّعٍ ۙ
وَّالَّذِيْنَ مِنْ قَبْلِهِمْ ؕ اَهْلَكْنٰهُمْ ۫
اِنَّهُمْ كَانُوْا مُجْرِمِيْنَ ○

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3. The word 'knowingly', appearing in verse 32, implies that among the nations of those days, the Bani Israil were the most befitting for receiving the Holy Scriptures through Prophet Moses so that they could uphold the Absolute Unity of Allah and pass their lives according to the commands conveyed to them. But, as it is clear from the words *Balaa'un Mobeen,* this was also a 'manifest trial' for them whether they could stand the test of a chosen nation on earth.

4. "Tubba is understood to be a title or family name of Himyar kings in Yamen, of the tribe of Hamdan. The Himyar were an ancient race. At one time they seem to have extended their hegemony over all Arabia and perhaps beyond, to the East African Coast. Their earliest religion seems to have been Sabianism, or the worship of the heavenly bodies. They seem at different times, later on, to have professed the Jewish and the Christian religion. Among the Embassies sent by the Holy Prophet in A.H. 9-10 was one to the Himyar of Yamen, which led to their coming into Islam. This was of course much later than the date of this *Sura*" (Yusuf Ali, Vol. II, Note 4715).

5. In this there was also a warning to the non-believers of Mecca that, as against the people of Tubba and the previous nations, they were not so rich and powerful and possessors

38. And We created not the heavens and the earth, and all that is between them, merely in (idle) sport:

٣٨- وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا لٰعِبِيْنَ ○

39. We created them not except for just ends:[6] but most of them know not.[7]

٣٩- مَا خَلَقْنٰهُمَآ اِلَّا بِالْحَقِّ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ○

40. Surely the Day of Decision is the time appointed for all of them:

٤٠- اِنَّ يَوْمَ الْفَصْلِ مِيْقَاتُهُمْ اَجْمَعِيْنَ ○

41. The Day when no friend can avail his friend in anything, and no help can they receive,

٤١- يَوْمَ لَا يُغْنِيْ مَوْلًى عَنْ مَّوْلًى شَيْـًٔا وَّلَا هُمْ يُنْصَرُوْنَ ○

42. Except such as receive the Mercy of Allah: Surely He is the Mighty, the Merciful.[8]

٤٢- اِلَّا مَنْ رَّحِمَ اللّٰهُ ؕ اِنَّهٗ هُوَ الْعَزِيْزُ الرَّحِيْمُ ○ ع

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of worldly assets, and, therefore, when the former were destroyed, they should not remain unmindful of the punishment that could at any time overtake them on account of their arrogance and rejection of the Word of Allah.

6. The emphasis in these verses is that there is a definite purpose underlying the Creation of this universe. In this respect we may also refer to verse 73 of Chapter 6 (*An'aam*); verses 5 to 7 of Chapter 10 (*Yunus*); verses 16 and 17 of Chapter 21 (*Ambia*), verse 115 of Chapter 23 (*Mo'minoon*); and verses 7 and 8 of Chapter 30 (*Rum*), in which also Qur'an has repeatedly laid emphasis on the fact that the universe has been created by Allah the Almighty for a definite purpose, which, as a natural corollary, affirms that at the end of worldly life there will be accounting of what a man has done in this world; more particularly because he was guided through Prophets and Books to follow a particular path and give up arrogance to Allah the Almighty. Naturally, therefore, those who accept and follow the guidance are to be rewarded and those who reject it are to suffer the punishment.

7. In other words, there is emphasis on the point that people should try to understand the purpose of the life in this world as well as the guidance which Allah the Almighty has provided to them through his worthy Prophets in the form of heavenly Books, so that they may follow the Straight Path, and achieve the success of the life in this world, and the reward of the Paradise in the Hereafter.

8. In verses 40 to 42 there is an answer to the demand of the non-believers to bring back their fore-fathers as referred to in verse 36. The answer is that they as well as their fore-fathers will all be raised and brought back to life on the Day of Judgment which is already fixed (in the knowledge of Allah) and it will be the Day when none will be able to help anybody else, and the intercession will be only by those whom Allah will permit and in respect of those only for whom the permission will be given.

SECTION 3[1]

43. Verily the tree of Zaqqoom,[2]

٤٣-إِنَّ شَجَرَتَ الزَّقُّوْمِ ۝

44. Will be the food of the sinful, –

٤٤-طَعَامُ الْأَثِيْمِ ۝

45. Like molten brass;[3] it will boil in their bellies,

٤٥-كَالْمُهْلِ ۚ يَغْلِيْ فِي الْبُطُوْنِ ۝

46. Like the boiling of scalding water.

٤٦-كَغَلْيِ الْحَمِيْمِ ۝

47. (A voice will cry): Seize him, and drag him into the midst of the Blazing Fire!

٤٧-خُذُوْهُ فَاعْتِلُوْهُ إِلٰى سَوَآءِ الْجَحِيْمِ ۝

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1. In continuation of the previous Section, which concluded with a reference to the state of affairs which the people will face on the Day of Judgment, Section 3 starts with some details of the punishment which the non-believers will suffer, as well as the reward which the believers will enjoy, on the Day of Judgment.

Section 3 consists of 17 verses i.e. verses 43 to 59. Verses 43 to 50 speak of the tormenting punishment which the non-believers will undergo on the Day of Judgment. In these verses it is said; verily the tree of *Zaqqoom* will be the food of the sinful, like the molten brass; it will boil in their bellies; like the boiling of scalding water. (A voice will cry): seize him (i.e. the wrong-doer), and drag him into the midst of the Blazing Fire, then pour over his head the torment of Boiling Water (saying); taste! Verily you (used to think yourself in the world out of arrogance and pride as if you) were mighty, honourable! Indeed this is what you used to doubt!

Verses 51 to 57 speak of the delight of the reward which the righteous servants of Allah will enjoy in the Gardens of Paradise. It is said; "surely the righteous (will be) in a position of security, in Gardens and Springs; wearing fine silk and in rich brocade, facing one another; thus (shall it be); and We shall join them to companions with beautiful, big, and lustrous eyes. They will call therein for every (kind of) fruit in peace and security: They will taste not therein death, except the first death; (in the world) and He will save them from the punishment of the Blazing Fire – as a Grace from your Lord! that will be the Supreme Achievement!

Verses 58 and 59 speak of the Holy Qur'an and contain warning of punishment for the non-believers. It is said: Verily We have made this (Qur'an) easy, in your language, (so) that they may heed. Wait then; surely they (too) are waiting.

2. *Zaqqoom* is a tree of which some details are given in verses 52 to 58 of Chapter 37 (*Saaffaat*) and it has also been referred to in verse 60 of Chapter 17 (*Bani Israil*), as the "cursed tree".

3. The word *Mohl* translated as molten brass, appearing in verse 45, stands for obnoxious molten minerals, puss, blood, molten tarsal, lava or oil, and with reference to *Zaqqoom* it appears that it will be the extract squeezed from the tree of *Zaqqoom* and it will be like molten brass.

48. Then pour over his head the torment of Boiling Water –

٤٨-ثُمَّ صُبُّوا فَوْقَ رَأْسِهٖ مِنْ عَذَابِ الْحَمِيْمِ ۝

49. Taste! Verily you were mighty, honourable!

٤٩-ذُقْ ۚ اِنَّكَ اَنْتَ الْعَزِيْزُ الْكَرِيْمُ ۝

50. Indeed this is what you used to doubt!

٥٠-اِنَّ هٰذَا مَا كُنْتُمْ بِهٖ تَمْتَرُوْنَ ۝

51. Surely the Righteous (will be) in a Position of Security,[4]

٥١-اِنَّ الْمُتَّقِيْنَ فِيْ مَقَامٍ اَمِيْنٍ ۝

52. In Gardens and Springs;

٥٢-فِيْ جَنّٰتٍ وَّعُيُوْنٍ ۝

53. Wearing fine silk and in rich brocade, facing one another;

٥٣-يَّلْبَسُوْنَ مِنْ سُنْدُسٍ وَّاِسْتَبْرَقٍ
مُّتَقٰبِلِيْنَ ۝

54. Thus (shall it be); and We shall join them to companions with beautiful big and lustrous eyes,[5]

٥٤-كَذٰلِكَ ۗ وَزَوَّجْنٰهُمْ
بِحُوْرٍ عِيْنٍ ۝

55. They will call therein for every kind of fruit in peace security:

٥٥-يَدْعُوْنَ فِيْهَا بِكُلِّ فَاكِهَةٍ اٰمِنِيْنَ ۝

56. They will taste not therein death, except the first death; and He will save them from the punishment of the Blazing Fire; –

٥٦-لَا يَذُوْقُوْنَ فِيْهَا الْمَوْتَ اِلَّا الْمَوْتَةَ
الْاُوْلٰى ۚ وَوَقٰىهُمْ عَذَابَ الْجَحِيْمِ ۝

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4. According to a Tradition, the Holy Prophet has said that the inmates of the Paradise will be given the glad tidings of remaining healthy and never falling sick; living alive for ever and never to die; to be ever happy and be never in distress; to be eternally young and never meet the old age (Muslim, on the authority of Hazrat Abu Hurairah and Abu Saeed Khudri) (Tafheemul Quran, Vol. IV, Chapter 44, Note 40).

5. According to the Arabic usage, the word *Hoor* is the plural of *Hawara* which is used for a fair-coloured woman and the word *Eeen* signifies a large-eyed woman. Thus the believers will be given the companionship of large-eyed beautiful women in the Paradise.

57. As a Grace from your Lord![6] That will be the Supreme Achievement!

٥٧-فَضْلًا مِّنْ رَّبِّكَ ۚ
ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ○

58. Verily, We have made this (Qur'an) easy,[7] in your tongue, so that they may give heed.

٥٨-فَإِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ
لَعَلَّهُمْ يَتَذَكَّرُوْنَ ○

59. Wait then; surely they (too) are waiting.

٥٩-فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُوْنَ ۧ ○

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6. In fact whatever good a man does is on account of the Grace and Mercy of Allah, and not the result of one's personal capability. It is Allah only Who guides the people to the Straight Path and saves them from Satanic inducements; therefore, the reward of any good deed is actually a Grace from Allah. In a Tradition the Holy Prophet has also said; "Act righteously to the best of your ability and power. But always keep in mind that mere deeds will not make you enter the Paradise". When somebody asked: O Prophet of Allah: Is it for you also?, the Holy Prophet said: Yes! Even I will not enter the Paradise merely on account of my deeds except that my Lord may cover me with His Mercy.

7. The word 'easy' means "not only to understand, being in the Arabic tongue; but mellifluous, whose rhythm carried off our spirits to a higher spiritual plane. In another sense, it is difficult; for to get to its deepest meaning we shall have to strive hard, as the contents of the *Sura* along will show" (Yusuf Ali, Vol II, Note 4734).

CHAPTER 45

AL-JAASIYAH

(The Kneeling)

Chapter 45 consists of 4 Sections, 37 verses, 488 Words, and 2191 Letters.[1] The Chapter is the sixth of the *Haa. Meem.* group.

Name

The name of this Chapter has been taken from the word *Jaasiyah* appearing in verse 28 of it. This Chapter is also known as *Shariah.*

Revelation

This Chapter was revealed at Mecca, as it is clear from its subject matter, near about the previous Chapter i.e. *Surat-ud-Dukhaan* (the Smoke), and on account of the subject matter it appears to be supplementary to the previous Chapter.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 65.[2]

Subject Matter

In this Chapter there is warning to the non-believing Quraish of Mecca against their cult of idolatry and polytheism with proofs of the Absolute Unity of Allah and the Day of Resurrection available in the natural phenomena all over the universe, and which are also mentioned for observation and reflection at many places in the Holy Qur'an. It is clear, therefore, that if one ignores these manifestations not as much due to ignorance or lack of intelligence, as through sheer arrogance and transgression, then what else can be said of him except that

1. Naimuddin, Chapter 45, Note 1; Ziaul Quran, Vol. IV, p. 447.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

he has wilfully chosen the path of destruction and condemnation. His destiny rests with Almighty Allah and He will decide the matter in His Wisdom and Authority. As against this there is good news of success for the believers that if they remain steadfast, and face the hardships with patience and fortitude, there is a promise for them that whatever sufferings they will get here will be fully recompensed in the Hereafter. There is also reference to the misdeeds of the Jews and the punishment from time to time awarded to them on account of their deviation from the path of Allah.

The condemnation of denial of the Day of Resurrection by the non-believers finds a special mention in this Chapter, because the victims of this disbelief do not belong only to idolaters and polytheists of the day but they also include the group of iconoclasts, who, among other things also rebelled against the belief in Resurrection. It is also said that they are denying it not because of any knowledge but on mere conjectures and baseless ideologies. These conjectures and ignorance, especially in respect of life after death, led them to believe that this life alone is the end-all-and-be-all of existence and it comes to an ultimate and final end because of the dictates and superimposing power of the Nature itself which gives them life and causes death of its own, as if without the working or authority of any Supreme Most and Absolute Omnipotent Authority (Allah).

Strangely, this is also basically the belief of an enlightened group of Modernists who call themselves 'Naturalists'. In a more refined terminology it is 'Pantheism' which in the primitive age was termed as 'Paganism'. In all these 'isms' the central emphasis is on the denial of Allah and His Absolute Unity and Authority over the forces of the universe. Apart from all these cults or ideologies what is of great significance is the range of knowledge of the vast human race embodied in the Holy Qur'an relating to man's preoccupation in godless creed of Paganism of the earliest era down to (or upto) modern concept of 'Naturalism' or the 'cult of chance-ism'.

Another aspect of human weakness which has manifested particularly among wealthy and prosperous non-believers since time immemorial, is the worship of their selfish desires. Their desires become their god and they bow before it. This is also deliberate and with full consciousness of personal delight. The reprisal for such a wilful self-indulgence is the eternal loss of Allah's Grace with the sealing of ears, eyes, and heart, which debars an individual from listening to, observing, and believing in Divine Truth. The spectacle of these spiritually blind, deaf, and heart-less persons, who seem to be socially honoured is unfortunately becoming very common nowadays. The Chapter ends with a declaration that Allah's (alone) is the Eminence and Majesty in the heavens and the earth (i.e. the entire universe). He is the Mighty, the Wise.

CHAPTER 45

AL-JAASIYAH
(The Kneeling)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. *Haa. Meem.*

١- حٰمٓ ○

2. The revelation of the Book is from Allah, the Mighty, the Wise.[2]

٢- تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ○

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1. The previous Section, and with it the previous Chapter also, concluded with the statement that Allah the Almighty has made Qur'an easy in the Arabic language so that the people may pay heed. In continuation of it, Chapter 45, and with it the first Section of it starts with the statement that Qur'an is Revelation from Allah, and then there is reference to the Divine Signs in the natural phenomena. And finally there is condemnation of those who reject the Holy Qur'an, and warning of punishment to them.

Section 1 consists of 11 verses i.e. verses 1 to 11. Verse 1 consists of Abbreviated Letters *Haa. Meem.,* and verse 2 says that the revelation of the Book (i.e. Qur'an) is from Allah, the Mighty, the Wise.

Verses 3 to 5 speak of the Divine. Signs in the natural phenomena saying, verily in the heavens and the earth are Signs for those who believe. And in the creation of yourselves and in the animals He has scattered (over the earth) are Signs for a people who are of assured faith – and in the alternation of the Night and the Day, and in the sustenance which Allah sends down from the heaven and gives life therewith to the earth after its death, and in the change of the winds, are Signs for a people who understand.

Contd.....

3. Verily in the heavens and the earth are Signs for those who believe,

٣-إِنَّ فِي السَّمٰوٰتِ وَالْأَرْضِ لَاٰيٰتٍ لِّلْمُؤْمِنِيْنَ ۝

4. And in the creation of yourselves and in the animals He has scattered (over the earth) are Signs for a people who are of assured Faith –

٤-وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَآبَّةٍ اٰيٰتٌ لِّقَوْمٍ يُّوْقِنُوْنَ ۝

5. And in the alternation of the Night and the Day, and in the sustenance[3] which Allah sends down from the heaven, and gives life therewith to the

٥-وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ وَمَآ أَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ رِّزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا

Verses 6 to 10 condemn the rejecters of Qur'an and give warning of punishment to them. It is said: these are the Signs of Allah, which We rehearse to you (O Prophet) with Truth: Then in what Discourse will they believe after (rejecting) Allah and His Signs? Woe to every sinful liar; who hears the Message of Allah recited to him, yet persists in haughtiness, as if he has not heard them; so announce to him a painful punishment! And when he comes to know of any of Our Signs, he takes them for a jest, for such is a humiliating punishment. In front of them is Hell; and that which they have earned is of no profit for them, nor those whom they have taken as protectors, besides Allah; and for them is a grievous punishment. This (i.e. Qur'an) is (the true) Guidance; for those who reject the Signs of their Lord is a painful punishment of abomination.

2. The two attributes of Allah, i.e. *Aziz* (the Mighty) and *Hakeem* (the Wise) have been stated in order to lay emphasis on the fact that Qur'an is a revelation from Allah Who is Almighty and, therefore, whoever dares to oppose the Holy Qur'an and refuses to follow it, or alleges falsification of any nature, cannot escape punishment from Allah, Who is all-Knowing and having Wisdom of the Supreme Most Order. This means that whatever He has revealed is full of wisdom, and whoever follows it is sure to achieve the success of this world as well as the Hereafter, because in this there is nothing wrong or unjust in any respect whatsoever (see Tafheemul Quran, Vol. IV, Chapter 45, Note I; Ziaul Quran, Vol. IV, Chapter 45, Note I; and Tadabbure Quran, Vol. VI, p. 302).

3. It may be noted that the word *Rizq* i.e. sustenance or provision of life in verse 5, 'is almost equivalent to rain'. And rain itself and its revival of a dead earth, refers symbolically to Revelation and its putting new life into a dead soul. Similarly the alternation of Night and Day, and the change of the winds, besides being Signs as wonderful phenomena of nature, refer to spiritual ignorance and knowledge, rest and activity, and the constant beneficent changes that are going on the world, making for the spread of the blessing of God's Revelation (Yusuf Ali, Vol. II, Note 4740).

وَتَصْرِيفِ الرِّيٰحِ اٰيٰتٌ
لِّقَوْمٍ يَّعْقِلُوْنَ ○

earth after its death, and in the change of the winds, are Signs for a people who understand.[4]

٦- تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ۚ
فَبِاَيِّ حَدِيْثٍۢ بَعْدَ اللّٰهِ
وَاٰيٰتِهٖ يُؤْمِنُوْنَ ○

6. These are the Signs of Allah, which We rehearse to you with Truth: Then in what Discourse (or Enunciation) will they believe after (rejecting) Allah and His Signs?

٧- وَيْلٌ لِّكُلِّ اَفَّاكٍ اَثِيْمٍ ۙ

7. Woe to every sinful liar;

٨- يَّسْمَعُ اٰيٰتِ اللّٰهِ تُتْلٰى عَلَيْهِ
ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَاَنْ لَّمْ يَسْمَعْهَا ۚ
فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ○

8. Who hears the Messages of Allah recited to him, yet persists in haughtiness, as if he had not heard them; So announce to him a painful punishment!

٩- وَاِذَا عَلِمَ مِنْ اٰيٰتِنَا شَيْـًٔا
اتَّخَذَهَا هُزُوًا ؕ
اُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ۝

9. And when he comes to know of any of Our Signs, he takes them for a jest: For such is a humiliating punishment.

١٠- مِنْ وَّرَآئِهِمْ جَهَنَّمُ ۚ
وَلَا يُغْنِيْ عَنْهُمْ مَّا كَسَبُوْا شَيْـًٔا
وَّلَا مَا اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ ۚ
وَلَهُمْ عَذَابٌ عَظِيْمٌ ۝

10. In front of them is Hell: and that which they have earned is of no profit for them, nor those whom they have taken for protectors, besides Allah; and for them is a grievous punishment.

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4. We may refer to verse 164 of Chapter 2 (*Baqarah*) in which also a reference is made to all these Signs of Allah in the natural phenomena all over the world. Thus as Abdullah Yusuf Ali puts it, "verses 3 to 5 deal with some of the points in the noble argument in verse 164 of Chapter 2 (*Baqarah*), but again there are differences on account of the different context. Note that here the argument is divided into three parts, one in each verse. (1) In verse 3 we are dealing with big Signs external to ourselves, some of which are far beyond our personal experiences; for them we require Faith: they are Signs "for those who believe" (i.e. *Mo'mineen*). (2) Verse 4 refers to the Signs which are in our own nature and in the animals we meet with every day; here we have certainty within human limits; these are "for those of assured faith" (i.e. *Yo'qineen*).

11. This is (true) guidance; for those who reject the Signs of their Lord is a painful punishment of abomination.[5]

١١- هٰذَا هُدًى
وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ
لَهُمْ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ ۝ ع

SECTION 2[1]

12. It is Allah Who has made subservient to you the sea,[2] that the ships may sail through it by His Command, and that you may seek of His Bounty, and that you may give thanks.

١٢- اَللّٰهُ الَّذِىْ سَخَّرَ لَكُمُ الْبَحْرَ
لِتَجْرِىَ الْفُلْكُ فِيْهِ بِاَمْرِهٖ
وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ
وَلَعَلَّكُمْ تَشْكُرُوْنَ ۝

(3) There is reference to our daily experiences from external things, but they affect us and our lives intimately; here are questions of deductions, "for those that are wise" (i.e. *Ya'qiloon*) (Yusuf Ali, Vol. II, Notes 4737-4739).

It may be noted that Qur'an has repeatedly made reference to the Divine Signs in the natural phenomena of the Universe, as for instance in verses 37 and 38 of Chapter 6 (*An'aam*), verse 67 of Chapter 10 (*Yunus*); verses 4 to 8 of Chapter 16 (*Nahl*); verses 5 to 7 of Chapter 22 (*Hajj*); verses 12 to 22 of Chapter 23 (*Mo'minoon*); verses 53 and 54 of Chapter 25 (*Furqaan*); verses 60 to 64 of Chapter 27 (*Naml*); verse 73 of Chapter 28 (*Qasas*); verses 19 to 25 and 48 to 54 of Chapter 30 (*Rum*); verse 29 of Chapter 31 (*Luqman*); verses 7 and 8 of Chapter 33 (*Sajdah*); verses 37 and 71 to 73 of Chapter 36 (*Yaa Seen*).

5. After referring to the various Signs, and adamence of the non-believers to reject them, in the previous verses, Qur'an, in verses 8 to 11, refers to the punishments which the non-believers are to suffer, and as Abdullah Yusuf Ali puts it, "in each of the verses 8 to 11, the Penalty is characterised by a certain description, which accords with the crime. (1) In verse 8, the man is arrogant about the Signs of God's love and care all around him, and his Penalty is *Azaabin Aleem* (Grievous Punishment). In verse 9, he ridicules God's Signs, and his Penalty is *Azaabun Muheen* (Humiliating Punishment). In verse 10 the sinner has piled up the good things of this life, and thinks he has got plenty of helpers and protectors, but all these things are of no use. On the contrary, his Penalty will be *Azaabun Azeem* i.e. "Tremendous to correspond with the great pains which he has taken to multiply the gods of his worship. In verse 11 he has flouted and rejected the specific guidance that came to him from the Word of God, or from the admonition of a man of God. His penalty is *Rijzin Aleem* i.e. Abomination: he earns unspeakable horror and abomination from all the Righteous, and is an unclean object in the Kingdom of Heaven" (Vol. II, Notes 4743 to 4745).

1. The previous section concluded with the warning of punishment to those who disbelieve in the Signs of their Lord. In continuation of it, Section 2 starts with a reference to the Signs of Allah in the Universe declaring the natural phenomena as subservient to the mankind. Then there is condemnation of the non-believers and also of the Bani Israil on account of their

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13. And He has made subservient to you, as from Him, all that is in the heavens and all that is in the earth. Indeed there are Signs in this for a people who reflect.

١٣- وَسَخَّرَ لَكُمْ
مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ
إِنَّ فِي ذٰلِكَ لَآيٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ○

14. Tell those who believe to forgive those who do not look

١٤- قُل لِّلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ

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misdeeds, and finally there is command to the Holy Prophet and the Believers to follow the Holy Qur'an without following the low desires of those who are devoid of knowledge.

Section 2 consists of 10 verses i.e. verses 12 to 21. Verses 12 and 13 speak of the favours of Allah on mankind. It is said: It is Allah Who has made subservient to you the sea, that the ships may sail through it by His Command, and that you may seek of His Bounty, and that you may give thanks. And He has made subservient to you, as from Him, all that is in the heavens and all that is on the earth. Indeed there are Signs in this for a people who reflect.

Verses 14 and 15 condemn the non-believers who vainly hope that the Day of Judgment will not come! It is said: Tell those who believe to forgive those who do not look forward to the Days of Allah: It is for Him to recompense (for good or evil) each people according to what they have earned. Whoever does good, it is for himself; and whoever does evil, it is against himself; then (in the end) you will be brought back to your Lord.

Verses 16 and 17 speak of the misdeeds of the Bani Israil, saying: and certainly We gave the Children of Israil the Book (i.e. Torah), the Power of Command, and Prophethood, and We provided them sustenance, pure and good; and We favoured them above the nations. And We granted them Clear Signs in affairs (of religion). They differed not, until after knowledge had come to them, through rivalry among themselves. Surely your Lord will judge between them on the Day of Judgment concerning that wherein they differed.

Verses 18 to 21 command the Holy Prophet and the believers to follow the Revelations in the Holy Qur'an without fear. It is said: Then We put you (O Prophet) on the (right) Way of Religion: so follow it, and follow not the low desires of those who know not. They will be of no use to you in the Sight of Allah; And surely the wrongdoers are friends to each other; and Allah is the Friend of the Righteous. These are Clear Evidences for men, and a Guidance and Mercy to the people of assured Faith, What! Do those who do commit evil deeds think that We shall hold them equal to those who believe and do good deeds – that equal will be their life and their death? Evil is the judgment that they make.

2. There are, however, many other benefits for the mankind in the subservience of the sea under the Divine command. To quote Abdullah Yusuf Ali, "The one encircling ocean of our globe is one of the most significant fact in our physical geography. Its salt water is an agent of global sanitation. The salubrious effects of sea-air, with its ozone, are all known to everyone who has recouped his health by its means. Thanks to ships, the sea unites rather than divides; communications are, and have always been, more active between sea-coast towns than further inland. They thus further human intercourse, and help us to seek the 'Bounty of God', not only in a commercial but in an intellectual and spiritual sense. All this is through 'God's command' i.e. by His Beneficent ordering of the universe, and we should be grateful" (Vol. II, Note 4746).

forward to the Days of Allah:[3] It is for Him to recompense (for good or evil) each people according to what they have earned.[4]

لَا يَرْجُوْنَ اَيَّامَ اللّٰهِ
لِيَجْزِيَ قَوْمًا
بِمَا كَانُوْا يَكْسِبُوْنَ ○

15. Whoever does good, it is for himself; and whoever does evil, it is against himself; then (in the end) you will be brought back to your Lord.

١٥- مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ ۚ
وَمَنْ اَسَآءَ فَعَلَيْهَا ۗ
ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ○

16. And certainly We gave the Children of Israel the Book, the Power of Command, and Prophethood,[5] and We provided them sustenance[6] pure and good; and We favoured them above the nations.

١٦- وَلَقَدْ اٰتَيْنَا بَنِيْٓ اِسْرَآءِيْلَ الْكِتٰبَ
وَالْحُكْمَ وَالنُّبُوَّةَ
وَرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ
وَفَضَّلْنٰهُمْ عَلَى الْعٰلَمِيْنَ ۙ○

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3. The words *Ayyam Allah,* i.e. the Days of Allah, according to the Arabic usage are used for those days in which some important historical events take place. As for instance the words *Ayyamul Arab* are used for those days of the Arab history during which prominent wars were fought between the people which were remembered by the coming generations for centuries together. In the present verse by the words *Ayyam Allah* are meant the days when punishment overtakes the non-believers and removes them from the scene (Tafheemul Quran, Vol. IV, Chapter 45, Note 18).

Thus the warning is for the non-believers that they should not rest content that there is going to be no requital; but look forward to the day when they will be destroyed for their misdeeds because they failed to make amends in time.

4. It may be noted that such a kind of direction was also given to the Bani Israil as contained in the Bible, viz., "To me belongeth vengeance, and recompense; their feet shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste (Deuteronomy, 32:35) (Maajid, Vol. II, Part XXV, Note 428).

5. As Abdullah Yusuf Ali puts it, "The argument here is similar to that contained in verses 32 and 33 of Chapter 44 (*Dukhaan*), but it is more particularised here. Israil had the Revelation given through Moses, the power of judgment and command through the kingdom of David and Solomon, and numerous prophetic warnings through such men as Isaiah and Jeremiah" (Yusuf Ali, Vol. II, Note 4752).

6. The word *Rizq,* or sustenance, used in verse 16, as in other verses, includes both physical and metaphorical. "The Mosaic Law laid down rules of diet, excluding things unclean,

17. And we granted them Clear Signs in affairs (of Religion). They differed not, until after knowledge had come to them, through rivalry among themselves. Surely your Lord will judge between them on the Day of Judgment concerning that wherein they differed.

١٧- وَاٰتَيْنٰهُمْ بَيِّنٰتٍ مِّنَ الْاَمْرِ ۚ
فَمَا اخْتَلَفُوْٓا اِلَّا مِنْۢ بَعْدِ
مَا جَآءَهُمُ الْعِلْمُ ۙ بَغْيًۢا بَيْنَهُمْ ۭ
اِنَّ رَبَّكَ يَقْضِيْ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ
فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ○

18. Then We put you on the (right) Way of Religion: so follow it, and follow not the low desires of those who know not.[7]

١٨- ثُمَّ جَعَلْنٰكَ عَلٰي شَرِيْعَةٍ مِّنَ الْاَمْرِ
فَاتَّبِعْهَا
وَلَا تَتَّبِعْ اَهْوَاۗءَ الَّذِيْنَ لَا يَعْلَمُوْنَ ○

19. They will be of no use to you in the Sight of Allah: And surely the wrongdoers are friends of each other; and Allah is the Friend of the Righteous.

١٩- اِنَّهُمْ لَنْ يُّغْنُوْا عَنْكَ مِنَ اللّٰهِ شَيْـــًٔا ۭ
وَاِنَّ الظّٰلِمِيْنَ بَعْضُهُمْ اَوْلِيَاۗءُ بَعْضٍ ۚ
وَاللّٰهُ وَلِيُّ الْمُتَّقِيْنَ ○

20. These are Clear Evidences for men; and a Guidance and Mercy to the people of assured Faith.

٢٠- هٰذَا بَصَاۗىِٕرُ لِلنَّاسِ وَهُدًى
وَّرَحْمَةٌ لِّقَوْمٍ يُّوْقِنُوْنَ ○

21. What! do those who do commit evil deeds think that We shall hold them equal with those who believe and do good deeds – that equal will be their life and their death? Evil is the judgment that they make.

٢١- اَمْ حَسِبَ الَّذِيْنَ اجْتَرَحُوا السَّيِّاٰتِ
اَنْ نَّجْعَلَهُمْ
كَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۙ سَوَاۗءً
مَّحْيَاهُمْ وَمَمَاتُهُمْ ۭ سَاۗءَ مَا يَحْكُمُوْنَ ۝

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and it laid down rules for a pure and honourable life. In this way Israel became the standard-bearer of God's Law, thus favoured above the nations" (*ibid.*, 4753).

7. According to this verse, "Ignorant and contentious men are of no use or service to any cause. The more you seek their help, the more do their ignorance and their contentiousness increase their own importance in their own eyes. Evil protects (or thinks it protects) evil: it has really no power of protection at all, for itself or for others. The righteous seek the protection of God, Who can and will protect them" (Yusuf Ali, Vol. II, Note 4757).

SECTION 3[1]

22. And Allah created the heavens and the earth with Truth,[2] and in order that every soul may be recompensed for what it has earned, and none of them will be wronged.

٢٢-وَخَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ
وَلِتُجْزٰى كُلُّ نَفْسٍ
بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ○

23. (Then) see you him who takes his vain desire for his god?,[3] and Allah has left him astray,[4] despite his knowledge, and has sealed his hearing and his heart, and put a covering on his sight.[5] Who can, then, guide him after Allah? Will you not then receive admonition?

٢٣-اَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ
وَاَضَلَّهُ اللّٰهُ عَلٰى عِلْمٍ وَّخَتَمَ عَلٰى سَمْعِهٖ
وَقَلْبِهٖ وَجَعَلَ عَلٰى بَصَرِهٖ غِشٰوَةً ؕ
فَمَنْ يَّهْدِيْهِ مِنْۢ بَعْدِ اللّٰهِ ؕ
اَفَلَا تَذَكَّرُوْنَ ○

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1. In answer to the denial of Resurrection by the non-believers, it was said, in the concluding verse of the previous Section, that Allah will not make equal the good and the evil, meaning thereby that there will be a Day of Judgment on which the good will be rewarded and the evil will be punished. In continuation of it, Section 3 starts with the statement that Allah has created the heavens and the earth with Truth and Purpose, justifying the occurrence of the Day of Judgment, so that every soul may be justly recompensed for what it has done in this world. There is also condemnation of the non-believers who deny the Resurrection and demand that, their forefathers be brought back to life if the claim of life after death is true.

Section 3 consists of 5 verses i.e. verses 22 to 26. Verse 22 speaks of the creation of the heavens and the earth with Truth justifying the occurrence of the Day of Judgment. It is said: and Allah has created the heavens and the earth with Truth, and in order that every soul may be recompensed for what it has earned (in this world), and none of them will be wronged.

Verses 23 to 26 contain condemnation of the people who are slaves to their selfish desires and knowingly choose the wrong path. In these verses it is said: (Then) see you him who takes his vain desires for his god?, and Allah has left him astray, despite his knowledge, and sealed his hearing and his heart, and put a covering on his sight. Who can, then guide him after Allah? Will you not then receive admonition? And they say: what is there but our life of this world? We die and we live, and nothing destroys us but Time. But they have no knowledge of that: they merely conjecture. And when Our Clear Messages are recited to them, their argument is nothing but this: they say: bring (back) our forefathers, if what you say is true! Say: Allah gives you life, then makes you die; then will He gather you (all) together on the Day of Judgment, about which there is no doubt; but most people do not understand.

2. That the heavens and the earth have been created with Truth with a definite purpose is also clear from verses 38 and 39 of Chapter 44 (*Dukhaan*) and verse 16 of Chapter 21 (*Ambia*).

3. According to Ibne Jareer Tabri, the significance of the words "Who takes his vain

Contd.....

24. And they say: What is there but our life of this world? We die and we live, and nothing destroys us but Time. But they have no knowledge of that: they merely conjecture.

٢٤- وَقَالُوْا مَا هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا
نَمُوْتُ وَنَحْيَا وَمَا يُهْلِكُنَآ اِلَّا الدَّهْرُ ۚ
وَمَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ ۚ اِنْ هُمْ اِلَّا يَظُنُّوْنَ ○

25. And when Our Clear Messages are recited to them, their argument is nothing but this; they say: Bring (back) our forefathers, if what you say is true!

٢٥- وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ
مَّا كَانَ حُجَّتَهُمْ اِلَّآ اَنْ قَالُوا
ائْتُوْا بِاٰبَآئِنَآ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

26. Say: Allah gives you life, then makes you die; then will

٢٦- قُلِ اللّٰهُ يُحْيِيْكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يَجْمَعُكُمْ

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desire for God" (verse 23) is to follow the desire of the self without least caring for the limits imposed by Allah as to the permissibility or prohibition in respect of anything. Qur'an condemns such tendency in many of its verses, as for instance, in verses 116 to 119 of Chapter 4 (*Nisa*), verse 31 of Chapter 9 (*Taubah*); verse 35 of Chapter 19 (*Maryam*); and verse 61 of Chapter 36 (*Yaa Seen*), etc.

The Holy Prophet in his Traditions has also condemned the blind following of the self. As reported by Shaddaad bin Aus, the Holy Prophet has said that wise is one whose self is obedient to the Command of Allah and who works for the life to come; and transgressor is one who follows the evil desire of his self and then hopes for reward from Allah. In another Tradition the Holy Prophet has said that three things are fatal and three things helpful in salvation: they are niggardliness, following of evil desire of the self, and self appreciation – all these are fatal to man; on the other hand, the fear of Allah in all circumstances, maintenance of justice during agreement as well as disagreement, and following of the middle course in good as well as bad circumstances – these are helpful in salvation (see Ziaul Quran, Vol. IV, Chapter 45, Note 30). In yet another Tradition, reported by Hazrat Abu Umammah, the Holy Prophet has said that among all false deities, worshipped by the people under the sky, the most condemned in the Sight of Allah is the evil desire of the self. According to Suhail bin Abdullah Tastari, the Holy Prophet has said that your disease consists in your evil desire of self; if you oppose it, then this becomes your medicine (Ma'ariful Quran, Vol. VII, p. 787; with reference to Qurtabi).

4. The words: "Allah has left him astray, despite his knowledge" (verse 23) carries a two-fold meaning, viz., (1) the man is left astray by Allah in spite of having the knowledge because he becomes a slave to the evil desire of his self; and (2) on account of the fact that Allah knows that the man has taken his desire of self as god, He leaves him astray (see Tafheemul Quran, Vol. IV, Chaptger 45, Note 31; and Ziaul Quran, *ibid.*, 31).

5. As regards "the sealing of the hearing and the heart and covering of the sight", we have already dealt with this phenomenon in detail in our comments on verse 7 of Chapter 2 (*Baqarah*), which may be read along with the present verse.

He gather you (all) on the Day of Judgment, about which there is no doubt; but most people do not understand.

إِلَىٰ يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيهِ
وَلٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝ ٤

SECTION 4[1]

27. And to Allah belongs the kingdom of the heavens and the earth; and the Day when the Hour (of Judgment) is established – that Day shall the followers of falsehood perish!

٢٧- وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۚ
وَيَوْمَ تَقُومُ السَّاعَةُ
يَوْمَئِذٍ يَّخْسَرُ الْمُبْطِلُونَ ۝

28. And you will see every nation kneeling down[2] (in fear); Every nation will be called to its Record; This Day shall you be recompensed for what you did!

٢٨- وَتَرٰى كُلَّ أُمَّةٍ جَاثِيَةً ۖ
كُلُّ أُمَّةٍ تُدْعٰى إِلٰى كِتٰبِهَا ۚ
اَلْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ۝

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1. The previous Section concluded with the statement that "Allah gives you life, then makes you die; then will He gather you (all) on the Day of Judgment, about which there is no doubt; but most people do not understand". In continuation of it, Section 4 starts with statement of the Absolute Authority of Allah over the Universe, and refers to the occurrence of the Day of Judgment and the state of affairs which the non-believers will have to face on that Day, and it concludes it with the Praise and Glorification of Allah.

Section 4 consists of 11 verses i.e. verses 27 to 37, which speak of the Absolute Authority of Allah over the universe, refer to the occurrence of the Day of Judgment, and the state of affairs which the non-believers will have to face on that Day, and conclude with the Praise and Glorification of Allah the Almighty. In these verses it is said: And to Allah belongs the kingdom of the heavens and the earth; and the Day when the Hour (of Judgment) is established – that Day shall the followers of falsehood perish; and you will see every nation kneeling down (in fear and despair); every nation will be called to its Record; This Day shall you be recompensed for what you did (in the world). This Book of Ours speaks on (or about) you with truth. Verily, We used to put on record all that you did (in the world).

Then, as to those who believed and did good deeds, their Lord will admit them to His mercy; that will be the Manifest Achievement.

But as to those who disbelieved (it will be said to them); were not My Messages recited to you? But you were proud, and you were a people given to sin. And when it was said that the promise of Allah is true, and that the Hour – there is no doubt about it, you used to say: we know not what the Hour is! We deem (it) only a conjecture, and we are not at all convinced (about it).

Contd.....

29. This Book of Ours speaks on (or about) you with truth; verily, We used to put on records all that you did.

٢٩- هٰذَا كِتٰبُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ؕ
إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُوْنَ ○

30. Then, as to those who believed and did good deeds, their Lord will admit them to His Mercy; that will be the Manifest Achievement.

٣٠- فَأَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
فَيُدْخِلُهُمْ رَبُّهُمْ فِيْ رَحْمَتِهٖ ؕ
ذٰلِكَ هُوَ الْفَوْزُ الْمُبِيْنُ ○

31. But as to those who disbelieved (it will be said to them): Were not My Messages recited to you? But you were proud, and you were a people given to sin!

٣١- وَ أَمَّا الَّذِيْنَ كَفَرُوْا ۫
أَفَلَمْ تَكُنْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ
فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِيْنَ ○

32. And when it was said that the Promise of Allah is true, and that the Hour – there is no doubt about it, you used to say; We know not what the Hour is: We deem (it) only a conjecture, and we are not at all convinced (about it).

٣٢- وَ إِذَا قِيْلَ إِنَّ وَعْدَ اللّٰهِ حَقٌّ
وَّالسَّاعَةُ لَا رَيْبَ فِيْهَا
قُلْتُمْ مَّا نَدْرِيْ مَا السَّاعَةُ ۙ
إِنْ نَّظُنُّ إِلَّا ظَنًّا
وَّمَا نَحْنُ بِمُسْتَيْقِنِيْنَ ○

And the evil of what they did will become manifest to them, and that which they used to mock will recoil on them! And it will be said: This Day We forget you as you forgot the meeting of this Day of yours! And your abode is the Fire, and you have no helpers. That is because you used to take Signs of Allah in jest, and the life of this world deceived you; so on that Day they shall not be taken out of it, nor shall they be received into Grace.

So Praise be to Allah, the Lord of the heavens and the Lord of the earth, the Lord of the worlds: And to Him belongs the Exalted Eminence throughout the heavens and the earth; and He is the Mighty, the Wise!

2. The word *Jaasiyah* (kneeling down) is derived from *Jusu* which signifies the crouching by folding kneels, and according to Hazrat Sufyan, it means the posture of sitting in a manner that the knees and the toes rest on the ground. According to the Arabic usage, the words *Jasa-ar-Rajolo* mean, *Jalasa 'Ala Rukbataihi* which signify the "sitting of a slave or subordinate before his superior" (Ma'ariful Quran, Vol. VII, p. 790 and Tadabbure Quran, Vol. VI, p. 230).

33. And the evil of what they did will become manifest to them, and that which they used to mock will recoil on them!

٣٣- وَبَدَا لَهُمْ سَيِّاٰتُ مَا
عَمِلُوْا وَحَاقَ بِهِمْ
مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ○

34. And it will be said: This Day We forget you as you forgot[3] the meeting of this Day of yours! And your abode is the Fire, and you have no helpers;

٣٤- وَقِيْلَ الْيَوْمَ نَنْسٰىكُمْ
كَمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ هٰذَا
وَمَاْوٰىكُمُ النَّارُ وَمَا لَكُمْ مِّنْ نّٰصِرِيْنَ ○

35. That is because you used to take the Signs of Allah in jest, and the life of this world deceived you;[4] So on that Day they shall not be taken out of it, nor shall they be received into Grace.

٣٥- ذٰلِكُمْ بِاَنَّكُمُ اتَّخَذْتُمْ اٰيٰتِ اللّٰهِ
هُزُوًا وَّغَرَّتْكُمُ الْحَيٰوةُ الدُّنْيَا ۚ
فَالْيَوْمَ لَا يُخْرَجُوْنَ مِنْهَا
وَلَا هُمْ يُسْتَعْتَبُوْنَ ○

36. So Praise be to Allah, the Lord of the Heavens and the Lord of the Earth, the Lord of the Worlds:

٣٦- فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ
وَرَبِّ الْاَرْضِ رَبِّ الْعٰلَمِيْنَ ○

37. And to Him belongs the Exalted Eminence throughout the heavens and the earth; and He is the Mighty, the Wise!

٣٧- وَلَهُ الْكِبْرِيَآءُ فِى السَّمٰوٰتِ وَالْاَرْضِ ۚ
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○ ع

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3. The word *Naseetum* (you forgot), appearing in Verse 34, is actually metaphorical for deliberate ignorance. Similar statement is also made in verse 51 of Chapter 7 (*A'araaf*) in which it is said, "Who take their religion for an idle sport, and the play, and the life of this world deceived them. So this Day We shall forsake them as you neglected the meeting of this Day and as they denied Our Messages".

4. The statement; "And the life of this world deceived you", appearing in verse 35, means that, "you deliberately allowed yourselves to be deceived by the vanities of this world", or "that you put yourselves into a position where you were deceived, for you were expressly warned against Evil" (Yusuf Ali, Vol. II, Note 4772).

CHAPTER 46

AL-AHQAAF

(The Sand Hills)

Chapter 46 consists of 4 Sections, 35 verses, 644 Words, and 2595 Letters. This is the seventh and the last Chapter of the *Haa. Meem.* series.[1]

Name

The name of this Chapter has been taken from the word *Ahqaaf* appearing in verse 21 of it.

Revelation

This Chapter is Mecci, and it relates to the incident of the coming of the Jinns to the Holy Prophet and hearing the recitation of the Holy Qur'an by him (verses 29 to 32), when the Holy Prophet was returning from Taa'if to Mecca, near a place known as Nakhla. It is stated that it was revealed about three years before the Migration of the Holy Prophet to Medinah, or, in other words by the end of the tenth or beginning of the 11th year of his Mission in Mecca.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 66.[2]

The Background

10th year of his mission in Mecca was a very difficult year for the Holy Prophet. For the last 3 years there was a total boycott of the Holy Prophet as well as the believers by all the tribes of Quraish, and the Holy Prophet and his followers were confined in the Valley of Abi Talib, totally surrounded and

1. Naimuddin, Chapter 46, Note 1; Ziaul Quran, Vol. IV, p. 467.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

boycotted by the opponent Arabs, with the result that all supplies were cut off and none was permitted to have any contact with them. During these hard days, sometimes they had also to eat the leaves and the grass. Soon after the cessation of this boycott, Abu Talib the uncle of the Holy Prophet died, and a month later Hazrat Khadijah his dear wife also passed away. Naturally the Holy Prophet was overwhelmed by these successive griefs and he declared this year as *Aamul Huzn* i.e. 'The Year of Grief'. In such difficult days when the Holy Prophet was surrounded by enemies and opponents, they were the great source of encouragement, and their passing away left the Holy Prophet, in a sense, unsupported by any influential respectable personality from amongst the Arabs.

Due to the deaths of Hazrat Abu Talib and Hazrat Khadijah, the non-believing Quraish of Mecca became more daring and harsh to the Holy Prophet, so much so that it became difficult for the Holy Prophet to come out of his house. As Ibne Hishsham has noted, one day some wicked ones of the Quraish also threw dust on the Holy Prophet. But all these hardships did not deter the Holy Prophet and he continued his work hoping and praying that one day his enemies will become his followers and supporters. In these circumstances, one day the Holy Prophet went to Taa'if to invite the Bani Saqeef to Islam so that he may live with them in peace under the blissful shadow of Islam. At that time the Holy Prophet had no animal to ride and, therefore, he went on foot from Mecca to Taa'if. According to some Traditions, he went all alone; while according to some, Hazrat Zaid bin Harisah also accompanied him. At Taa'if the Holy Prophet contacted the chiefs of Banu Saqeef but they did not accept his Message and asked him to leave their city. When he was leaving Taa'if, the wicked young ones of Saqeef followed him, mocked and abused him; they also threw stones on him so much so that he was injured and blood oozed into his shoes. Outside the city, the Holy Prophet stayed by the side of a garden and made petitions to Allah the Almighty (vide Ibne Hishsham Vol. II, p. 62). It is said that at that moment Angel Gabriel came, alongwith another angel, and said to the Holy Prophet, "this is the administrator of the mountains whom Allah has deputed to you and you can command him as you wish". The accompanying angel sought permission to punish the entire city for this cruelty and opposition, by lifting and letting the mountains to fall on them. The Holy Prophet, however, said, "I hope Allah would bring out from their generations people who would accept the Absolute Unity of Allah" (Bukhari, Muslim and Nisai) (see Tafheemul Quran, Vol. IV, pp. 596-598; Ziaul Quran, Vol. IV, pp. 467-468). It is reported that, instead of thinking of any revenge on his persecutors, the Holy Prophet prayed: "O Allah! Show these men the right path; they do not know (recognize) me".

Thereafter the Holy Prophet stayed for some days at a place known as Nakhla, where one night, while he was offering prayer and reciting the

Holy Qur'an, a group of the Jinns, while passing by that place, stayed and listened to the Holy Qur'an, and accepted the Faith and started propagation of Islam among their followers. And Allah the Almighty gave the news of this to the Holy Prophet.

Subject Matter

The Chapter starts with the declaration that Qur'an is a Revelation from Allah the Mighty, the Wise, and the assertion that the Heavens and the Earth have been created for a definite purpose and for an appointed or predestined period of existence. This justifies the occurrence of the Day of Judgment so that people may be recompensed for what they have done in this world. There is warning to those who worship false deities and depend upon their supposed intercession. It is said that on the Day of Judgment they will not be able to help their misguided followers in any respect whatsoever, as these false deities have neither a share in the Creation nor in the Administration of the world. The Holy Prophet is commanded to declare that before him many Prophets of Allah had come with the same Message which he himself preached to the people, and that his opposition would be fatal for the people themselves. The people in the past were destroyed because they opposed their Prophets and rejected the Divine Message of Guidance.

The Chapter describes the basic and most pronounced qualifications of the Believers who affirm their belief in Allah and steadfastly persevere with it in all circumstances and earn Divine Pleasure with a promise for reward in the Hereafter. There is also guidance for mankind to remain loyal and duty-bound to their parents, especially the mother who bears the expected child in great stress and strain and nourishes him with care and affection. In this there is lesson that to be loyal and grateful to one's parents is a step toward gratefulness, and admiration of Almighty Allah's bounties and affection for His people, and this in return would lead to belief in His Absolute Unity, thus qualifying for Divine reward in the world as well as in the Hereafter.

In the parable of the 'Aad People, mentioned in this Chapter, there is an object lesson as well as admonition to all those who take the defiance of Divine Commandment and the coming of the punishment as pastime, like the people of 'Aad who rejoiced at the appearance of thick clouds on their valley and shouted; 'this cloud will give rain', whereas it was a calamity driven by dusty winds which destroyed them completely, leaving only the mournful signs behind.

Another feature of this Chapter is the faithful reaction of another group of

the Jinns who once heard the verses of Holy Qur'an recited by the Holy Prophet and conveyed their impressions to their fellow Jinns. There is condemnation of the non-believing Quraish who were not impressed by the Message of Guidance delivered by the Holy Prophet whom they otherwise had accepted as a man of Honesty and Truthfulness – *Al-Ameen* and *Al-Sadiq*.

PART XXVI – (*HAA MEEM*)

CHAPTER 46

AL-AHQAAF
(The Sand Hills)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. *Haa. Meem.*

١- حٰمٓ ○

2. The Revelation of the Book is from Allah, the Mighty, the Wise.[2]

٢- تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ○

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1. After giving the warning of punishment to the non-believers who mocked at the Messages of Allah, the previous Section, and with it the previous Chapter also, concluded with the Praise and Glorification of Allah, saying 'He is the Mighty, the Wise'. In continuation of it, the present Chapter, as also its Section 1, start with a statement that Qur'an is a Revelation from Allah the Mighty, the Wise. Then it is stated that the creation of the Universe is with Truth i.e. with a definite Divine Purpose. There is also condemnation of those who raise sharers to Allah. This Section also refers to and answers the objections raised by the non-believers against the Prophethood of the Holy Prophet Muhammad (peace be upon him) and the Holy Qur'an.

Section 1 consists of 10 verses i.e. verses 1 to 10. Verse 1 consists of Abbreviated Letters *Haa. Meem*. Verse 2 speaks of the revelation of the Book (i.e. Qur'an) from Allah, the Mighty, the Wise.

In verse 3 it is said that "We created not the heavens and the earth and all between them

Contd.....

3. We created not the heavens and the earth and all between them but with Truth,[3] and for an appointed Term.[4] But those who disbelieve turn away from that whereof they are warned.

٣-مَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ
اِلَّا بِالْحَقِّ وَاَجَلٍ مُّسَمًّى ؕ
وَالَّذِيْنَ كَفَرُوْا
عَمَّآ اُنْذِرُوْا مُعْرِضُوْنَ ○

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but with Truth, and for an appointed Term. But those who disbelieve turn away from that whereof they are warned".

Verses 4 to 6 condemn the false deities and speak of their helplessness. It is said: Say (O Prophet) to the non-believers; do you see what it is you invoke besides Allah? Show me what they have created on earth, or have they a share in the heavens? Bring me a Book (revealed) before this (i.e. Qur'an), or any (kind of) traces of knowledge (which you inherited from the early Prophets) if what you say is true! And who is more astray than he who invokes (god), besides Allah, who will answer him not on the Day of Judgment, and they (i.e. false gods) are heedless of their calls? And when mankind are gathered together (at Resurrection), they (i.e. false deities) will be hostile to them and will deny their worship (altogether)!

Verses 7 to 10 refer to the allegation of the non-believers against the Holy Prophet as having forged the Qur'an, and the answer to them. It is said: And when our Clear Signs are rehearsed to them, those who disbelieve say of the Truth when it comes to them: This is clear magic! Or do they say: He (i.e. the Holy Prophet) has forged it? Say (O Prophet): If I have forged it, then you cannot avail me against Allah in aught. He knows best of that whereof you talk (so glibly)! Enough is He for a witness between me and you! And He is the Forgiving, the Merciful. Say: I am not new (i.e. without precedent) among Apostles (of Allah) and I know not what will be done with me or with you. I follow but that which is revealed to me; and I am only a plain warner. Say: See you if it is from Allah, and you reject it, and a witness from among the Children of Israel has testified its (i.e. Qur'an's) similarity (with earlier Scriptures), and has believed, while you are arrogant (how unjust you are!). Truly Allah guides not the unjust people.

2. According to Abdullah Yusuf Ali, "this verse is the same as the second verse of the last *Sura,* but the theme is worked out differently in the two *Suras.* In *Sura* 45 was shown how deniers of Revelation will at last be humbled until they can no longer deny its truth and power. In this *Sura* is shown how Truth and Revelation will be vindicated by patience and constancy" (Vol. II, Note 4775).

3. The word *Bil Haq* (with Truth) in verse 3 lays emphasis on the fact that the creation of the universe is with Truth or with a definite Divine Purpose. It is not just by way of play or sport or even a chance as some Physicist Theoretician would make us believe. Qur'an has repeatedly referred to this Truth in various verses for instance, verse 73 of Chapter 6 (*An'aam*); verse 5 of Chapter 10 (*Yunus*); verse 16 of Chapter 21 (*Ambia*); verse 115 of Chapter 23 (*Mo'minoon*): verse 8 of Chapter 30 (*Rum*); verse 39 of Chapter 44 (*Dukhaan*); and verse 22 of Chapter 45 (*Jaasiyah*). The comments on those verses may also be read along with the present comments.

4. Not only everything has been created with a definite purpose, but it is also for an appointed term, meaning thereby that the existence of this phenomenal universe is temporary

4. Say: Do you see what it is you invoke besides Allah? Show me what they have created on earth, or have they a share in the heavens? Bring me a Book (revealed) before this, or any (kind of) traces[5] of knowledge (which you inherited from the early Prophets) if what you say is true!

٤- قُلْ أَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ
اللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ
أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ ۖ
ٱئْتُونِى بِكِتَٰبٍ
مِّن قَبْلِ هَٰذَآ أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ
إِن كُنتُمْ صَٰدِقِينَ ○

5. And who is more astray than he who invokes (gods), besides Allah, who will answer him not on the Day of Judgment, and they (i.e. the false gods) are heedless of their calls?

٥- وَمَنْ أَضَلُّ
مِمَّن يَدْعُوا۟ مِن دُونِ ٱللَّهِ
مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ
وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ○

6. And when mankind are gathered together (at Resurrection), they will be hostile to them and will deny their worship[6] (altogether)!

٦- وَإِذَا حُشِرَ ٱلنَّاسُ
كَانُوا۟ لَهُمْ أَعْدَآءً
وَكَانُوا۟ بِعِبَادَتِهِمْ كَٰفِرِينَ ○

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and not eternal and that it will come to an end at the predestined Hour of which the knowledge is with Almighty Allah.

5. In verse 4 the word *Kitab* stands for the Holy Scriptures revealed by Allah the Almighty before the Holy Qur'an, and the words 'Traces of knowledge' relate to the teachings of the previous Prophets. According to this verse, there is nothing in the previous Holy Scriptures or the teachings left by the Prophets and righteous servants of Allah to justify the worship of false deities (Tafheemul Quran, Vol. IV, Chapter 46, Note 4).

6. As regards the denial of worship by the false deities on the Day of Judgment, similar statement has also been made by the Holy Qur'an in verse 28 of Chapter 10 (*Yunus*) and verse 63 of Chapter 28 (*Qasas*) according to which those who are worshipped by the idolaters, etc., besides Allah, in this world will deny that they ever demanded their worship. As regards the fact that the false deities will become enemies of their worshippers we may also refer to verses 17 and 18 Chapter 25 (*Furqaan*) according to which when the false deities will be questioned regarding their having demanded worship by the people, they will say; "Glory be to You, It was not befitting for us that we should take for protectors others, besides You, but You did make them (i.e. the non-believers and idolaters and their fathers) to enjoy until they forgot the admonition and they became a lost people".

7. And when Our Clear Signs are rehearsed to them, those who disbelieve say of the Truth when it comes to them: This is clear magic![7]

٧- وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ
قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ
لَمَّا جَاءَهُمْ هَٰذَا سِحْرٌ مُّبِينٌ ۝

8. Or do they say: He (i.e. the Holy Prophet) has forged it? Say: If I have forged it,[8] then you cannot avail me against Allah in aught. He knows best of that whereof you talk (so glibly)! Enough is He for a Witness between me and you! And He is the Forgiving, the Merciful.

٨- أَمْ يَقُولُونَ افْتَرَاهُ ۖ
قُلْ إِنِ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ
اللَّهِ شَيْئًا ۖ
هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۖ كَفَىٰ بِهِ
شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۖ
وَهُوَ الْغَفُورُ الرَّحِيمُ ۝

9. Say: I am not new among Apostles (of Allah) and I know not what will be done with me or with you. I follow but that which is revealed to me; and I am only a plain warner.

٩- قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ
وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ۖ
إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ
وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ۝

10. Say: See you if it is from Allah, and you reject it, and a witness from among the Children[9] of Israel has testified its similarity (with earlier Scripture), and has believed, while you are arrogant, (how unjust you are!). Truly, Allah guides not the unjust people.

١٠- قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ
وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّنْ
بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ
فَآمَنَ وَاسْتَكْبَرْتُمْ ۖ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝ ع

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7. Qur'an refers to this allegation of the non-believers in verses 12 to 15 of Chapter 37 (*Saaffaat*) as well.

8. As regards this particular allegation, it is to be noted that it was in fact self-contradictory because, in view of the earlier allegation of magic, it stood admitted by the non-believers that Qur'an was not the word of a man (the magic or sorcery being always supposed to be a piece of demonstration by some weird or super natural force)!

9. The word *Shaahidun* (Witness), in verse 10, according to the large majority of the

SECTION 2[1]

11. And those who disbelieve say of those who believe: If it had been a good, they would not have gone to it ahead of us! And (seeing that) they are not guided thereby, they say: this is an old falsehood!

١١-وَقَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْا
لَوْ كَانَ خَيْرًا مَّا سَبَقُوْنَآ اِلَيْهِ ؕ
وَاِذْ لَمْ يَهْتَدُوْا بِهٖ
فَسَيَقُوْلُوْنَ هٰذَآ اِفْكٌ قَدِيْمٌ ○

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commentators, refers to Hazrat Abdullah bin Salam who was a very prominent Jew scholar of Medinah and had accepted the Faith (Islam) after migration of the Holy Prophet to Medinah.

1. In the concluding verse of the previous Section the non-believers were addressed saying "you are arrogant (how unjust you are!)". By way of further details of the arrogance, Section 2 starts with a reference to the baseless excuse which the non-believers advanced for not accepting the Faith in the Holy Qur'an. Then there is the statement that Qur'an confirms the Torah. The reward which the believers will get in the Hereafter is also stated. There are also commands of doing good to the parents, and lastly there is reference to the punishment which the non-believers will suffer on the Day of Judgment for their persistent disbelief despite warning.

Section 2 consists of 10 verses i.e. verses 11 to 20. Verse 11 refers to the contempt and jealousy of the non-believers towards the believers for having accepted the Faith ahead of them. It is said: and those who disbelieve say of those who believe; if it had been a good {religion), they would not have gone to it ahead of us (in accepting faith thereat)! And seeing that they (i.e. the non-believers) are not guided thereby, they say: this is an old falsehood!

Verse 12 speaks of affirmation of Torah by the Holy Qur'an. It is said: and before it (i.e. Qur'an) was the Book of Moses (i.e. Torah), a guide and a mercy. And this is a Book (i.e. Qur'an) verifying (it), in the Arabic language; to admonish those who do wrong, and as good news to those who do right.

Verses 13 and 14 speak of the believers and their reward. It is said: surely those who say: Our Lord is Allah, and remain firm (on that path), on them shall be no fear, nor shall they grieve. Such shall be the companions of the Garden (of Paradise), dwelling therein for ever – a reward for what they did (in this world).

Verses 15 and 16 enjoin respect and regard for the parents. It is said; and We have enjoined on man the doing of good to his parents. His mother bore him in pain and she gave birth to him in pain. And the bearing of him and the weaning of him is thirty months, till, when, he attains his maturity and reaches forty years, he says: My Lord! Grant me (the blessing) that I may give thanks for Your Favour, which You have bestowed upon me, and upon my parents, and that I may do good which may please You; and be gracious unto me in respect of my offspring. Truly I turn to You (in prayer), and truly I am: of those who are Muslims. Such are they from whom We accept the best of what they do and pass by their ill deeds – (they shall be) among the Companions of the Garden (of Paradise) – a Promise of Truth, which was made to them.

Verses 17 and 18 speak of the harsh attitude of the disbelievers towards their parents whom they curse for warning them of the Day of Resurrection and the accountability of deeds and punishment in the Hereafter. It is said: And he who says to his parents; Fie on you!

12. And before it was the Book of Moses, a guide and a mercy. And this is a Book verifying (it),[2] in the Arabic language, to admonish those who do wrong, and as good news to those who do right.

١٢- وَمِنْ قَبْلِهِ كِتٰبُ مُوْسٰٓى اِمَامًا وَّرَحْمَةً ؕ
وَهٰذَا كِتٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا
لِّيُنْذِرَ الَّذِيْنَ ظَلَمُوْا ۖ
وَبُشْرٰى لِلْمُحْسِنِيْنَ ۝

13. Surely those who say: Our Lord is Allah, and remain firm (on that Path), on them shall be no fear, nor shall they grieve.[3]

١٣- اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ
ثُمَّ اسْتَقَامُوْا
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

14. Such shall be the Companions of the Garden, dwelling therein for ever – a reward for what they did.

١٤- اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ خٰلِدِيْنَ فِيْهَا
جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ۝

Do you threaten me that I shall be raised up, even though generations have passed before me? (without returning again). (On this) both (the parents) call for Allah's aid, (and rebuke the son, saying), Woe to you! have faith! Surely the Promise of Allah is true. But he says: this is nothing but stories of the ancients! Such are they against whom the Word is proved true, among the generations of Jinns and men, that have passed away before them. Surely they will be the losers. In verse 19 it is said: And to all are (assigned) degrees according to what they do, and that He may recompense them for their deeds, and no injustice will be done to them.

Verse 20 deals with the gathering of the non-believers before the Fire of Hell. It is said: And on the Day when those who disbelieve will be brought before the Fire (it will be said to them): you squandered your good things in the life of the world, and you enjoyed them; but this Day you shall be recompensed with the punishment of humiliation; because you were unjustly arrogant on earth, and because you (ever) transgressed.

2. To quote Abdullah Yusuf Ali, "the last revealed Book which was a code of life (*Shariat*) was the Book of Moses; for that of Jesus (i.e. Gospel) was not such a code but merely moral precepts to sweep away the corruptions that had crept in. The Qur'an has the same attitude to it as the teaching of Jesus had to the Law. Jesus said (Matthew, 5:17), "Think not that I am come to destroy the Law of the Prophets; I am not come to destroy, but to fulfil". But the corruptions took new forms in Christian Churches; an entirely new *Shariat* became necessary, and this was provided in Islam" (through the Holy Qur'an) (Vol. II, Note 4786).

3. It may be noted that the phrase "they shall have no fear nor shall they grieve" repeatedly appears in the Holy Qur'an, in different context and connotation and here if our claim is true that "our Lord is Allah", what fear can possibly come on us, or what calamity can there be to cause us grief? For our Lord is our Cherisher, Defender, and Helper, our Hope and our Comfort, which can never fail (see Yusuf Ali, Vol. II, Notes 4787 and 4788).

15. And We have enjoined on man the doing of good to his parents.[4] His mother[5] bore him in pain[6] and she gave birth to him in pain.[7] And the bearing of him and the weaning of him is thirty months,[8] till, when he

١٥-وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ
حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ
وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۖ
حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً ۙ

4. It may be noted that in verse 8 of Chapter 29 (*Ankaboot*) also it is said; "and We have enjoined on man kindness to parents". Similarly, in verse 14 of Chapter 31 (*Luqman*) also it is said; "And We enjoined on man to be good to his parents". In verse 23 of Chapter 17 (*Bani Israil*) the commands to worship Allah and to be kind to parents go in succession making them as complementary and indivisible.

5. In verse 15, for reasons therein, there is greater and more forceful emphasis on the obligations towards the mother. The Holy Prophet also gives preference to be dutiful towards the mother. According to a Tradition, noted by Bukhari, Muslim, Abu Dawood, Tirmizi, Ibne Majah and Ahmad, when a person enquired as to whom, between the father and the mother, the obligation due is more, the Holy Prophet said; "the mother". The questioner asked again and the Holy Prophet gave the same answer. The third time also the same question was repeated and the same was the answer. It was on the fourth time that the Holy Prophet said the "father"; This shows that the obligation of the mother is three times more than that of the father.

6. Even during an 'easy' pregnancy the woman never feels entirely well. At best an observing woman will discover many unexpected ailings and symptoms of that complicated physiological process which is going on in her body tissues ... All energy of the maternal organism is directed to the creation of a favourable environment for the growing embryo ... Even more than during menstruation, the organism of a pregnant woman is constantly on the borderline between the normal and the pathological. Here we find such functional irregularities which, if they occurred apart from pregnancy or in a man, would be considered absolutely pathological (Nemilov, 'Biological Tragedy of Women', pp. 154-155). Though a physiological state, pregnancy imposes a strain on the efficient working of every system of the body ... Apart from those who have some organic weakness and may break down as under the strain, there are disorders of function that may develop in those previously of sound physique! (Encyclopaedia Britannica, Vol. XVI, p. 677) (Maajid, Vol. II, Part XXVI, Note 46).

7. 'Birth-giving pains are the most unbearable and owing to the construction of woman's body, are absolutely unavoidable. Every woman who has permitted conception to take place has deemed herself to suffer after nine months an overwhelming physical disturbance from which there is no way of escape. This is the inexorable biological decree, Every child-birth also carries with it a certain amount of hazard. Aside from the possibility of fatal hemorrhage which at times can neither be foreseen nor checked, the birth wounds, like any other wound, are liable to become infected and lead to fatal poisoning 'Biological Tragedy of Women', *ibid.,* p. 169) (Maajid, *ibid.,* 47).

8. According to verse 15, the period of bearing of the child and his weaning by the mother is of 30 months. This verse read along with verse 233 of Chapter 2 (*Baqarah*), and verse 14 of Chapter 31 (*Luqman*) make it clear that the minimum period of human gestation after which the child is known to be viable is of six months, and this is also in accordance with the latest scientific exploration of facts. For more details, see the Major Work, *ibid.,* Vol. XIII, pp. 154 to 156.

attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Your Favour, which You have bestowed upon me, and upon my parents, and that I may do good which may please You; and be gracious unto me in respect of my offspring. Truly I turn to You, and truly I am of those who are Muslims.[9]

قَالَ رَبِّ أَوْزِعْنِيٓ
أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِيٓ
أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ
وَأَنْ أَعْمَلَ صَالِحًا تَرْضَىٰهُ
وَأَصْلِحْ لِيْ فِيْ ذُرِّيَّتِيْ ۖ
إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ ○

16. Such are they from whom We accept the best of what they do and passby their ill deeds – (they shall be) among the Companions of the Garden – a promise of truth, which was made to them.

١٦-أُولَٰٓئِكَ الَّذِيْنَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ
مَا عَمِلُوْا وَنَتَجَاوَزُ عَنْ سَيِّاٰتِهِمْ
فِيْٓ أَصْحٰبِ الْجَنَّةِ ۖ وَعْدَ الصِّدْقِ الَّذِيْ
كَانُوْا يُوْعَدُوْنَ ○

17. And he who says to his parents: Fie on you! Do you threaten me that I shall be raised up, even though generations have passed before me? And they both call for Allah's aid, (and rebuke the son): Woe to you! have Faith! Surely the Promise of Allah is true. But he says: This is nothing but stories of the ancients!

١٧-وَالَّذِيْ قَالَ لِوَالِدَيْهِ
أُفٍّ لَّكُمَآ أَتَعِدٰنِنِيْٓ أَنْ أُخْرَجَ
وَقَدْ خَلَتِ الْقُرُوْنُ مِنْ قَبْلِيْ ۚ
وَهُمَا يَسْتَغِيْثٰنِ اللّٰهَ وَيْلَكَ اٰمِنْ ۖ
إِنَّ وَعْدَ اللّٰهِ حَقٌّ ۚ
فَيَقُوْلُ مَا هٰذَآ
إِلَّآ أَسَاطِيْرُ الْأَوَّلِيْنَ ○

18. Such are they against whom the Word is proved true, among the generations of Jinns and men, that have passed a way before them. Surely they will be the losers.

١٨-أُولَٰٓئِكَ الَّذِيْنَ حَقَّ عَلَيْهِمُ الْقَوْلُ
فِيْٓ أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِّنَ الْجِنِّ
وَالْإِنْسِ ۖ إِنَّهُمْ كَانُوْا خٰسِرِيْنَ ○

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9. The age of forty in a sense is the stage of life when the decline in the physical prowess casts its shadow on the otherwise exuberant joyful youth at its full bloom. At this stage

19. And to all are (assigned) degrees according to what they do, and that He may recompense them for their deeds, and no injustice will be done to them.

١٩- وَلِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ۚ
وَلِيُوَفِّيَهُمْ اَعْمَالَهُمْ
وَهُمْ لَا يُظْلَمُوْنَ ○

20. And on the Day when those who disbelieve will be brought before the Fire (it will be said to them): You squandered your good things in the life of the world, and you enjoyed them; but this Day you shall be recompensed with the punishment of humiliation, because you were unjustly arrogant on earth, and because you (ever) transgressed.

٢٠- وَيَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى النَّارِ ؕ
اَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ حَيَاتِكُمُ الدُّنْيَا
وَاسْتَمْتَعْتُمْ بِهَا ۚ
فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ
بِمَا كُنْتُمْ تَسْتَكْبِرُوْنَ فِي الْاَرْضِ بِغَيْرِ
الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُوْنَ ○ ع ٢

SECTION 3[1]

21. And mention (Hud) the brother of 'Aad,[2] when he warned his people In the Sandy-Tracts; and indeed there have been warners before him and after him – (saying): worship none but Allah: Surely I fear for you the punishment of a Grievous Day.

٢١- وَاذْكُرْ اَخَا عَادٍ ؕ
اِذْ اَنْذَرَ قَوْمَهٗ بِالْاَحْقَافِ
وَقَدْ خَلَتِ النُّذُرُ مِنْۢ بَيْنِ يَدَيْهِ وَمِنْ
خَلْفِهٖۤ اَلَّا تَعْبُدُوْۤا اِلَّا اللّٰهَ ؕ
اِنِّيْۤ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ ○

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the (righteous) man realises his obligations towards Allah, his parents and his children, and prays to Allah to grant him power to fulfil the various obligations devolving on him, foremost among which is his thankfulness to Allah the Almighty for his Beneficence and the Blessings He has bestowed on him; then for the wellbeing of his aging parents. He also prays to Allah to be Gracious to him in respect of his offspring (so that he may discharge his obligation of exercising vigilance and guidance of his children to make them worthy of Divine Grace and Mercy).

1. The previous Section concluded with a reference to the punishment which the disbelievers will suffer on account of their arrogance and extravagant enjoyment of the worldly

Contd....

22. They said: have you come to us to turn us away from our gods? Then bring upon us that with which you threaten us, if you are telling the truth!

٢٢- قَالُوٓا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ اٰلِهَتِنَا ۖ
فَأْتِنَا بِمَا تَعِدُنَآ
إِنْ كُنْتَ مِنَ الصّٰدِقِينَ ○

23. He said: The knowledge (of when it will come) is only with Allah: And I (only) deliver to you that wherewith I am sent: but I see that you are an ignorant people!

٢٣- قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللّٰهِ ۖ
وَأُبَلِّغُكُمْ مَّآ أُرْسِلْتُ بِهٖ
وَلٰكِنِّيٓ أَرٰىكُمْ قَوْمًا تَجْهَلُونَ ○

24. So when they saw it – a cloud advancing towards their valleys, they said: This cloud will give us rain! Nay, it is that (punishment) which you were asking to be hastened! – a wind wherein is a painful punishment!

٢٤- فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ ۙ
قَالُوا هٰذَا عَارِضٌ مُّمْطِرُنَا ۭ
بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهٖ ۭ
رِيْحٌ فِيْهَا عَذَابٌ أَلِيْمٌ ○

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pleasures at the cost of their submission to Divine Command of Guidance. In continuation of it, in Section 3 there is warning of punishment to the Quraish of Mecca in particular, and the non-believers in general, with reference to the story of the 'Aad who were also prosperous and powerful on earth more than the Quraish of Mecca, but were destroyed on account of unbelief and arrogance.

Section 3 consists of 6 verses i.e. verses 21 to 26 which refer to the People of 'Aad and their destruction for arrogance and unbelief. In these verses it is said: And mention (Prophet Hud) the brother of 'Aad, when he warned his people in the Sandy Tracts, and indeed there have been warners before him and after him, (saying): worship none but Allah; surely I fear for you the punishment of a Grievous Day. They said: have you come to us to turn us away from (the worship of) our gods? Then bring upon us that with which you threaten us, if you are telling the truth! He said: the knowledge (of when it will come) is only with Allah; and I (only) deliver to you that wherewith 1 am sent; but I see that you are an arrogant people!

So when they saw it (i.e. the punishment in the shape of) a cloud advancing towards their valleys, they said: this cloud will give us rain! Nay, it is that (punishment) which you were asking to be hastened – a wind wherein is a painful punishment! Everything will it destroy by the Command of its Lord! So at dawn nothing was to be seen except (the ruins of) their houses! Thus do We recompense those given to sin! And We had firmly established them in power which We have not given to you (O Quraish!); And We had given them ears and eyes and hearts; but their ears, their eyes and their hearts were of no profit to them when they went on rejecting the Signs of Allah; and that which they mocked at surrounded them!

2. As it is clear from verse 65 of Chapter 7 (*A'araaf*) and verse 50 of Chapter 11 (*Hud*), by the word *Akha* (the brother), appearing in verse 21 of the present Chapter, is meant

25. Everything will it destroy by the Command of its Lord! So at dawn nothing was to be seen except (the ruins of) their houses. Thus do We recompense those given to sin![3]

٢٥- تُدَمِّرُ كُلَّ شَيْءٍۭ بِأَمْرِ رَبِّهَا
فَأَصْبَحُوا لَا يُرَىٰٓ إِلَّا مَسَٰكِنُهُمْ ۚ
كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ○

26. And We had firmly established them in power, which We have not given to you (O Quraish!) and We had given them ears and eyes and hearts; but their ears, their eyes, and their hearts were of no profit to them when they went on rejecting the Signs of Allah; and that which they mocked at surrounded them![4]

٢٦- وَلَقَدْ مَكَّنَّٰهُمْ
فِيمَآ إِن مَّكَّنَّٰكُمْ فِيهِ
وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَٰرًا وَأَفْـِٔدَةً ۖ
فَمَآ أَغْنَىٰ عَنْهُمْ
سَمْعُهُمْ وَلَآ أَبْصَٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم
مِّن شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِـَٔايَٰتِ اللَّهِ
وَحَاقَ بِهِم مَّا كَانُوا بِهِۦ يَسْتَهْزِءُونَ ○ ع ٣

Prophet Hud who had been deputed by Allah the Almighty towards his People 'Aad, who were in those days the occupants of the Sandy tracts called *'Al-Ahqaaf.*

3. It may be noted that Qur'an refers to the Mission of Prophet Hud, the arrogance of the 'Aad and their destruction, at various places, viz., in verses 65 to 72 of Chapter 7 (*A'araaf*); verses 50 to 67 of Chapter 11 (*Hud*); verses 123 to 138 of Chapter 26 (*Sho'ara*); verses 21 to 26 of the present Chapter (*Ahqaaf*); verse 50 of Chapter 63 (*Najm*); verses 6 and 7 of Chapter 69 (*Haaqqah*); and verses 6 to 8 of Chapter 89 (*Fajr*). We have already given detailed account of Prophet Hud and his Mission in our comments on verses 65 to 72 of Chapter 7 (*A'araaf*), which need not be repeated here again.

4. After referring to the unfortunate wiping out of the 'Aad from the earth on account of their arrogance and misdeeds, in verse 26, Qur'an presents a moral lesson to the non-believing Quraish of Mecca saying that the 'Aad were prosperous and mighty in power because Allah had so established them, yet they were destroyed on account of their unbelief and wrong-doing. As against them, the non-believing Quraish of Mecca were not so powerful or prosperous. It was, therefore, totally foolish on their part to oppose the Holy Prophet Muhammad (ﷺ), and refuse to accept his word in their intoxication of the worldly comforts which they had in abundance. It is said that when punishment overtook the wrong-doers none of their faculties of hearing, seeing and intellect could be of any avail to them, and they were completely surrounded by the punishment which they used to mock at. Similarly, if the non-believers of Mecca do not desist from opposing the Prophet of Allah, then sooner or later, they are also bound to face the destruction, and nothing of this world will be of any help to them.

SECTION 4[1]

27. And indeed We destroyed the towns round about you;[2] and We have shown the Signs in various ways, that they may turn (to Us).

٢٧-وَ لَقَدْ اَهْلَكْنَا مَا حَوْلَكُمْ مِّنَ الْقُرٰى
وَصَرَّفْنَا الْاٰيٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ○

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1. In continuation of the previous Section which related to the People of 'Aad, Section 4 refers to the destruction of other people, round about Mecca, who were also destroyed, like the 'Aad for rejecting the Messengers of Allah. There is also reference to the acceptance of faith by the Jinns, and warning of punishment to the non-believers; and lastly, consolation to the Holy Prophet.

Section 4 consists of 9 verses i.e. verses 27 to 35. Verses 27 and 28 refer to the destruction of towns round about Mecca on account of rejection of the Word of Allah by their inhabitants. It is said: And indeed We destroyed the towns round about you; (O Inhabitants of Mecca); and We had shown (them) the Signs in various ways, that they may turn (to Us). Why then did not help them (i.e. the non-believers) those whom they took for gods, besides Allah, as a means of access (to Allah)? Nay, they left them in the lurch: It was (on account of) their falsehood as also that which they fabricated.

Verses 29 to 32 refer to the acceptance of faith in the Holy Qur'an by the Jinns. It is said: and (remember) when We turned towards you (O Prophet) a company of the Jinns; listening to the Qur'an; so when they stood in its presence, they said (to their companions): listen in silence! Then, when it (i.e. the recitation) was over, they returned to their people to warn (them of their sins). They said: O our people! we have heard a Book revealed after Moses, confirming that which was before it, guiding to the Truth and to a Straight Path. O our people! respond to the one who invites (you) to Allah, and believe in Him. He will forgive you your faults, and protect you from a painful punishment. And whoever responds not to the one who invites to Allah, he cannot frustrate (the plan of Allah) in the land, nor shall there will be any protectors for him, besides Him. Such are in manifest error.

In verses 33 and 34 there is a warning of punishment to the non-believers on the Day of Judgment. It is said: see they not that Allah, Who created the heavens and the earth, and was never tired by their creation, has power to give life to the dead? Yes: Surely He has power over all things. And on the day when those who disbelieve will be brought before the Fire, (they will be asked): is this not true? They will say: Yes, by Our Lord! He will say: then taste the punishment, because you disbelieved!

In verse 35 there is consolation to the Holy Prophet. It is said: so have patience (O Prophet) as persevered the Apostles of inflexible resolve (before you); and be in no haste about them (i.e. the disbelievers). On that Day when they shall see that (i.e. punishment) which they are promised (it will seem to them) as if they had not tarried (in the world) but only an hour of the early day. (Your's O Prophet is) the Proclamation (of the Message). Then, shall any be destroyed except those who transgress?

2. The statement, 'And indeed We destroyed the towns', in the very beginning of verse 27, refers to the destruction of the Samud, the Midyanites, the Sodomites and Gommorites, and also the Saba, who were all destroyed by the way of Punishment on account of their rejecting the Messengers of Allah. We have already discussed the doom of those peoples at various places as mentioned in the Qur'an before.

28. Why then did not help them (i.e. the non-believers) those whom they took for gods, besides Allah, as a means of access (to Allah)? Nay, they left them in the lurch: It was their falsehood as also that which they fabricated.

٢٨-فَلَوْلَا نَصَرَهُمُ الَّذِيْنَ اتَّخَذُوْا مِنْ
دُوْنِ اللّٰهِ قُرْبَانًا اٰلِهَةً ؕ
بَلْ ضَلُّوْا عَنْهُمْ ۚ
وَ ذٰلِكَ اِفْكُهُمْ وَ مَا كَانُوْا يَفْتَرُوْنَ ○

29. And (remember) when We turned towards you (O Prophet!) a company of the Jinns,[3] listening to the Qur'an; so when they stood in its presence, they said: Listen in silence! Then when it (i.e. the recitation) was over, they returned to their people to warn (them of their sins).

٢٩-وَ اِذْ صَرَفْنَاۤ اِلَيْكَ نَفَرًا
مِّنَ الْجِنِّ يَسْتَمِعُوْنَ الْقُرْاٰنَ ۚ
فَلَمَّا حَضَرُوْهُ قَالُوْۤا اَنْصِتُوْا ۚ
فَلَمَّا قُضِيَ
وَ لَّوْا اِلٰى قَوْمِهِمْ مُّنْذِرِيْنَ ○

30. They said: O our people! we have heard a Book revealed after Moses,[4] confirming that which was before it, guiding to Truth and to a Straight Path.

٣٠-قَالُوْا يٰقَوْمَنَاۤ اِنَّا سَمِعْنَا كِتٰبًا
اُنْزِلَ مِنْۢ بَعْدِ مُوْسٰى
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
يَهْدِيْۤ اِلَى الْحَقِّ وَ اِلٰى طَرِيْقٍ مُّسْتَقِيْمٍ ○

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3. According to Hazrat Abdullah bin Masood, Hazrat Zubair, Hazrat Abdullah bin Abbas, Hazrat Hasan Basri, Saeed bin Jubair, Zar bin Hubaish, Mujahid, Ikramah, and other scholars, this refers to the first visit of the Jinns to the Holy Prophet. This happened in the valley of Nakhla. According to Ibne Ishaq, Abu Nu'aim Ispahani, and Waqidi, when the Holy Prophet was returning from Taif, being disappointed with the treatment and behaviour of the people, he stayed at Nakhla and there during the *Isha* or *Tahajjud* or *Fajr* Prayer when he was reciting the Holy Qur'an, a company of Jinns, which was passing by, on hearing the Qur'an, stopped and listened to the recitation.

4. From the reference to the Book of Moses, appearing in verse 30 it appears that the Jinns either had already accepted the Faith in Prophet Moses, and Torah that was revealed to him, or they knew of those facts as true. Therefore, when they heard the Holy Qur'an, their clear impression was that it was the same teaching which was given by the previous

31. O our people! respond to the one who invites (you) to Allah, and believe in Him. He will forgive you your faults, and protect you from a painful punishment.

٣١-يٰقَوْمَنَآ اَجِيْبُوْا دَاعِيَ اللّٰهِ وَاٰمِنُوْا بِهٖ
يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ
وَيُجِرْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ○

32. And whoever responds not to the one who invites to Allah, he cannot frustrate (the Plan of Allah) in the land, nor shall there be any protectors for him, besides Him. Such are in manifest error.

٣٢-وَمَنْ لَّا يُجِبْ دَاعِيَ اللّٰهِ
فَلَيْسَ بِمُعْجِزٍ فِي الْاَرْضِ
وَلَيْسَ لَهٗ مِنْ دُوْنِهٖٓ اَوْلِيَآءُ ؕ
اُولٰٓئِكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ○

33. See they not that Allah, Who created the heavens and the earth, and was never tired[5] by their creation, has Power to give life to the dead? Yes! Surely He has Power over all things.

٣٣-اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ
خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقٰدِرٍ عَلٰٓى اَنْ يُّحْيِۦَ
الْمَوْتٰى ؕ بَلٰٓى اِنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

Prophets and the Holy Scriptures, and, therefore, they accepted the Faith in the Holy Qur'an as well as the Holy Prophet.

5. In this respect we may also refer to verse 265 of Chapter 21 (*Baqarah*) in which it is said; "His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them".

It may be noted that the statement "and He never tired by their Creation", in verse 33, refutes the idea of fatigue and weariness to God implied in the Bible, as for example in the Old Testament it is said, 'And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made (Genesis, 2:2, 3); and, 'For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed' (Exodus, 31:17); and 'For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day' (*ibid.,* 20:11).

Similarly, in the New Testament it is said, "And God did rest the seventh day from all his works' (Hebrew, 4:4). The idea of God needing rest at the end of His creative activity, as if the Creator was also worn out with worrying toils and struggled under burdens too heavy for Him, is preposterous to the Muslim mind, but the fact is there that the Bible clearly inculcates so curious a doctrine (Maajid, Vol. II, Part XXVI, Note 95).

34. And on the Day when those who disbelieve will be brought before the Fire, (they will be asked): Is this not true? They will say: Yes, by our Lord! He will say: then taste the punishment, because you disbelieved!

٣٤- وَيَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى النَّارِ ؕ
اَلَيْسَ هٰذَا بِالْحَقِّ ؕ قَالُوْا بَلٰى وَرَبِّنَا ؕ
قَالَ فَذُوْقُوا الْعَذَابَ
بِمَا كُنْتُمْ تَكْفُرُوْنَ ۝

35. So have patience (O Prophet!) as persevered the Apostles of inflexible resolve (before you); and be in no haste about them (i.e. the disbelievers). On that Day when they shall see that (i.e. punishment) which they are promised, (it will seem to them) as if they had not tarried (in the world) but only in hour of the early day. (Your's O Prophet! is) the Proclamation (of the Message). Then, shall any be destroyed except those who transgress?

٣٥- فَاصْبِرْ كَمَا صَبَرَ
اُولُوا الْعَزْمِ مِنَ الرُّسُلِ
وَلَا تَسْتَعْجِلْ لَّهُمْ ؕ
كَاَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوْعَدُوْنَ ۙ
لَمْ يَلْبَثُوْٓا اِلَّا سَاعَةً مِّنْ نَّهَارٍ ؕ
بَلٰغٌ ۚ
فَهَلْ يُهْلَكُ اِلَّا الْقَوْمُ الْفٰسِقُوْنَ ۝ ع

CHAPTER 47

MUHAMMAD

Chapter 47 consists of 4 Sections, 38 verses, 568 Words, and 2475 Letters.[1]

Name

The name of this Chapter is Muhammad which has been taken from verse 2 of it. Another name of this Chapter is *Qitaal* which appears in verse 20.

Revelation

This Chapter is Madani, i.e. revealed at Medinah after the Migration of the Holy Prophet from Mecca. It was revealed at a time when permission to fight against the infidels had already been given as their persecution against the believers had reached at its peak, but the war or *Jihad* against the non-believers had not begun, simply because it was against the Islamic spirit to initiate war unless the opponent or the enemy embarks on it first.

This Chapter is the first of the group of three Chapters, i.e. 47 to 49, which deal with the organization of the Muslim Ummah or community both for the external defence and internal relations. The present Chapter deals with the necessity of defence against external foes by courage and strenuous fighting, and dates from about the first year of the Hijrah, when the Muslims were under threat of extinction invasion from Mecca (Yusuf Ali, Vol. II, p. 1371).

According to the generally accepted chronological order of Revelation, this Chapter is placed at Serial No. 95.[2]

Background

The background of the revelation of this Chapter may be linked with the

1. Naimuddin, Chapter 47, Note 1; Ziaul Quran, Vol. IV, p. 499.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

phase of Islamic movement when opposition was mounting and it was feared that without proper and adequate defensive measures life of the Muslims may well-nigh become impossible. It was in these circumstances that this Chapter was revealed. The believers, then few in number, were surrounded by enemies and the command for Migration had further enraged the non-believing Quraish of Mecca who were determined not to let the believers live peacefully any where in the peninsula. Now only two alternatives were left for the believers – one was to give up Islam and come in line with the non-believers, or stand up and fight against the non- believers whatever may be the result. In these circumstances, Allah the Almighty commanded the believers to adopt the second course. Previously, in verse 39 of Chapter 22 (*Hajj*), the believers were permitted as a matter of principle to fight against their enemies and the command in this respect was further reinforced in verse 190 of Chapter 2 (*Baqarah*). However, in those days it was not possible for the believers to engage themselves in armed fighting when the means of war and men were both limited and scanty so much that even the resources of sustenance were not worth mentioning.

After migration to Medinah, and having consolidated their position in men and material, they were able to form themselves into an organised society, though in the accepted sense they were still few in number, having practically no substantial means of sustenance of their life. Yet Allah the Almighty gave them courage and enabled them to come out against their powerful enemies totally relying upon the help of Allah the Almighty. The revelation of this Chapter infused the believers with the spirit of real crusaders who live and die for a cause which is more dear and praiseworthy than any thing else under the sky. This Chapter accordingly contains almost all the directives that make the life a sacred Mission, and every sacrifice a step towards the fulfilment of that Sacred Mission.

The Chapter begins with a reference to the two groups namely the believers and the non-believers, among whom the former had accepted the Truth revealed by Allah through the Holy Prophet Muhammad (ﷺ) and the other had not only refused to accept it but had rejected it and had come out with total opposition to it. Then there is announcement of the decision that the second group is not going to give up their hatred and animosity towards the Holy Prophet and his followers, except through their vanquishment through an armed conflict or their forced surrender on the battlefield which (latter) might induce them to come to the Islamic fold and better their lot in the world and the Hereafter.

Then there is encouragement to the believers in case of war and also direction to fight with courage and total reliance upon Allah the Almighty. Directions in respect of prisoners of war are also given. There is also consolation to them, rather promise, that their endeavours in the Way of Allah will be fruitful in the world as well as in the Hereafter.

There is declaration that the non-believers are deprived of the help and guidance of Allah, and that no endeavour of theirs against the believers will be successful, and that they will be facing a painful doom in this world as well as in the Hereafter. It was also made clear that the plan of the non-believers to expel the Holy Prophet and the believers from Mecca, which they had thought good for themselves, would actually prove detrimental to their own cause, even fatal to their existence.

In this Chapter there is also an outright condemnation of the hypocrites, who always posed a potential threat to the internal security of the state and the Muslim society and whose wavering posture at the prospect of a war with the unbelieving of Meccans was thoroughly exposed as they could neither openly take part in such a conflict nor abstain from it. In either case their existence was at stake unless they cast aside their hypocrisy and joined hands with the faithful believers.

There is also direction to the believers not to lose heart on account of their resourcelessness and poverty and the lack of war implements on the one hand, and the majority and abundance of arms of the enemies on the other. There was prohibition to make offer of peace to the treacherous enemy, as it could give respite to them to consolidate their strength for future attack. They were asked to repose total reliance on Allah to fight the opponents. There was also promise of Divine Help and Success in their endeavours.

There is also encouragement for the believers to spend in the Way of Allah in spite of their poverty as this will strengthen their Faith and Reliance on Allah, inculcate in them the spirit of Sacrifice, and enable them to receive enviable rewards in the Hereafter. Side by side, a sort of warning to those weakminded believers who hesitate to spend or fight with heart and soul in the Way of Allah was also given obviously because abstaining from subscribing to the expenses of war for any reason would weaken their position and might prove fatal for their own survival. It is also said that Allah is not in need of anybody, and if any group desists from offering sacrifice in the Way of Allah, then Allah the Almighty would bring another people in their place who would not be stingy and shirking like them (see Tafheemul Quran, Vol. V, pp. 6 to 8; also Tadabbure Quran, Vol. VI, pp. 387-389 and Ziaul Quran, Vol. IV, pp. 499 to 500).

CHAPTER 47

MUHAMMAD

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Those who disbelieve and hinder[2] (men) from the Path of Allah, their deeds will He render vain.

١- اَلَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ اَضَلَّ اَعْمَالَهُمْ ○

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1. The previous Section, and with it the previous Chapter also concluded with a clear statement that none but the transgressing people shall be destroyed. In continuation of it, the present Chapter, and with it the first Section of it, starts by stating the consequences of unbelief, and (reward for) belief, and contains directions for the believers in respect of their fight against the non-believers. It also gives warning of punishment to the non-believers.

Section 1 consists of 11 verses i.e. verses 1 to 11. Verses 1 to 3 speak of the consequences of unbelief and belief. It is said: those who disbelieve and hinder (men) from the Path of Allah – their deeds will He render vain. But those who believe and do good deeds, and believe in that which has been sent down to Muhammad (ﷺ) – find it is the Truth from their Lord – He will remove their evil from them and improve their condition (in the world as well as in the Hereafter). That is because those who disbelieve follow falsehood, while those who believe follow the Truth from their Lord. Thus does Allah set forth for men their (lessons by) similitudes.

Verses 4 to 6 contain directions for the believers in respect of their fight against the non-believers. It is said: therefore, when you meet the unbelievers (in battle), smite at their necks; when at last you have subdued them, bind a bond firmly (on them) thereafter (set them free) as a favour or for ransom, until the war lays down its burdens. Thus (are you commanded); but

Contd.....

2. But those who believe and do good deeds; and believe in that which has been sent down to Muhammad (ﷺ) – and it is the Truth from their Lord – He will remove their evil from them and improve their condition.[3]

٢- وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
وَاٰمَنُوْا بِمَا نُزِّلَ عَلٰى مُحَمَّدٍ
وَّهُوَ الْحَقُّ مِنْ رَّبِّهِمْ ۙ
كَفَّرَ عَنْهُمْ سَيِّاٰتِهِمْ وَاَصْلَحَ بَالَهُمْ ۝

3. That is because those who disbelieve follow falsehood, while those who believe follow

٣- ذٰلِكَ بِاَنَّ الَّذِيْنَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ

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if it has been the Will of Allah, He could certainly have exacted retribution from them but (He lets you fight) so that He may test you, some with others. But those who are slain in the Way of Allah – He will never let their deeds be lost. Soon will He guide them and improve their condition (in the Hereafter) and admit them to the Gardens (of Paradise), which He has made known to them.

In verse 7 there is good news of Divine help for the believers from Allah, saying: O you who believe! If you aid (the Cause of) Allah, He will aid you, and plant your feet firmly.

Verses 8 to 11 contain warning of punishment to the non-believers. It is said: But those who disbelieve, for them is destruction, and He (i.e. Allah) will render their deeds astray. That is because they are averse to that which Allah reveals; so He has rendered their deeds fruitless. Do they not travel through the earth, and see (for themselves) what was the end of those before them (who did evil)? Allah brought utter destruction on them, and similar (fates await) the disbelievers. That is because Allah is the Protector of those who believe, but the disbelievers have no protectors.

2. As regards hindering people from the Path of Allah, it may be either forcibly checking men from accepting the Faith, or to persecute those who accept the Faith, or to create difficulties for the people who accept the Faith, or to misguide people to keep them away from acceptance of the Faith, or to train the children in such a way that they may also adopt the life of infidelity and idolatry (Tafheemul Quran, Vol. V, Chapter 47, Note 2).

3. This two-fold reward was declared for those who believe and do good deeds and believe in that which was revealed to the Holy Prophet Muhammad (ﷺ). In this connection it is worth noting that the word *Aamanu* (accepted faith) appears for the first time in verse 2 of this Chapter in relation to exclusive Faith in the Holy Prophet Muhammad (ﷺ) in person supplemented by acceptance of the Holy Qur'an being Truth from Allah. This is with a view to emphasise the fact that, after the coming of the Holy Prophet and revelation of the Holy Qur'an with him, faith in the previous Prophets and the Books revealed to them could be beneficial only subject to acceptance of the faith in the Holy Prophet and the Holy Qur'an, otherwise it could not be of any avail (see Tafheemul Quran, *ibid.,* 4) (also see Ma'ariful Quran, Vol. VIII, p. 21 and Tadabbure Quran, Vol. VI, p. 396).

the Truth from their Lord. Thus does Allah set forth for men their (lessons by) similitudes.

وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِن رَّبِّهِمْ ۚ
كَذَٰلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ ○

4. Therefore, when you meet the Unbelievers (in battle), smite at their necks;[4] when at last you have subdued them, bind a bond firmly (on them): thereafter (set them free) as a favour[5] or for ransom,[6] until the war lays down its burdens. Thus (are you commanded); but if it had been the Will of Allah, He could certainly have exacted retribution from them, but (He lets you fight) so that He may test you – some with others. But those who are slain in the Way of Allah, – He will never let their deeds be lost.

٤- فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا
فَضَرْبَ الرِّقَابِ ۖ
حَتَّىٰ إِذَا أَثْخَنتُمُوهُمْ
فَشُدُّوا الْوَثَاقَ ۗ
فَإِمَّا مَنًّا بَعْدُ
وَإِمَّا فِدَاءً
حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ ۚ
وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ ۙ
وَلَٰكِن لِّيَبْلُوَ بَعْضَكُم بِبَعْضٍ ۗ
وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ
فَلَن يُضِلَّ أَعْمَالَهُمْ ○

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4. It is said that verse 4 was the first verse containing commands relating to war against the infidels. In this, a two-fold command relating to the actual fighting with the non-believers, and taking them as captives, and subsequent dealings with them, was revealed.

As regards the actual fighting, the command was "when you meet the unbelievers (in battle), smite at their necks, and as regards taking them as captives of the war, the command was "when at last you have subdued them, bind a bond firmly (on them), thereafter (set them free) as a favour or for ransom, until the war lays down its burdens".

For a detailed discussion on 'War and Captives of War', see the Major Work, *ibid.,* Vol. XIII, pp. 184 to 192.

5. The instance of release against service is also available in the case of the prisoners of Badr. Those among the prisoners who were not in a position to get release against cash payment were released by the Holy Prophet subject to teaching of reading and writing to 10 children each of the Ansars (Ahmad, Tabqaat Ibne Sa'd, Kitabul Amwaal).

6. As regards ransom, the Holy Prophet released the prisoners of Badr against cash payment of one to four thousand Dirhams per head (Tabqaat Ibne Sa'd, and Kitabul Amwaal). However, there is no instance of it during the period of the Caliphs.

The Muslim Jurists have generally disapproved release against cash payment; but, since

5. Soon will He guide them and improve their condition,

٥- سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ۚ

6. And admit them to the Garden, which He had made known to them.

٦- وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ○

7. O you who believe! if you aid (the Cause of) Allah,[7] He will aid you, and plant your feet firmly.[8]

٧- يَا أَيُّهَا الَّذِينَ آمَنُوا
إِنْ تَنْصُرُوا اللَّهَ
يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ○

8. But those who disbelieve, for them is destruction, and He will render their deeds astray.

٨- وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ
وَأَضَلَّ أَعْمَالَهُمْ ○

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there is an instance of it in the Traditions of the Holy Prophet, they are of the view that it is not entirely impermissible. In his "As-Sairul Kabeer", Imam Mohammad writes that if such a situation arises, the believers can release prisoners against cash payment.

The Holy Prophet also released the captives by exchange of prisoners. Once the Holy Prophet deputed Hazrat Abu Bakr on an expedition. There some enemies were taken into custody among whom was a beautiful woman, who, on distribution, fell in the lot of Hazrat Salamah bin Aku. The Holy Prophet took her from Hazrat Salamah, and returned her to Mecca by way of exchange for many Muslim prisoners (Muslim, Abu Dawood, Nisai, Kitabul Amwaal, Tabqaat Ibne Sa'd). As reported by Hazrat Imran bin Husain, once the Tribe of Saqeef arrested two of the believers. After sometime a person from Bani Aqeel, an ally (or confederate) of Saqeef was arrested by the believers. The Holy Prophet freed him in exchange of the two believers (Muslim, Timizi, Ahmad).

Imam Abu Yusuf, Imam Mohammad, Imam Shafaie, Imam Maalik, and Imam Ahmad permit the exchange of the prisoners. From Abu Hanifa two opposite views are reported in this respect. However, all agree that if a prisoner accepts Islam, then he should not be handed over to the non-believers by way of exchange (see Tafheemul Quran, *ibid.,* 8).

7. By aiding or helping Allah, in terms of this verse and other verses of the Holy Qur'an, is meant to stand for the cause of Allah and to endeavour for the propagation of His Religion even to the extent of sacrificing the life and property in His Way.

8. As regards the statement, "Allah will aid you, and He will plant your feet firmly" an instance of this is found in the battle-field of Badr. To quote Muir, 'the Army of the Faithful was borne forward by an enthusiasm which the half-hearted warriors opposite were unable to withstand' (Muir, "Life of Mohamet", p. 226). According to Gibbon, 'The first Companions of Mahomet advanced to battle with fearless confidence; there is no danger where there is chance; they were ordained to perish in their beds; or they were safe and invulnerable amidst the darts of the enemy, ("Decline and Fall of the Roman Empire", Vol. VI, p. 361). In the words of another writer, "A new spirit was now infused into the Arabian armies; and the implicit obedience which

9. That is because they are averse to that which Allah reveals; so He has rendered their deeds fruitless.

٩-ذٰلِكَ بِاَنَّهُمْ كَرِهُوْا مَآ اَنْزَلَ اللّٰهُ
فَاَحْبَطَ اَعْمَالَهُمْ ○

10. Do they not travel through the earth, and see what was the end of those before them? Allah brought utter destruction on them, and similar (fates await) the disbelievers.

١٠-اَفَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا
كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ
دَمَّرَ اللّٰهُ عَلَيْهِمْ ۫
وَ لِلْكٰفِرِيْنَ اَمْثَالُهَا ○

11. That is because Allah is the Protector of those who believe, but the disbelievers have no protector.[9]

١١-ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلَى الَّذِيْنَ اٰمَنُوْا
وَ اَنَّ الْكٰفِرِيْنَ لَا مَوْلٰى لَهُمْ ۧ ع ٤

SECTION 2[1]

12. Verily Allah will admit those who believe and do good deeds to Gardens beneath which flow rivers, while those who disbelieve will enjoy themselves (in this world) and eat as the cattle eat; and the Fire will be their abode.[2]

١٢-اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا
الصّٰلِحٰتِ جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ
وَ الَّذِيْنَ كَفَرُوْا
يَتَمَتَّعُوْنَ وَ يَاْكُلُوْنَ كَمَا تَاْكُلُ الْاَنْعَامُ
وَ النَّارُ مَثْوًى لَّهُمْ ○

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the troops of the Prophet paid to his commands, rendered their discipline as superior to that of the imperial forces, as their tactics and their arms were inferior" (Finlay, "Greece under the Romans", p. 355). (Maajid, Vol. II, Part XXVI, Note 131).

9. As regards the statement made in verse 11, it may be noted that, when after receiving the wound in the battle-field of Uhud, the Holy Prophet and his Companions took shelter in a nearby valley, Abu Sufyan raised a slogan, *Lana Uzza Wala Uzza Lakum* i.e. with us is *Uzza* and there is no *Uzza* for you. On this the Holy Prophet asked his Companions to raise the slogan, *Allaho Maulana Wala Maula Lakum,* i.e. our Protector is Allah and there is no Protector for you. This was actually based on this verse (Tafheemul Quran, *ibid.,* 16).

1. The previous Section concluded with the statement that Allah is the Protector of those who believe, and the disbelievers have no protector. By way of further exposition thereof, Section 2 starts with a reference to the reward and punishment of belief and unbelief respectively.

Contd.....

13. And how many a town, more powerful than your town which has driven you out, have We destroyed (for their sins)? And there was none to help them.[3]

١٣- وَكَأَيِّن مِّن قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً
مِّن قَرْيَتِكَ الَّتِي أَخْرَجَتْكَ ۚ
أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ ○

Then there is warning to the non-believers of Mecca with reference to destruction of the non-believing nations of the past. There is also stated the blessings of Paradise in the form of a parable. Reference is also made to the mischief of the non-believers and hypocrites. Lastly, there is again warning of punishment to the non-believers, and affirmation of Absolute Unity of Allah, and forgiveness for the believers.

Section 2 consists of 8 verses i.e. verses 12 to 19. Verse 12 speaks of the reward and punishment of belief and unbelief respectively, on the Day of Judgment. It is said: Verily Allah will admit those who believe and do good deeds to Gardens (of Paradise) beneath which flow rivers, while those who disbelieve will enjoy themselves (in this world) and eat as the cattle eat; and (on the Day of Judgment) the Fire (of Hell) will be their abode.

Verses 13 and 14 contain warning for the non-believers, reminding them of the destruction of numerous non-believing nations in the past. It is said: And how many a town, more powerful than your town which has driven you out, have We destroyed (for their sins)? And there was none to help them. Is, then, he who is on a clear (path) from his Lord like the one whom the evil of his conduct seems pleasing, and such as follow their low desire?

Verse 15 describes the blessings of Paradise in the form of a Parable. It is said: (here is) a Parable of the Garden (of Paradise) which the righteous are promised: Therein are rivers of water incorruptible; and rivers of milk whereof the taste changes not; and rivers of wine delicious to the drinkers; and rivers of honey pure and clear. And for them therein are all kinds of fruits; and Grace from their Lord. (Can these be) like those who dwell for ever in the Fire (of Hell), and who are made to drink boiling water, so that it cuts up their bowels?

Verses 16 and 17 refer to the mischief of the non-believers and the hypocrites. It is said: and among them are those who listen to you (O Prophet), (but in the end) when they go out from your presence say to those who have received knowledge; what is it, that he (i.e. the Holy Prophet) said just now? These are they whose hearts Allah has sealed, and they follow their low desires. But to those who receive guidance, He increases the (light of) guidance, and bestows on them their piety and restraint (from evil).

Verse 18 speaks of the punishment which will overtake the non-believers on the Day of Judgment. It is said: do they, then, wait only for the Hour – that it should come on them all of a sudden? But already have come some tokens thereof, and when it (actually) is on them, how can they benefit then by their admonition?

Verse 19 speaks of the Absolute Unity of Allah and protection of Allah for the believers. It is said: so know that there is no god but Allah, and ask for yourself safety from sin, and (forgiveness) for the believing men and the believing women; and Allah knows how you move about and how you dwell in your homes.

2. In this, to quote Abdullah Yusuf Ali, there is, "An apt simile. Beasts of the field eat their fill, but have no higher interests. Men who worship the world exclusively are no better:

Contd.....

14. Is then he who is on a clear (Path) from his Lord like the one whom the evil of his conduct seems pleasing, and such as follow their low desires?

١٤- أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ
كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ
وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ○

15. (Here is) a Parable of the Garden which the righteous are promised: Therein are rivers of water incorruptible; and rivers of milk whereof the taste changes not; and rivers of wine delicious to the drinkers; and rivers of honey pure and clear. And for them therein are all kinds of fruits; and Grace from their Lord. (Can these be) like those who dwell for ever in the Fire, and who are made to drink boiling water, so that it cuts up their bowels?

١٥- مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ
فِيهَآ أَنْهَٰرٌ مِّن مَّآءٍ غَيْرِ ءَاسِنٍ ۖ
وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ ۚ وَأَنْهَٰرٌ
مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ ۚ
وَأَنْهَٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ
وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ
وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ
كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ
وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ ○

16. And among them are those who listen to you, (but in the end) when they go out from your presence say to those who have received knowledge: What is it that he said just now? These

١٦- وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ ۖ
حَتَّىٰٓ إِذَا خَرَجُوا۟ مِنْ عِندِكَ
قَالُوا۟ لِلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ
مَاذَا قَالَ ءَانِفًا ۖ

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their pleasures and enjoyments rise no higher than those of the beasts of the field. They have no inkling of spiritual happiness. On the contrary, as they were endowed with spiritual faculties which they misused, they will not escape the Fire of Punishment, the Penalty of Sin" (Vol. II, Note 4830).

3. The Holy Prophet had a deep regard and attachment toward his native city of Mecca. It is said that when he was leaving the outskirts of Mecca, on his way to Medinah, on Migration, he turned his face toward his birth place, and sighed in deep grief, and with a heavy heart he said; "O Mecca among all cities you are the most loving in the Sight of Allah and among the cities of Allah I love you most. Had the idolaters not turned me out, I would not have left you". It was on this occasion that verse 13 was revealed, and it was said, "And how many a town, more powerful than your city (O Prophet) which has driven you out, have We destroyed (for their sins)? And there was none to help them" (see Naimuddin, Chapter 47, Note 29; Tafheemul Quran, Vol. V, Chapter 47, Note 18).

are they whose hearts Allah has sealed, and they follow their low desires.[4]

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ
وَاتَّبَعُوا أَهْوَاءَهُمْ ○

17. But to those who receive guidance, He increases the (light of) Guidance, and bestows on them their piety and restraint (from evil).

١٧- وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى
وَآتَاهُمْ تَقْوَاهُمْ ○

18. Do they then wait only for the Hour – that it should come on them all of a sudden? But already have come some tokens thereof,[5] and when it (actually) is on them, how can they benefit then by their admonition?

١٨- فَهَلْ يَنظُرُونَ إِلَّا السَّاعَةَ
أَن تَأْتِيَهُم بَغْتَةً ۖ
فَقَدْ جَاءَ أَشْرَاطُهَا ۚ
فَأَنَّىٰ لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ ○

19. So know[6] that there is no god but Allah,[7] and ask for yourself safety from sin, and

١٩- فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ
وَاسْتَغْفِرْ لِذَنبِكَ

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4. As regards verse 16, to quote Abdullah Yusuf Ali, "The case here referred to is that of the Hypocrites who came to the assemblies of Islam in Medinah and pretended to listen to the Prophet's teaching and preaching. But their heart and mind were not in learning righteousness, but in carping at things they saw and heard. When they got out, they knew nothing of the teaching, but on the contrary asked foolish and ignorant questions, such as might raise doubts" (Vol. II, Note 4837). Also see *Yunus,* 10:42; and *An'aam,* 6:25 and 36.

5. The tokens of it had already appeared in the ever progressive advancement of the mission of the Holy Prophet, in spite of all round opposition by the non-believers and the pagans to crush Islam. There were also signs in the migration of the Holy Prophet and his welcome by the Madinites. Then in the battle of Badr they suffered their first shameful defeat at the hands of the Holy Prophet and his worthy followers, who were very few in number, and had no resources of this world; while the non-believers, who came to the battle-field, were three-times more in number having all resources of war at their disposal. For more details, see the Major Work, *ibid.,* Vol. XIII, pp. 201-202.

6. The scholars are of the view that the word *Fa'lam* (i.e. so know) in this verse is in the sense of *Usbut* (i.e. be firm). Yet another view is that the Prophet of Allah was not only already 'in the know' of the Unity of Allah but his Faith in the Unity of Allah was also 'firm', and therefore the word *Fa'lam* is really in the sense of *Tazakkar* i.e. always to keep in remembrance (vide Ziaul Quran, Vol. IV, Chapter 47, Note 27).

7. For a detailed discussion on *Laa Ilaaha Illallah,* see the Major Work, *ibid.,* Vol. XIII, pp. 205-208.

(forgiveness) for the believing men and the believing women; and Allah knows how you move about and how you dwell in your homes.

وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ؕ
وَاللّٰهُ يَعْلَمُ مُتَقَلَّبَكُمْ
وَمَثْوٰىكُمْ ۝ ع

SECTION 3[1]

20. And those who believe say: Why not a *Surah* (Chapter) is sent down (for us)? But when a *Surah* of basic or categorical meaning is revealed, and fighting is mentioned therein, (then) you will see those in whose hearts is a disease[2] looking at you with a look of one in swoon at the approach of death. Therefore woe unto them!

٢٠- وَيَقُوْلُ الَّذِيْنَ اٰمَنُوْا لَوْلَا نُزِّلَتْ سُوْرَةٌ ۚ
فَاِذَآ اُنْزِلَتْ سُوْرَةٌ مُّحْكَمَةٌ ۙ
وَّذُكِرَ فِيْهَا الْقِتَالُ ۙ
رَاَيْتَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ
يَّنْظُرُوْنَ اِلَيْكَ نَظَرَ
الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ؕ
فَاَوْلٰى لَهُمْ ۝

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1. In the previous Sections there were commands, among others, against the non-believers and the hypocrites. Verse 4 stated the command to fight against the non-believers and verses 8 and 9 (Section 1) condemn the hypocrites for their aversion to that command. Then in Section 2 consequences of unbelief and belief were stated, also referring to the mischief of the hypocrites in respect of the commands of Allah delivered by the Holy Prophet. Now again in the same sequence, in Section 3, reference is made to the aversion of the hypocrites in respect of the commands to fight against the disbelievers. They are also condemned and given warning of punishment.

Section 3 consists of 9 verses i.e. verses 20 to 28, which speak of the eagerness of the believers for receiving permission for fighting in the Way of Allah, and equal aversion of the hypocrites for the same Divine Cause and their apprehension at the prospect of such a command being given by Allah the Almighty and the Holy Prophet. In these verses it is said: and those who believe say: why not a *Surah* (Chapter) is sent down (for us permitting fighting against the non-believers)? But when a *Surah* of basic or categorical meaning is revealed, and fighting is mentioned therein, (then) you will see those in whose hearts is a disease looking at you with a look of one in swoon at the approach of death. Therefore, woe unto them! (More befitting for them was) to obey and say what is just; and when a matter is resolved, it were best for them (to submit) if they were true to Allah (verses 20 and 21).

Addressing the hypocrites themselves it is said: would you (the hypocrites) then, if you were put in authority, do mischief in the land and cut off your ties of kinship? (verse 22).

Contd.....

21. (More fitting for them was) to obey and say what is just, and when a matter is resolved, it were, best for them (to submit) if they were true to Allah.

٢١- طَاعَةٌ وَّ قَوْلٌ مَّعْرُوْفٌ ۚ فَاِذَا عَزَمَ الْاَمْرُ ۚ فَلَوْ صَدَقُوا اللّٰهَ لَكَانَ خَيْرًا لَّهُمْ ۝

22. Would you (the hypocrites) then, if you were put in authority,[3] do mischief in the land and cut off your ties of kinship?[4]

٢٢- فَهَلْ عَسَيْتُمْ اِنْ تَوَلَّيْتُمْ اَنْ تُفْسِدُوْا فِى الْاَرْضِ وَ تُقَطِّعُوْٓا اَرْحَامَكُمْ ۝

For them it is further said: such are men whom Allah has cursed, so He has made them deaf and blinded their sight. Do they not then reflect on the Qur'an, or are there locks on the hearts? Indeed those who turn back as apostates after guidance has been clearly shown to them, the Satan has seduced them and buoyed them up with false hopes. That is because they say to those who hate what Allah has revealed; we will obey you (only) in part of (this) matter; and Allah knows their secrets. But how (will it be) when the angels take their souls at death, smiting their faces and their backs? That is because they followed that which angers Allah, and they hated His Pleasure; so He made their deeds of no effects (verses 23 to 28).

2. Reference to this reaction of the hypocrites has also been made by the Holy Qur'an in verse 77 of Chapter 4 *(Nisa)* saying; "when fighting is prescribed for them, behold! a party of them fear men as they should fear Allah, or with a greater fear, and say: Our Lord! Why have You ordained fighting for us? Would You not grant us respite to a near term?"

3. It may be noted that, according to the learned scholars, the word *Tawal Laitum,* appearing in verse 22, bears a two-fold meaning, viz., 'You turn away' (Behrul Moheet), and accordingly the meaning of the verse is that "if you turn away, you are sure to do mischief in the land and cut off ties of kinship". This interpretation has also been adopted by Ashraf Ali Thanwi, Abdul Maajid Daryabadi, Abul A'ala Maududi, and Ameen Ahsan Islahi, in their Commentaries. The other meaning is "if you were put in authority", and accordingly the meaning is as adopted in this Commentary. This meaning has also been adopted by Ahmad Raza Khan, Fateh Muhammad Jaalindhari, Muftie Mohammad Shafie, Peer Karam Shah, and Abdullah Yusuf Ali, in their Commentaries.

4. It may be noted that Islam not only demands but declares *Haraam* or totally prohibited the cutting of the ties of kinship. In this respect it gives positive command to those of the believers who are endowed with affluence by the Grace of Allah to do good to their kith and kin as in verses 83 and 177 of Chapter (*Baqarah*); verses 8 and 36 of Chapter 4 (*Nisa*); verse 90 of Chapter 16 (*Nahl*); verse 26 of Chapter 17 (*Bani Israil*); and verse 22 of Chapter 24 (*Nur*).

It is said that, relying upon this verse, Hazrat Umar had issued a directive that no such slave girl should be sold from whom her owner has a child because this, according to him, was *Qatai Rahmi* or cutting of the ties of kinship which was *Haraam* or strictly prohibited in Islam (see Tafheemul Quran, Vol. V, Chapter 47, Note 34).

23. Such are the men whom Allah has cursed, so He has made them deaf and blinded their sight.

٢٣- أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ
فَأَصَمَّهُمْ وَأَعْمَىٰ أَبْصَارَهُمْ ○

24. Do they not then reflect on the Qur'an, or are there locks on the hearts?[5]

٢٤- أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ
أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا ○

25. Indeed those who turn back as apostates after the guidance has been clearly shown to them, the Satan has seduced and buoyed them up with false hopes.

٢٥- إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ
مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى ۙ
الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ○

26. That is because they say to those who hate what Allah has revealed: we will obey you (only) in part of (this) matter; and Allah knows their secrets.

٢٦- ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا
نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ ۖ
وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ○

27. But how (will it be) when the angels take their souls at death, smiting their faces and their backs?[6]

٢٧- فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ
يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ○

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5. In verses 23 and 24 there is curse for those who were averse to the command of fighting, (saying that) they are those whom Allah has cursed, so He has made them deaf and blinded their sight. Do they not then reflect on the Qur'an, or are there locks on the hearts?

The word *La'n,* i.e. curse means, "Deprived of His Grace; left them straying, because they deliberately rejected His guidance. The result is that what they hear is as if they had not heard, and what they see is as if they had not seen. They have no desire to understand God's Will or God's Revelation; – or is it that they have themselves locked and bolted their hearts and minds, so that nothing can penetrate them?" (Yusuf Ali, Vol. II, Note 4848).

6. In the phrase, "their faces and their backs: there is a subtle metaphor. The face is what looks to the front, the side you present to the outer world; the back is what is not shown, what is hidden from the world. The hypocrites will be hit at both points. Or, the face is what they boast of, what they are proud of; the back is the skeleton in the cupboard, the things they dare not utter, but which yet haunt them. The hypocrites are hit on every side" (Yusuf Ali, Vol. II, Note 4852).

28. That is because they followed that which angers Allah, and they hated His Pleasure so He made their deeds of no effects.

٢٨- ذٰلِكَ بِأَنَّهُمُ اتَّبَعُوا مَآ أَسْخَطَ اللّٰهَ
وَكَرِهُوا رِضْوَانَهُ
فَأَحْبَطَ أَعْمَالَهُمْ ۝

SECTION 4[1]

29. Or do those, in whose hearts is a disease, think that Allah will not bring to light all their rancour?[2]

٢٩- أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ
أَن لَّن يُخْرِجَ اللّٰهُ أَضْغَانَهُمْ ۝

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1. In continuation of the previous Section, Section 4 also starts with condemnation of the hypocrites. There is also condemnation of those who hinder the people from the Way of Allah. Side by side, the believers are also commanded to obey Allah and the Holy Prophet. There is also encouragement of spending in the Way of Allah, and condemnation of niggardliness.

Section 4 consists of 10 verses i.e. verses 29 to 38. Verses 29 and 30 condemn the wishful thinking of the hypocrites that their rancour and deep-seated hatred against the believers would not be exposed. It is said: Or do those, in whose hearts is a disease, think that Allah will not bring to light all their rancour? And had We so willed, We could have shown them up to you (O Prophet), and you should have known them by their marks: but certainly you will know them by the tone of (their) speech! And Allah knows your deeds.

Verses 31 and 32 speak of trial or test of faith (of the believers), and condemn those who hinder people from the Way of Allah. It is said: And certainly We shall try you until We know those among you who strive their utmost and persevere in patience, and We shall test your record. Surely those who disbelieve and hinder (men) from the Path of Allah and oppose the Messenger, (i.e. the Holy Prophet), after guidance has been made clear to them, cannot harm Allah in any way, and He will make their deeds of no effect.

Verse 33 addresses the believers, saying: O you who believe! Obey Allah, and obey the Messenger, and make not your deeds vain!

Verse 34 admonishes the disbelievers. It says: indeed those who disbelieve, and hinder (men) from the Path of Allah, then die disbelievers, Allah will not forgive them.

Verses 35 to 38 encourage spending in the Way of Allah, and condemn niggardliness. It is said: so be not weary (and faint-hearted), crying for peace, when you should be the uppermost; and Allah is with you, and He will never put you in loss for your (good) deeds. The life of this world is but an idle sport and amusement; and if you believe and act righteously, He will grant you your reward, and He will not ask you of your worldly wealth.

If He were to ask you for it, and press you, you would covetously withhold, and He would bring out all your ill-feeling. Behold! you are those who are called to spend in the Way of Allah; but among you are some who are niggardly; and whoever is niggardly (he) is niggardly (only) against his own soul. And Allah is Self-Sufficient and you are needy. And if you turn back (from the Path), He will bring in your place another people; then they will not be like you.

2. In verse 29 there is actually a warning in the form of a question to the hypocrites

30. And had We so willed, We could have shown them up to you, and you should have known them by their marks: but certainly you will know them by the tone of (their) speech![3] And Allah knows your deeds.

٣٠- وَلَوْ نَشَآءُ لَأَرَيْنٰكَهُمْ
فَلَعَرَفْتَهُمْ بِسِيمٰهُمْ ۭ
وَلَتَعْرِفَنَّهُمْ فِيْ لَحْنِ الْقَوْلِ ۭ
وَاللّٰهُ يَعْلَمُ اَعْمَالَكُمْ ○

31. And certainly We shall try you until We know those among you who strive their utmost and persevere in patience, and We shall test your record.

٣١- وَلَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ
الْمُجٰهِدِيْنَ مِنْكُمْ وَالصّٰبِرِيْنَ ۙ
وَنَبْلُوَا۟ اَخْبَارَكُمْ ○

32. Surely those who disbelieve, and hinder (men) from the Path of Allah, and oppose the Messenger, after guidance has been made clear to them, cannot harm Allah in any way, and He will make their deeds of no effect.[4]

٣٢- اِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ
اللّٰهِ وَشَاۗقُّوا الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ
الْهُدٰى ۙ لَنْ يَّضُرُّوا اللّٰهَ شَيْـــًٔا ۭ
وَسَيُحْبِطُ اَعْمَالَهُمْ ○

33. O you who believe! obey Allah, and obey the Messenger, and make not your deeds vain![5]

٣٣- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا
الرَّسُوْلَ وَلَا تُبْطِلُوْٓا اَعْمَالَكُمْ ○

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that their mischief and deep-seated hatred against the Holy Prophet and believers will not remain hidden. Indeed Allah the Almighty will bring it to light and make it known to all.

3. As reported by Ahmad, on the authority of Aqbah ibne Amr, the hypocrites were actually made known to the Holy Prophet and once the Holy Prophet named about 36 hypocrites, one by one, and ousted them from the meeting (Ibne Kaseer) (see Ma'ariful Quran, Vol. VIII, p. 44).

4. As Abdullah Yusuf Ali points out, this verse may be read along with verse 25 above, and verse 34 below. "In verse 25 was shown the source of evil, viz., yielding to the deceptions of the Evil One; in this verse are shown the proximate consequences of such yielding to evil, viz., failure of all we do; and in verse 34 below are shown the eternal consequences, viz., our deprivation of God's Grace and Mercy" (Vol. II, Note 4857).

5. This, in other words, means that fruitfulness of the deeds comes into effect only upon total submission to the Commands of Allah and his Worthy Prophet Muhammad (ﷺ) after acceptance of the Faith. Any deviation from this obligation, renders the deeds, though good and virtuous in appearance, fruitless, and one gets no reward for them in the Hereafter.

34. Indeed those who disbelieve, and hinder (men) from the Path of Allah, then die disbelievers, Allah will not forgive them.

٣٤-إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ
ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ○

35. So be not weary (and faint-hearted), crying for peace, when you should be the uppermost; and Allah is with you, and will never put you in loss for your (good) deeds.[6]

٣٥-فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ ۖ
وَأَنْتُمُ الْأَعْلَوْنَ ۗ
وَاللَّهُ مَعَكُمْ
وَلَنْ يَتِرَكُمْ أَعْمَالَكُمْ ○

36. The life of this world is but an idle sport and amusement;[7] and if you believe and act righteously, He will grant you your reward, and He will not ask you of your worldly wealth.

٣٦-إِنَّمَا الْحَيَوٰةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ ۖ
وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أُجُورَكُمْ وَلَا
يَسْـَٔلْكُمْ أَمْوَالَكُمْ ○

37. If He were to ask you for it, and press you, you would covetously withhold, and He would bring out all your ill-feeling.

٣٧-إِنْ يَسْـَٔلْكُمُوهَا
فَيُحْفِكُمْ تَبْخَلُوا
وَيُخْرِجْ أَضْغَانَكُمْ ○

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6. In fact "to those who are trying to root out evil, and have authority to do so, the question is not of peace or conflict, but of whether Good or Evil is to prevail. They must remember that Good must ultimately prevail, and God's help is with those who, as far as men can, are trying to further the universal plan" (Yusuf Ali, Vol. II, Note 4859).

However, it may be noted that this verse does not prohibit peace with honour and equality with the enemy. It only prohibits such an offer in the circumstances only when it may not be construed as a sign of weakness or cowardice against the enemy. Barring such like situation there is no harm in making peace, specially when it will lead to all round tranquillity and peace and mould the enemy and soften him in his hard and harsh attitude towards his neighbours and fellow citizens. (For more details, see Ma'ariful Quran, Vol. VIII, p. 49).

7. To quote Abdullah Yusuf Ali, "Amusement and play are not bad things in themselves. As preparations for the more serious life, they have their value. But if we concentrate on them, and neglect the business of life, we cannot prosper. So we must use our life in this world as a preparation for our spiritual or inner life" (Yusuf Ali, Vol. II, Note 4860) (also see *An'aam,* 6:32; *Ankaboot,* 29:64).

38. Behold you are those who are called to spend in the Way of Allah; but among you are some who are niggardly; and whoever is niggardly is niggardly against his own soul. And Allah is Self-Sufficient and you are needy.[8] And if you turn back (from the Path), He will bring in your place another people; then they will not be like you![9]

٣٨- هَآ أَنتُمْ هَٰٓؤُلَآءِ
تُدْعَوْنَ لِتُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ ۚ
فَمِنكُم مَّن يَبْخَلُ ۖ
وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ ۚ
وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ ۚ
وَإِن تَتَوَلَّوْا۟ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ۙ
ثُمَّ لَا يَكُونُوٓا۟ أَمْثَٰلَكُم ۝

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8. To quote Abdullah Yusuf Ali, "Here the cases of the special devotee and of the average man with his human foibles are distinguished. Stinginess is not a virtue: it hurts more the finer nature of the individual practising it than it hurts the cause. God is free of all wants and independent of any need that we can meet. His Cause is similarly independent of human aid. But it uses human agency for our own human advancement. The need to be able to serve in the Kingdom of Heaven is ours. We are the needy beggars who should claim the privilege before the Lord of Bounties unbounded" (Yusuf Ali, Vol. II, Note 4864).

9. It may be noted that similar statement has also been used in verse 54 of Chapter 5 (*Maa'idah*), saying, "O you who believe! should anyone of you turn back from His Religion, then Allah will bring a people whom He loves and who love Him, humble towards believers, fighting against the disbelievers, striving hard in the Way of Allah, and not fearing the reproach of those who are given to find faults".

CHAPTER 48

AL-FATHE

(The Victory)

Chapter 48 consists of 4 Sections, 29 verses, 568 Words, and 2559 Letters.[1] This Chapter is second of the group of three Madinite Chapters, viz., 47 to 49.

Name

The name of this Chapter has been taken from the word *Fat'ha* appearing in verse 1 of it.

Revelation

This Chapter was admittedly revealed in the month of Zeeqa'ad, 6th year of Hijrah.

According to the generally accepted chronological order of Revelation, this Chapter is placed at No. 111.[2]

Background

In the month of Sha'baan, 6th year of Hijrah, the Holy Prophet saw a dream visiting Mecca and performing *Umrah*. The dream of the Holy Prophet was also a form of revelation from Allah as an inspired command to fulfil the obligation of performing *Umrah* at Mecca. Therefore, the Holy Prophet along with his fourteen hundred followers proceeded to Mecca to perform *Umrah*. At Zul Hulaifah (now known as Beer Ali) at a distance of 6 miles from

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1. Naimuddin, Chapter 48, Note 1; Ziaul Quran, Vol. IV, p. 523.
2. Index-cum-Concordance of the Holy Qur'an, by Kherie, *ibid.*

Medinah (on the road to Mecca), the Holy Prophet and his Companions put on the *Ahram* and took 70 camels to perform sacrificial rites and put collars round their necks. According to the custom of the Arabs, each person accompanying the Holy Prophet also carried a sword. Besides this, they had no other arrangement or intention of war since they were proceeding peacefully to perform the *Umrah*.

The non-believing Quraish of Mecca, however, did not like to allow the Holy Prophet and his Companions to enter Mecca at all. But they also could not stop them without a lawful reason because that would be against a general custom of the Arabs, as every Arab was entitled to visit the *Ka'bah* unarmed for the purpose of *Umrah* and *Hajj* with rituals and practices which were in vogue in their own way, long before the advent of Islam. Therefore, in order to create a reason for stopping the Holy Prophet and his men, the Quraish deputed 200 armed horsemen under the leadership of Khalid bin Waleed to forcibly prevent the Holy Prophet and the believers from proceeding towards Kura'un Na'meem (a place at a distance of 8 miles from 'Usfaan on the side of Mecca). The Holy Prophet came to know of it at 'Usfaan that the Quraish had arrived at the Tuwa (a place in the way of 'Usfaan) outside Mecca. The Holy Prophet, therefore, changed the route and, adopting a more difficult way, arrived at Hudaibiyah situated on the border of Haram. There the Bani Khazaa'a chief namely Budail bin Warqa along with some of his tribesmen came to the Holy Prophet and enquired about his coming to Mecca. The Holy Prophet said that he had come merely to perform the *Umrah* and not at all to fight. Budail bin Warqa reported to Quraish chiefs of Mecca and advised them not to check the Holy Prophet. The Quraish, however, deputed the Ahaabeesh Chief Hulais bin 'Alqamah to ask the Holy Prophet to return to Medinah. His plan was that in case the Holy Prophet turned down his advice, he and his tribesmen would resort to armed resistance and thus the Quraish would also get an excuse for stopping the Holy Prophet and his Companions from entering into Mecca. However, Hulais bin 'Alqamah was also satisfied that the Holy Prophet and his Companions had come merely to perform *Umrah* and not to fight and he also advised the Quraish accordingly. The Quraish, however, did not accept his advice and one 'Urwah bin Masood Saqafi came on their behalf to the Holy Prophet, who also after talking to the Holy Prophet, was satisfied that the purpose of the Holy Prophet was merely to perform *Umrah*. He also returned and advised the Quraish not to stop the Holy Prophet and his followers. He also told them that the Companions of the Holy Prophet loved him to this extent that they did not allow the water of his ablution to fall on the ground and used to rub it on their faces and their clothes, indicating thereby that they would not allow the blood of the

Holy Prophet to fall down on the ground. Therefore, it was not at all easy for the non-believers of Mecca to gain victory over the Holy Prophet and his Companions. Meanwhile the non-believers of Mecca also attacked the Holy Prophet and his Companions first, by a force of 50, and then by 80 men; but each time the attack was foiled and the attackers were captured but were set free by the Holy Prophet by way of grace.

Then the Holy Prophet deputed Hazrat Usman to talk to the non-believers. The non-believers detained Hazrat Usman and did not allow him to return for some days by way of mischief and to instigate the Holy Prophet and the believers. This caused an alarm among the believers. There was rumour that Hazrat Usman was killed. On this the Holy Prophet took the Oath of Allegiance from his Companions at Hudaibiyah to fight to the last breath even though they were not having any arm at that moment. This Oath is known as a *Bai'ate Rizwan* in the history of Islam. Hearing this, the Quraish and the non-believers of Mecca gave way, and they themselves deputed persons under the leadership of one Suhail bin Amr for the purpose of negotiations with the Holy Prophet. Meanwhile Hazrat Usman also returned safe and unharmed.

The Treaty of Hudaibiyah

The behaviour of the Quraish had put the believers on alert against their future intentions, and as such, the proceedings carried so far in respect of the negotiations were not retraced or annulled even after the safe return of Hazrat Usman. The non-believers too realised that an armed conflict might not be profitable at least, on this occasion. Therefore, they offered permission to the Holy Prophet to perform *Umrah* the next year on the following terms: (1) That there was to be peace between the parties for 10 years, (2) that any tribe or person was free to join either party or make an agreement with it, (3) that if a person from among the Quraish of Mecca under their guardianship, should join the Prophet without the guardian's permission, he (or she) shall be sent back to the guardian, but if a Muslim joined Meccans he would not be sent back, (4) that the Prophet and the party were not to enter Mecca that year but they could enter unarmed the following year. This Treaty is known as the Treaty of Hudaibiyah in the History of Islam and is of great significance as the future events unfolded themselves. Though on account of this Treaty there was concern and apprehension among some of the believers, yet when the Holy Prophet took off *Ahram* and sacrificed his camels they too put off their *Ahrams* and offered their sacrifices and, submitting to command of the Holy Prophet, returned without performing the *Umrah* in terms of the Treaty.

When the Holy Prophet and his followers were returning to Medinah after the Treaty of Hudaibiyah, at Dajnaan (a place at a distance of 25 miles from Mecca), or according to some at Ura'ul Ghameem, this Chapter (*Surat-ul-Fathe*) was revealed and in it was a consolation as well as glad tidings to the believers that, the Treaty which seemingly amounted to surrender was in fact a bless in disguise, and a grand step towards a great victory. On its revelation, the Holy Prophet addressed the believers saying "today that which has been revealed to me is more valuable to me than anything in the world and the Hereafter". Then the Holy Prophet recited this Chapter, particularly to Hazrat Umar who was very much grieved over the Treaty. Within a very short period of time it was proved that morally, spiritually, as well as politically, the Treaty of Hudaibiyah was a great victory of the Holy Prophet and his followers over the non-believers of Mecca. It is this subject which is almost exclusively devoted to this Chapter just as the subject of Badr was propounded in Chapter 8 and that of Uhud in Chapter 3. (Taken from Tafheemul Quran, Vol. V, pp. 34-42; and Ziaul Quran, Vol. IV, pp. 523-530).

Subject Matter

Keeping the background in view, it may be noted that the Chapter begins with good news of victory to the Holy Prophet and his followers over the non-believers There is also news of bestowment of multiple Favours of Allah the Almighty on the Holy Prophet, and promise of a mighty help, and grant of success in this world as well as in the Hereafter.

There is also call to the believers in general that the Holy Prophet has come as a *Shaahid* (Witness), as a *Basheer* (giver of happy news of Divine Reward for righteousness) and as a *Nazeer* (warner of reprisal of evil deed) and it is the duty of the people to accept Faith in him, and follow him, and respect him, and help him in all exigencies, and that those who pledge their allegiance to him they in effect offer their allegiance to Allah. And if they fulfil their pledge, then there are great blessings for them; but if they do not do so, then it is their own lot.

There is also direction to the Holy Prophet that the hypocrites will come to him with the request to be excused from taking part in the expeditions on false pretexts and then will request for forgiveness for their absence. Besides, the Chapter also exposes the conspiracies behind the scene and ill-will of the hypocrites against the Holy Prophet and the believers, while in the open they pretend their fealty to Islam. This aspect relating to the behaviour of the hypocrites has been dealt with at length in this Chapter in order to warn the believers not only of the time, but of all times to come, of the secret dealings by the hypocrites who as a matter of their deep abhorrence for Islam and its followers, penetrate or try

to penetrate to the very depth of some plan for the betterment of Ummah and undermine it and still pretend loyalty to it!

There is sympathetic reference to the cause of the disabled believers who were prevented from participating in the Expeditions. Not only were they exempted and excused, but they were also promised goodly reward if they obeyed the Commands of Allah and the Holy Prophet.

There is special mention of the true believers who took part in the Allegiance of *Rizwan,* and the news of Pleasure of Allah to grant them victory and booty of war.

There is also reference to the Treaty of Hudaibiyah in which there was clear indication of the victory of the believers and defeat of the non-believing Quraish of Mecca. The reason for not permitting the believers to fight on that particular moment is also stated. There is also reference to the moral defeat which the believers gave to the non-believers of Mecca while executing the treaty of Hudaibiyah which, to all intents and purposes, looked favourable to the non-believers who felt proud for having forced the believers to abide by an humiliating treaty. But this very treaty turned to be a blessing in disguise and paved the way through its strategic blessings for the victory of Mecca under the benign guidance and leadership of the Holy Prophet. The humiliating defeat sealed the fate of the non-believers, and thence onward the believers went from strength to strength and established the Supremacy of Islam all over the Arabian Peninsula and beyond.

Lastly, there is clear forecast of the Supremacy of Islam over all other religions of the world. In this respect reference to the Torah and Gospel has been made to show that by and by the Truth will prevail upon the falsehood, and that the Religion of Islam supersede and supervene all other so called gospels prevalent in the world.

CHAPTER 48

AL-FATHE
(The Victory)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Verily We have granted you a Manifest Victory:[2]

١۔ اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا ۙ

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1. The previous Section, and with it the previous Chapter also, concluded with a clear forecast of Victory to the believers against their enemies, and they were also asked not to make offer of peace before or during the prevalence of war with the infidels. They were also commanded to obey Allah and the Holy Prophet. In continuation of it, the present Chapter, and with it the first Section of it, starts with a clear forecast of victory for the Holy Prophet and his true followers over their enemies. There is also reference to the Oath of Allegiance that the Holy Prophet took from his followers known as *Bai'atur Rizwan* to fight to the last against the non-believers to avenge the alleged assassination of Hazrat Usman, who was sent as an emissary to the Quraish, during the expedition to Hudaibiyah, prior to the signing of the Treaty.

Section 1 consists of 10 verses i.e. verses 1 to 10. Verses 1 to 3 speak of the Treaty of Hudaibiyah as a Manifest Victory. It is said: Verily We have granted you a Manifest Victory, that Allah may forgive you your faults of the past and those to follow; and complete His favour to you; and guide you on the Straight Path; and that Allah may help you with powerful help.

Verses 4 to 7 speak of the far reaching effects and implications of the Treaty of Hudaibiyah in the political and ideological history, not only of Arabia but even beyond. It is said: He (i.e. Allah) it is Who sent down tranquillity into the hearts of the believers, that they may add Faith to their Faith. And to Allah belongs the forces of the heavens and the earth; and Allah is Knowing, Wise; – that He may admit the believing men and the believing women to Gardens (of Paradise) beneath which flow rivers, to dwell therein for ever, and remove from them their

Contd.....

2. That Allah may forgive you your faults[3] of the past and those to follow; and complete

٢-لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَمَا تَاَخَّرَ وَيُتِمَّ نِعْمَتَهٗ عَلَيْكَ

ills. And that is, in the Sight of Allah, the Grand Achievement; and that He may punish the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, who imagine an evil opinion of Allah. On them is a round of evil and Wrath of Allah is on them: And He has cursed them and got the Hell ready for them; and evil is it for a destination. And to Allah belong the forces of the heavens and the earth; and Allah is Mighty, Wise.

Verses 8 and 9 speak of the status, excellence of the Holy Prophet, and the purpose of his deputation to the mankind. It is said: Indeed We have sent you as a Witness, and as a Bearer of good news and as a Warner: that you (O men!) may believe in Allah and His Messenger, and that you may aid Him and revere Him, and (that you may) celebrate His Praises, morning and evening.

Verse 10 is in appreciation of those who swear allegiance to the Holy Prophet on the occasion of *Bai'atur Rizwan* with a resolve to fight to their last breath for the Cause of Allah. It is said: Verily those who swear allegiance to you (O Prophet) do swear allegiance to Allah: The Hand of Allah is on their hands: So whoever breaks (his oath), he breaks it only to the harm of his own soul, and whoever fulfils his covenant with Allah, He will grant him a Mighty Reward.

2. The Treaty of Hudaibiyah referred to in the Introduction to this Chapter has been declared as a Manifest Victory for the Holy Prophet by this verse. For more details, see the Major Work, *ibid.,* Vol. XIII, pp. 237 to 240 and 279 to 281.

3. As noted by Peer Karam Shah, the word *Zamb,* generally translated as 'sin or fault', has various shades of interpretation depending on the situation or circumstance of its commission and the person alluded to it. The scholars have interpreted the word *Zamb* in different ways, namely (1) the word *Zamb* does not always refer to 'sin' in breach of moral or penal laws, it indicates 'minor faults' or 'lapses' attributable to undeliberate human weakness which is natural to man, but avoidable on Divine Guidance, which (guidance) is always available to the Prophets, and, therefore, the Prophets are always exempted (or immune) even from minor lapses; (2) the word *Zamb* also stands for *Khilaafe Aula,* or not in conformity with the best and the highest; (3) an act which is not a sin or *Khilaafe Aula* is still thought to be unbecoming of a Prophet because of his high status; (4) verse 2, however, shows that the Holy Prophet was saved from all sins and faults and he was made totally pure and, therefore, neither previously he committed nor in future was he to commit any sin or fault; (5) it also shows that although no fault was ever committed by the Holy Prophet yet there was a promise of general forgiveness to him meaning that even if there was any fault (even supposedly as a human being) that too was forgiven.

Peer Karam Shah is, however, of the view that the word *Zamb,* though meaning sin or fault, also means 'allegation', as in case of Prophet Moses referred to in verse 14 of Chapter 26 (*Sho'ara*), saying, "Against me they have an allegation (of murder), so I fear that they will put me to death". Accordingly, in the present verse also the word *Zamb* stands for 'allegation', and there is no doubt that the non-believers and the Jews had made many baseless allegations against the Holy Prophet. Thus before the migration of the Holy Prophet from Mecca, the non-believers made allegations of *Kaahin* (sooth-sayer), poet, mad-man, magician, taught by others, etc.; and, after migration, they often made allegations of creating enmity between the people, creating dangers for the merchandise caravans, disturbing the national integrity of Quraish, and so on.

His Favour to you,[4] and guide you on the Straight Path;[5]

وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيمًا ۝

3. And that Allah may help you with Powerful Help.[6]

٣-وَّ يَنْصُرَكَ اللّٰهُ نَصْرًا عَزِيْزًا ۝

Through these baseless allegations the Quraish of Mecca had also misguided other tribes and had instigated them to defy the Message of the Holy Prophet.

In terms of verse 2 Allah the Almighty declared all such allegations as false and baseless, and thus removed the allegations and saved the Holy Prophet from them (see Ziaul Quran, Vol. IV, Chapter 48, Note 3). Also see 'Fathe Mobeen' by Dr. Muhammed Masud Ahmed.

Maulana Ahmad Raza Khan has given a unique translation of the phrase *Le Yaghfera Lakallaho Maa Taqaddama Min Zambika Wama Ta'akh-Khara* as meaning "so that on account of you (O Prophet) Allah may forgive the sins of those before you and those after you" (Kanzul Eimaan), which, according to Khaazin, and Roohul Bayan, means forgiveness of the *Ummah* (Naimuddin, Chapter 48, Note 3). Accordingly, the word *Laka* means "on account of you" and the word *Zambika* refers to the "fault of those before you as well as those after you", (O Prophet). Also see Naishapuri, Vol. XI, p. 51; Baghawi, Vol. IV, p. 182, 189; Fathul Qadeer, Vol. V, p. 45; Raazi, Part 27 p. 61, 78; Suyuti, Vol. II, p. 317; Tafseer-e-Siddiqui, Chapter 48, p. 3; Ta'alimul Eimaan, p. 221; Kanzul Eimaan Aur Ma'aroof Tarajim-e-Quran, pp. 474-487.

To quote Abul A'ala Maududi, it should always be well kept in mind that in respect of the faults of a party, working for any causes, the address is always made to its leader, which never means that those faults are the leader himself. The faults are in fact the weakness in the endeavours which the party as a whole is doing (Tafheemul Quran, Vol, V, Chapter 48, Note 2; also see Tafseer-e-Siddiqui, Chapter 48, p. 3).

In view of this explanation, the forgiveness of sins, in verse 2, refers to the believers, and not the Holy Prophet in person.

4. As regards "completion of the Favours", according to the learned scholars, it refers to the success in the establishment of Islam in spite of all round opposition by the non-believers and the Jews of Arabia. Reference to this has also been made in verse 3 of Chapter 5 (*Maa'idah*) in the famous verse meaning, "this day have I perfected for you your religion and completed My favour to you and chosen for you Islam as the Religion", Reference to the establishment of Islam and its acceptance by the people in large numbers has also been made in Chapter 110 (*An-Nasr*) of the Holy Qur'an, which reads as "when the help of Allah and Victory comes, and you see people entering the Religion of Allah in companies, celebrate the Praise of your Lord and ask His forgiveness. Verily He is ever Returning (to Mercy)".

5. The words "and guide you on the Straight Path (verse 2) refer to the guidance in the fulfilment of the Mission of Prophethood and entrustment of the Islamic *Shariah"* (Roohul Maani, as referred to by Ziaul Quran, Vol. IV, Chapter 48, Note 4; and Baizavi as referred to by Naimuddin, Chapter 48, Note 5).

6. The word *Azeem* in this verse means 'Powerful' as well as 'Unparalleled'. As regards the latter meaning, the victory gained by the Holy Prophet, through this Treaty, has been declared as unparalleled in the human history; and as regards the former, the victory was so complete that it broke the power of the non-believers for ever, and there left no chance for his enemy to stand against him at any time in future.

4. He it is Who sent down tranquillity[7] into the hearts of the believers, that they may add Faith to their Faith.[8] And to Allah belong the forces of the heavens and the earth;[9] and Allah is Knowing, Wise; –

٤-هُوَ الَّذِيْٓ اَنْزَلَ السَّكِيْنَةَ فِيْ قُلُوْبِ
الْمُؤْمِنِيْنَ لِيَزْدَادُوْٓا اِيْمَانًا مَّعَ اِيْمَانِهِمْ ؕ
وَ لِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ
وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ۙ

5. That He may admit the believing men and the believing women[10] to Gardens beneath which flow rivers, to dwell therein for ever, and remove from them their ills. And that is, in the Sight of Allah, the Grand Achievement; –

٥-لِّيُدْخِلَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
خٰلِدِيْنَ فِيْهَا
وَيُكَفِّرَ عَنْهُمْ سَيِّاٰتِهِمْ ؕ
وَكَانَ ذٰلِكَ عِنْدَ اللّٰهِ فَوْزًا عَظِيْمًا ۙ

6. And that He may punish the hypocritical men and the hypocritical women, and the

٦-وَّيُعَذِّبَ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ
وَالْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ

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7. In fact at Hudaibiyah, "the results (which the believers achieved) were achieved by tranquillity, calmness, and cool courage among the 1400 to 1500 unarmed men who accompanied the Prophet to Hudaibiyah and who were repeatedly threatened with violence by the excited Quraish leaders of Mecca" (Yusuf Ali, Vol. II, Note 4869).

8. In fact each trial resulted in the increase in their Faith, rather than make them give up the Faith or compromise with opponents or succumb to pressures. In this connection verses 173 and 174 of Chapter 3 (*Aal-e-Imran*) might be quoted in reference to the Battle of Uhad, when the people (non-believers and the hypocrites) frightened the believers of the hosts which their enemies had gathered against them, this increased their Faith, and they said "Allah is sufficient for us". Similarly, as it is said in verse 22 of Chapter 33 (*Ahzaab*), when the believers saw the forces of Ahzaab (the Confederates) (gathered to fight them), they said, "this is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the Truth. And it only added to their Faith and submission".

9. To quote Abdullah Yusuf Ali, "there are visible forces which you see in the physical world. Men fight with armed forces, and the Muslims had to defend themselves with arms also, and not without success. But social, moral, and spiritual forces were fighting for them under God's command, and they were the real forces that established the Message of Islam and the position of its Leader and Preacher" (Vol. II, Note 4871).

10. This shows that the Muslim women, staying at homes, performing their duties of looking after their children and property, in the absence of men folk who proceed on some religious mission, are equally entitled to the Reward, promised by Allah the Almighty, alongwith the believing men, in spite of the fact that they do not actively participate in the crusade or other assignment abroad.

polytheistic men and the polytheistic women, who imagine an evil opinion[11] of Allah. On them is a round of evil: the Wrath of Allah is on them: And He has cursed them and got the Hell ready for them; and evil is it for a destination.

الظَّآنِّيْنَ بِاللّٰهِ ظَنَّ السَّوْءِ ؕ
عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ۚ وَغَضِبَ اللّٰهُ عَلَيْهِمْ
وَلَعَنَهُمْ وَاَعَدَّ لَهُمْ جَهَنَّمَ ؕ
وَسَآءَتْ مَصِيْرًا ۝

7. And to Allah belong the forces of the heavens and the earth; and Allah is Mighty, Wise.

٧- وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ
وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۝

8. Indeed We have sent you (O Prophet!) as a Witness,[12] and as a Bearer of Good News and a Warner:

٨- اِنَّاۤ اَرْسَلْنٰكَ شَاهِدًا
وَّمُبَشِّرًا وَّنَذِيْرًا ۝

9. That you (O men) may believe in Allah and His Messenger, and that you may aid Him and revere Him, and (that you may) celebrate His Praises,[13] morning and evening.

٩- لِّتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ
وَتُعَزِّرُوْهُ وَتُوَقِّرُوْهُ ؕ
وَتُسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ۝

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11. Evil opinion of the hypocrites and polytheists referred to in verse 6, as clarified in verse 12, was that they thought the Holy Prophet and the believers would never return safe.

12. According to Shah Waliullah, the word *Shaahid* stands for one who makes manifest the Truth; while according to the Commentators in general, it means the one who gives witness or evidence in respect of a thing of which he has dependable knowledge and understands its various implications. In the present context both these interpretations are implied in this verse. The word *Shaahid* also refers to the evidence that the Holy Prophet and other Prophets of Allah had given in respect of the Word of Allah in this world, as also the evidence which they will give in favour of the believers on the Day of Judgment. Verses 45 to 47 of Chapter 33 (*Ahzaab*) also refer to these attributes of the Holy Prophet, while verse 44 of Chapter 5 (*Maa'idah*) speaks of other Prophets who were witness to their own people.

13. One view is that to assist, to revere, and to celebrate the Praise are all for Allah (vide Ma'ariful Quran, Vol. VIII, p. 71 and Tafheemul Quran, *ibid.*, 16). The other view is that to assist and to revere are for the Holy Prophet (vide Ahmad Raza Khan – Kanzul Eimaan; Peer Karam Shah – Ziaul Quran, *ibid.*, 12, relying upon Qurtabi, Baghawi and Mazhari; and Ameen Ahsan Islahi – Tadabbure Quran, Vol. VI, pp. 450-451).

10. Verily those who swear allegiance to you[14] (O Prophet) do swear allegiance to Allah: The Hand of Allah is on their hands: So whoever breaks (his oath), he breaks it only to the harm of his own soul, and whoever fulfils his covenant with Allah, He will grant him a Mighty Reward.

١٠- إِنَّ الَّذِينَ يُبَايِعُونَكَ
إِنَّمَا يُبَايِعُونَ اللَّهَ ۚ
يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ
فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ ۖ
وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهَ
فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ۝ ع

SECTION 2[1]

11. The desert Arabs who lagged behind[2] will say to you (O Prophet!): Our property and our families kept us busy, so ask forgiveness for us (from Allah for our absence). They say with their tongues what is not in their hearts. Say: who then has any power at all (to intervene) on your behalf with Allah, if He intends to do you harm or if He intends to do you good? Nay, Allah is ever Aware of what you do.

١١- سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ
شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۚ
يَقُولُونَ بِأَلْسِنَتِهِم
مَّا لَيْسَ فِي قُلُوبِهِمْ ۚ
قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ اللَّهِ شَيْئًا
إِنْ أَرَادَ بِكُمْ ضَرًّا
أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ
بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ۝

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14. Verse 10 speaks of the Oath of Allegiance, as referred to in the Introduction to this Chapter which the Holy Prophet took from his Companions at Hudaibiyah under a Tree.

1. The previous Section concluded with appreciation of the *Bai'at-e-Rizwan* which the Holy Prophet took from his followers at Hudaibiyah. In continuation of it, Section 2 refers to and condemns the false excuses of those desert Arabs who lagged behind and did not accompany the Holy Prophet and the believers in that particular expedition, also granting exemptions in respect of the disabled ones.

Section 2 consists of 7 verses i.e. verses 11 to 17. Verses 11 to 14 refer to the excuses of those desert Arabs (Pagans) who did not accompany the Holy Prophet in the journey for Umrah. It is said: those of the desert Arabs who lagged behind (from accompanying you, O Prophet!, in the journey for the performance of *Umrah*) will say to you: Our properties and our families kept us busy, so ask forgiveness for us (from Allah for our absence). They say with their tongues what is not in their hearts. Say (to them): Who then has any power at all

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12. Nay, you thought that the Messenger and the believers would never return to their families; and this seemed pleasing in your hearts, and you conceived an evil thought; and you are a people doomed to perish.

١٢- بَلْ ظَنَنْتُمْ اَنْ لَّنْ يَّنْقَلِبَ الرَّسُوْلُ
وَالْمُؤْمِنُوْنَ اِلٰٓى اَهْلِيْهِمْ اَبَدًا
وَّزُيِّنَ ذٰلِكَ فِىْ قُلُوْبِكُمْ وَظَنَنْتُمْ ظَنَّ
السَّوْءِ ۖ وَكُنْتُمْ قَوْمًا بُوْرًا ○

13. And whoever believes not in Allah and His Messenger – then surely We have prepared Blazing Fire for the disbelievers![3]

١٣- وَمَنْ لَّمْ يُؤْمِنْ بِاللّٰهِ وَرَسُوْلِهٖ
فَاِنَّآ اَعْتَدْنَا لِلْكٰفِرِيْنَ سَعِيْرًا ○

(to intervene) on your behalf with Allah, if He intends to do you harm or if He intends to do you good? Nay, Allah is ever Aware of what you do. Nay, you thought that the Messenger and the believers would never return to their families; and this seemed pleasing in your hearts, and you conceived an evil thought, and you are a people doomed to perish. And whoever believes not in Allah and His Messenger, then surely We have prepared Blazing Fire for the disbelievers! And to Allah belongs the kingdom of the heavens and the earth: He forgives whom He pleases and He punishes whom He pleases: and (above all) Allah is ever Forgiving, Merciful.

Verses 15 and 16 also refer to those desert Arabs (Pagans) who lagged behind, referring to their greedy desire to accompany the Holy Prophet and the believers merely as an exhibition of their loyalty, but with real intent of collecting the war booty, if there was no danger in it. It is said: those who lagged behind will say, when you set forth to take booty (in war): permit us to follow (i.e. come along with) you. They wish to change the Word of Allah. Say (unto them), you shall not follow (or accompany) us: Allah has already declared (this) before. Then they will say: Nay, you are jealous of us. Nay, they understand not but a little. Say to the desert Arabs (Pagans) who lagged behind: you will be soon called (to fight) against a people given to vehement war: then shall you fight, or they shall submit. Then if you show obedience, Allah will grant you a goodly reward; but if you turn back, as you turned back before, He will punish you with a painful punishment.

Verse 17 speaks of those exempted from fighting in war on account of their physical disability, and accordingly from the punishment of not accompanying the Holy Prophet and the believers in the expedition against their enemies. It is said: there is no blame on the blind, nor is there blame on the lame, nor is there blame on the sick (if he joins not the war): But whoever obeys Allah and His Messenger, He will admit him to Gardens (of Paradise) beneath which flow rivers; and he whoever turns back, He will punish him with a painful punishment.

2. When the Holy Prophet started from Medinah on his way to Mecca to perform *Umrah,* in fulfilment of his Dream, he asked all Muslims in and out of Medinah to join in his mission, and he had a splendid response. However, some of the desert tribes, namely Aslam, Muzainah, Juhainah, Ghifaar, Ashja and Deel, etc., stayed back to save themselves from the expected danger expedition (Tafheemul Quran, Vol. V, Chapter 48, Note 20), and, in order to hide their evil intentions, offered lame excuses for not joining the expedition.

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14. And to Allah belongs the Kingdom of the heavens and the earth: He forgives whom He pleases and punishes whom He pleases. And (above all) Allah is ever Forgiving, Merciful.

١٤- وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ
يَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ
وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ○

15. Those who lagged behind will say, when you set forth to take booty (in war): permit us to follow you. They wish to change the Word of Allah.[4] Say: You shall not follow us: Allah has already declared (this) before.[5] Then they will say: Nay, you are jealous of us. Nay, they understand not but a little.

١٥- سَيَقُوْلُ الْمُخَلَّفُوْنَ اِذَا انْطَلَقْتُمْ اِلٰى
مَغَانِمَ لِتَاْخُذُوْهَا ذَرُوْنَا نَتَّبِعْكُمْ ۚ
يُرِيْدُوْنَ اَنْ يُّبَدِّلُوْا كَلٰمَ اللّٰهِ ؕ
قُلْ لَّنْ تَتَّبِعُوْنَا كَذٰلِكُمْ
قَالَ اللّٰهُ مِنْ قَبْلُ ۚ
فَسَيَقُوْلُوْنَ بَلْ تَحْسُدُوْنَنَا ؕ
بَلْ كَانُوْا لَا يَفْقَهُوْنَ اِلَّا قَلِيْلًا ○

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3. In fact Islam consists in total and unconditional submission to the command of the Holy Prophet without least caring for the life, children, or property, when one is called upon to come forward and fight in the Way of Allah, and, therefore, those who lag behind from responding to the call of the Holy Prophet, are, in terms of verse 13, declared to be disbelievers. It may, however, be noted that the disbelief within the meaning of this verse is not at par with disbelief as opposed to the Faith itself. It is for this reason that those who lagged behind were never declared to be treated as the non-believers. In fact this refers to the state of affairs in the Hereafter. All those who really disbelieved, even though outwardly they declared to have the Faith, will be dealt with as disbelievers by Allah the Almighty in the Hereafter (see Tafheemul Quran, *ibid.,* 25).

4. In this verse the word *Kalamallah* refers to "the Divine Decree to the effect that none should accompany the Holy Prophet except those who had been with him in the expedition to Hudaibiyah" (Maajid, Vol. II, Part XXVI, Note 264).

In view of this Divine Decree, the Holy Prophet did not permit them to accompany him in the expedition to Khyber, although it occurred only after 3 years of the Hudaibiyah Expedition.

5. After Hudaibiyah, the next expeditions of the Holy Prophet were towards the rich and prosperous land of the Jews, namely Khyber, Taima, Fadak, Wadiul Qura and the northern Hijaz, and according to general estimation everybody was of the view that when the Quraish of Mecca could not cause any harm to the Holy Prophet and his true followers, other forces or tribes inimical to Islam had little or no chance at all to win over and cause set back to the believers. Accordingly, the prospects of victory in those expeditions were too obvious (Tafheemul Quran, *ibid.,* 27). Looking to this, as Muir puts it, "many of the citizens and the Bedouin who had neglected the former summons, would gladly now have joined the tempting expedition; but, according to the divine injunction, they were not permitted, and their mortification was great at being left behind" (Muir, "Life of Mahomet", p. 374) (Maajid, *ibid., 266*).

16. Say to the desert Arabs who lagged behind: you will soon be called (to fight) against a people given to vehement war;[6] then shall you fight, or they shall submit. Then if you show obedience, Allah will grant you a goodly reward; but if you turn back, as you turned back before, He will punish you with a painful punishment.

١٦- قُلْ لِّلْمُخَلَّفِيْنَ مِنَ الْاَعْرَابِ
سَتُدْعَوْنَ اِلٰى قَوْمٍ اُولِيْ بَاْسٍ شَدِيْدٍ
تُقَاتِلُوْنَهُمْ اَوْ يُسْلِمُوْنَ ۚ
فَاِنْ تُطِيْعُوْا يُؤْتِكُمُ اللّٰهُ اَجْرًا حَسَنًا ۚ
وَاِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ
مِّنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ۝

17. There is no blame on the blind, nor is there blame on the lame, nor is there blame on the sick (if he joins not the war): But whoever obeys Allah and His Messenger, He will admit him to Gardens beneath which flow rivers; and whoever turns back, He will punish him with a painful punishment.

١٧- لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ
وَّلَا عَلَى الْاَعْرَجِ حَرَجٌ
وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ ؕ
وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ
يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ
وَمَنْ يَّتَوَلَّ يُعَذِّبْهُ عَذَابًا اَلِيْمًا ۝

SECTION 3[1]

18. Allah indeed was well pleased with the Believers, when they swore Allegiance to

١٨- لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ
اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ

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6. The words "people given to vehement war", in verse 16, according to Abdullah Yusuf Ali and Abdul Maajid Daryabadi, refer to the formidable and well-equipped Persian and Byzantine armies (Yusuf Ali, Vol II, Note 4887; and Maajid, *ibid.,* 271). This is also the view of Ibne Abbas; Ata, Mujahid, Ibne Abi Laila, Hassan, and Qurtabi (Ma'ariful Quran, Vol. VIII, p. 78). Another view is that the reference in these words is to the fight with Musailamah the Imposter during the Caliphate of Hazrat Abu Bakr (Ma'ariful Quran, *ibid.;* and Ziaul Quran, Vol. IV, Chapter 48, Note 25). According to Ameen Ahsan Islahi, however, the reference in this verse is to the Quraish (Tadabbure Quran, Vol. VI, p. 456), but that is his own solitary view having no support from anybody else or the facts on the record of history.

1. In continuation of the previous Section, Section 3 speaks of Allah's Pleasure at the Believers' devotion and sincerity in having sworn Allegiance at the hands of the Holy Prophet at Hudaibiyah, and also gives the reason for not permitting the believers to fight against the non-believers at Hudaibiyah in spite of serious provocation from them.

you (O Prophet!) under the Tree:[2] and He knew what was in their hearts,[3] so He sent down tranquillity[4] to them ; and He rewarded them with a near (or speedy) Victory;[5]

فَعَلِمَ مَا فِي قُلُوبِهِمْ
فَأَنزَلَ السَّكِينَةَ عَلَيْهِمْ
وَأَثَابَهُمْ فَتْحًا قَرِيبًا ۝

Section 3 consists of 9 verses i.e. verses 18 to 26. Verses 18 to 21 speak of the "Pleasure of Allah at the absolute sincerity and devotion of the true Believers who swore the *Bai'at-e-Rizwan* at the hands of the Holy Prophet", and also contain the promise of victory and booty or spoils of war in the near future. In these verses it is said: Allah indeed was well pleased with the Believers, when they swore Allegiance to you (O Prophet) under the Tree; and He knew what was in their hearts, so He sent down tranquillity to them; and He rewarded them with a near (speedy) Victory; and many gains will they acquire (besides): And Allah is ever Mighty, Wise. Allah has promised you many gains that you shall acquire, and He has hastened (or given you in advance) these (gains); and He has restrained the hands of men from you; that it may be a Sign for the believers and that He may guide you to a Straight Path; and other gains (there are), which are not within your power (as yet), but which Allah has encompassed; and Allah has Power over all things.

Verses 22 to 24 speak of condemnation of the disbelievers who wanted to prevent entry of the Holy Prophet in Mecca, by force. But they were restrained by Allah the Almighty. It is said: And if those who disbelieve should fight you, they will certainly turn their backs; then they will find neither protector nor helper (such has been) the Practice of Allah which has taken course in the past; you will not find a change in the. Practice of Allah. And He it is Who restrained their hands from you and your hands from them in the midst of Mecca, after that He gave you victory over them. And Allah is ever Seer of what you do.

Verses 25 and 26 speak of the reason for not permitting the believers to fight against the non-believers at Hudaibiyah, in spite of serious provocation from the latter. It is said: it is they who disbelieved and hindered you from the Sacred Mosque and the sacrificial animals detained from reaching their place of Sacrifice. And were it not for the believing men and the believing women, whom, not having known, you might have trampled down, and on whose account would have accrued to you a crime without your knowledge (He would have allowed you to force your way, but He held back your hands at that time), so that Allah may admit to His Mercy whom He pleases. Had they (i.e. the believers still at Mecca) been apart, We would surely have punished those who disbelieved from among them with a painful punishment. While those who disbelieved had put in their hearts the zeal – the zeal of (the Days of) Ignorance, Allah sent down His tranquillity upon His Messenger and upon the Believers, and made them stick to the command of self-restraint and they were entitled to it and worthy of it. And Allah is ever Knower of all things.

2. This has reference to the Oath of Rizwan (vide Section 1 and Introduction to this Chapter).

3. By the words "He knew what was in their hearts", in verse 18, the learned scholars contend that this refers to the sincerity, firmness, and truth of the faith and love in the hearts of the Believers on account of which Allah the Almighty was pleased with them (see Ziaul Quran, Vol. IV, Chapter 48, Note 28).

4. Which shows that all anxieties which were in their hearts were removed.

5. Which, according to the learned scholars, referred to the victory over Khyber which they got in the very next year of the Treaty of Hudaibiyah.

19. And many[6] will they acquire (besides): And Allah is ever Mighty, Wise.

١٩-وَّمَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ؕ
وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۝

20. Allah has promised you many gains that you will acquire,[7] and He has hastened (or given you in advance) these (gains); and He has restrained the hands of men from you;[8] that it may be a Sign for the believers and that He may guide you to a Straight Path;

٢٠-وَعَدَكُمُ اللّٰهُ مَغَانِمَ كَثِيْرَةً تَاْخُذُوْنَهَا
فَعَجَّلَ لَكُمْ هٰذِهٖ
وَكَفَّ اَيْدِيَ النَّاسِ عَنْكُمْ ۚ
وَلِتَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ
وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيْمًا ۝

21. And other gains (there are), which are not within your power (yet), but which Allah has encompassed:[9] And Allah has Power over all things.

٢١-وَّاُخْرٰى لَمْ تَقْدِرُوْا عَلَيْهَا
قَدْ اَحَاطَ اللّٰهُ بِهَا ؕ
وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرًا ۝

22. And if those who disbelieve should fight you, they will

٢٢-وَلَوْ قٰتَلَكُمُ الَّذِيْنَ كَفَرُوْا

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6. To quote Muir, "the plunder of Khyber was rich beyond experience. Besides vast stores of dates, oil, honey, and barley, flocks of sheep and herds of camels, the spoil in treasure and jewels was very large" (Muir, "Life of Mahomet", p. 380) (Maajid, Vol. II, Part XXVI, Note 283).

7. As Abdullah Yusuf Ali puts it, "the gains so far seen from the *Bai'at* and their calm and disciplined behaviour were certainly great; but greater still were to follow in the spiritual sense in the rapid spread of Islam, in the clearance from the Sacred House of the idolatrous autocracy and in the universal acceptance of the Message of God in Arabia" (Vol. II, Note 4896).

8. According to one view, this refers to restraining of the non-believers of Mecca from fighting with the Holy Prophet and his Companions at Hudaibiyah, where they had gone only for the performance of *Umrah* (Tafheemul Quran, Vol. V, Chapter 48, Note 37). However, according to another view, the reference in this verse is to the Jews of Khyber, who with the alliance of Bani Asad and Bani Ghatfaan wanted to attack Medinah but were restrained by Allah the Almighty (Naimuddin, Chapter 48, Note 49).

9. In verse 21 there is reference to yet another favour of great importance, i.e. the victory over Mecca which the Holy Prophet achieved only two years after the Treaty of Hudaibiyah. This is the view of Qatadah, and Ibne Jareer has also given preference to it (Tafheemul Quran, *ibid.*, 40; Ziaul Quran, *ibid.*, 37 and 38).

certainly turn (their) backs; then they will find neither protector nor helper.[10]

لَوَلَّوُا الْأَدْبَارَ
ثُمَّ لَا يَجِدُونَ وَلِيًّا وَّلَا نَصِيرًا ○

23. (Such has been) the Practice of Allah which has taken course in the past: You will not find a change in the Practice of Allah.[11]

٢٣- سُنَّةَ اللّٰهِ الَّتِيْ
قَدْ خَلَتْ مِنْ قَبْلُ ۚ
وَلَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ○

24. And He it is Who has restrained their hands from you and your hands from them in the midst of Mecca,[12] after that He gave you victory over them. And Allah is ever Seer of what you do.

٢٤- وَهُوَ الَّذِيْ كَفَّ اَيْدِيَهُمْ
عَنْكُمْ وَاَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ
مِنْۢ بَعْدِ اَنْ اَظْفَرَكُمْ عَلَيْهِمْ ؕ
وَكَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ○

25. It is they who disbelieved and hindered you from the Sacred Mosque and the Sacrificial animals, detained from reaching their place of sacrifice. And were it not for the believing men and the believing women, whom, not having known, you might have trampled down, and on whose account there would

٢٥- هُمُ الَّذِيْنَ كَفَرُوْا
وَصَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ
وَالْهَدْيَ مَعْكُوْفًا
اَنْ يَّبْلُغَ مَحِلَّهٗ ؕ
وَلَوْلَا رِجَالٌ مُّؤْمِنُوْنَ وَنِسَآءٌ مُّؤْمِنٰتٌ
لَّمْ تَعْلَمُوْهُمْ اَنْ تَطَئُوْهُمْ

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10. In this there was a clear and unambiguous promise from Allah of victory of the Holy Prophet and his faithful followers, in spite of their being unarmed and far distant from their homes, over the well-armed and arrogant Quraish of Mecca, had they ventured to attack them under self-deluding notion that thus they could wipe out Islam from Arabia!

11. The Practice of Allah, referred to in this verse, is that whoever fights against the Messenger of Allah virtually fights against Allah, and whoever fights against Allah can never win, for Allah is all Powerful and has full control over His creation and over all powers living and operating in the heavens and on earth.

12. The word *Batne Mecca* has been translated variously as "the midst of Mecca", "the valley of Mecca", or "city of Mecca" itself. According to some learned scholars, it means Mecca itself, but here it has been used for Hudaibiyah, a town in the vicinity of Mecca. According to the Hanafiah, some portion of Hudaibiyah is included within the precincts of Haram i.e. the *Ka'bah* (Ma'ariful Quran, Vol. VIII, pp. 85 and 86).

have accrued to you a crime without your knowledge (He would have allowed you to force your way, but He held back your hands at that time) so that Allah may admit to His Mercy whom He pleases. Had they been apart, We would surely have punished those who disbelieved from among them with a painful punishment.

فَتُصِيبَكُمْ مِّنْهُمْ مَّعَرَّةٌۢ
بِغَيْرِ عِلْمٍ ۚ
لِّيُدْخِلَ اللَّهُ فِي رَحْمَتِهِۦ
مَن يَشَآءُ ۚ لَوْ تَزَيَّلُوا
لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا مِنْهُمْ
عَذَابًا أَلِيمًا ○

26. While those who disbelieved had put in their hearts the Zeal – the Zeal of (the Days of) Ignorance,[13] Allah sent down His tranquillity upon His Messenger and upon the Believers, and made them stick to the command of self-restraint; and they were entitled to it and worthy of it. And Allah is ever Knower of all things.

٢٦- إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ
ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ
فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ
عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ
وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ
وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا ۚ
وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ○ ع

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13. It was only out of their zeal of the days of Ignorance that they hindered the Holy Prophet and his Companions to enter Mecca for peaceful performance of Umrah, and also repeatedly tried to provoke the believers to fight. But reaction to all this was avoided by the believers under the guidance of the Holy Prophet. Then finally when the Treaty of Hudaibiyah was in the process of being written there also the non-believers acted with sheer stupidity. Referring to this; Muir writes, "Koreish deputed Suheil and other representatives, with power to conclude a treaty of peace. At last the terms were settled ... Muhammad summoned Ali to write from his dictation. And thus he began, "In the name of God, Most Gracious and Merciful". 'Stop', said Suheil. "As for God we know Him; but this new name, we know it not. Say, as we have always said, In Thy name, O God!" Mohammad yielded. 'Write', he said, "In Thy name O God! These are the conditions of peace between Mohammad the Prophet of God" and 'Stop again'!, interfered Suheil, "If thou wert what thou sayest, I had not taken up arms against thee. Write, as the custom is, thine own name and thy father's name". "Write, then", continued Mohammad calmly, "between Mohammad son of Abdullah, and Suheil son of Amer" ("Life of Mahomet", p. 359) (Maajid, *ibid.*, 316).

It is this attitude of the non-believers which has been referred to as the "Zeal of the Days of Ignorance" in verse 26, and this the believers bore with extreme patience and forbearance, because Allah had sent down tranquillity upon them. As Abdul Maajid puts it, "God specially appeased the believers when they were on the point of breaking off negotiations and falling on the pagans" (Maajid, *ibid.*, 317).

SECTION 4[1]

27. Allah indeed fulfilled the Vision for His Messenger with Truth: You shall enter the Sacred Mosque, if Allah wills, in security, your heads shaved and hair cut short, not fearing. But He knew what you knew not, so He granted, besides that, a speedy (near) Victory.[2]

٢٧- لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ
لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللّٰهُ
اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَمُقَصِّرِيْنَ ۙ لَا
تَخَافُوْنَ ؕ فَعَلِمَ مَا لَمْ تَعْلَمُوْا
فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا ۝

28. He it is Who has sent His Messenger[3] with the Guidance and the Religion of Truth, to

٢٨- هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى
وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى

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1. After stating the reason for restraining the believers and the non-believers from fighting at Hudaibiyah in the previous Section, Qur'an, in Section 4, first speaks of the Vision in the fulfilment of which the Holy Prophet undertook the journey of Hudaibiyah to perform *Umrah,* and then states the status and mission of the Holy Prophet and the qualifications of his true Companions.

Section 4 consists of 3 verses i.e. verses 27 to 29. Verse 27 speaks of the Vision which the Holy Prophet had seen before proceeding to Hudaibiyah. In this verse it is said: Allah indeed fulfilled the Vision for His Messenger with Truth: You shall enter the Sacred Mosque, if Allah wills, in security, your heads shaved, and your hair cut short, not fearing. But He knew what you knew not, so He granted, besides that, a speedy victory.

Verse 28 speaks of the Status of the Holy Prophet and His Mission. It is said that He (i.e. Allah) it is Who has sent His Messenger (the Holy Prophet) with the Guidance and the Religion of Truth, to proclaim it over all religions; and enough is Allah for a Witness. Verse 29 states the qualifications of the true followers of the Holy Prophet, saying, Muhammad (ﷺ) is the Messenger of Allah; and those who are with him are stern against the non-believers, (but) compassionate among themselves. You see them bowing down, prostrating themselves, seeking the Grace of Allah and His Pleasure. Their marks are on their faces (being) the traces of prostration. That is their similitude in the Torah – and their similitude in the Gospel – like a seed which sends forth its blade, then strengthens it, then it becomes thick, and it stands on its own stem, delighting with wonder sowers, that He may enrage the disbelievers with (the sight of) them. Allah has promised those among them who believe and do good deeds, Forgiveness and a Great Reward.

2. This was a complete answer to the uneasiness which prevailed among the believers on account of detention from performing the *Umrah* in that very journey. In this Allah the Almighty also gave the news of the victory which the believers were going to have in the near future, i.e. the victory over Khyber which the believers achieved a few months after their return from Hudaibiyah.

3. It clearly indicated that the objection of the non-believers against the Holy Prophet was baseless because by their objection there could not be any degradation in the status of the

proclaim it over all religions;[4] and enough is Allah for a Witness.

الدِّيْنِ كُلِّهٖ ؕ وَكَفٰى بِاللّٰهِ شَهِيْدًا ؕ

29. Muhammad (ﷺ) is the Messenger of Allah;[5] and those who are with him are stern[6] against the disbelievers, (but) compassionate[7] among themselves. You see them bowing

٢٩- مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ
وَالَّذِيْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ
رُحَمَآءُ بَيْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا
يَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا ؗ

Holy Prophet. It is Allah Himself Who has sent His Messenger and, therefore, in spite of objection by the non-believers, he was and shall always remain the Messenger of Allah. In this there was also consolation to the believers that by merely removing the words *Rasool-ul-Lah* from the Treaty, no injury would result to the status of the Holy Prophet, and the subsequent events demonstrated that most of the then non-believers themselves embraced Islam and accepted the Holy Prophet as *Rasool-ul-Lah* as the very fundamental pre-requisite of *Eimaan* or the Islamic Faith.

4. As regards Islam, it undoubtedly prevailed all over Arabia during the life time of the Holy Prophet himself, and, after him, far and wide throughout the world. According to Hitti, Islam "claims the adherence of no less than two hundred and forty six millions of people, representing nearly all the races and many different climes. Every sixth or seventh person in our world today is a follower of Mohammad, and the Moslem call to prayer rings out through most the twenty-four hours of the day, encircling the larger portion of the globe in its warm belt" ('History of the Arabs', p. 3) (Maajid, Vol. II, Part XXVI, Note 30).

It may be noted that similar statement, containing the attributes and mission of the Holy Prophet, has also been made by the Holy Qur'an in verses 32 and 33 of Chapter 9 (*Taubah*) and verse 9 of Chapter 61 (*Saf*), where it is in respect of the warning for the Jews and Christians, while in the present verse it is in connection with a warning particularly to the non-believers of Mecca (Tadabbure Quran, Vol. VI, p. 469).

5. Verse 29 also begins with a categorical statement: *Muhammad-ur-Rasoolullah;* i.e.. Muhammad (ﷺ) (is) the Messenger of Allah. This is also with reference to the objection of the non-believers to the use of the word *Rasoolullah* along with the name of the Holy Prophet in the Treaty of Hudaibiyah, as well as the uneasiness which the believers naturally felt in their hearts on this objection. The emphasis is that Muhammad (ﷺ) was, and is, undoubtedly the Messenger of Allah, and, therefore, the objection to the use of the word *Rasoolullah* along with his name was totally baseless, and could be of no benefit to the objectors. Side by side there was also consolation to the believers not to worry over the short-lived impression that the Pagans of Hudaibiyah had created by such an objection. For a detailed discussion on "Muhammad-ur-Rasoolullah", see the Major Work, *ibid.,* Vol. XIII, pp. 282 to 284.

6. It actually means that the believers yield to no mundane power. They never show any weakness or cowardice when they are in confrontation with the non-believers. They face the non-believers in the battle-field with full force and fight relentlessly without even caring

Contd.....

down, prostrating[8] themselves, seeking the Grace of Allah and His Pleasure. Their marks are on their faces[9] (being) the traces of prostration. That is their similitude in the Torah – and their similitude in the Gospel[10] – like a seed which sends forth its blades, then strengthens it, then it becomes thick, and it stands on its own stem, delighting with wonder the

سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ؕ
ذٰلِكَ مَثَلُهُمْ فِي التَّوْرٰىةِ ۚۖ
وَمَثَلُهُمْ فِي الْاِنْجِيْلِ ۚۛ كَزَرْعٍ
اَخْرَجَ شَطْئَهٗ فَاٰزَرَهٗ
فَاسْتَغْلَظَ فَاسْتَوٰى
عَلٰى سُوْقِهٖ
يُعْجِبُ الزُّرَّاعَ

---

for the blood relations if they belong to the enemy's Camp. It is not easy to over-awe, subdue, overpower, or threaten them, on any account whatsoever. They do not deviate from the path of Islam, and obedience to the Commands of Allah and his worthy Prophet, at any cost. They are always ready to face hardships and offer even their lives, children, and property, for the Cause of Allah.

7. In a Tradition, the Holy Prophet has said regarding his Companions that "the similitude of believers in mutual love and sympathy is like a body, so that if any part of the body is in pain, the entire body also feels fever and loss of sleep due to pain". In yet another Tradition, the Holy Prophet has said; "the relation of a believer with another believer is that of a portion of wall giving the support to the other". While saying so the Holy Prophet showed his two fingers joined together (Bukhari). In yet another Tradition, the Holy Prophet has said that "when two believers meet together, shake hands with salutation of mutual peace, glorify Allah, and seek forgiveness from Him, Allah forgives them both" (see Ziaul Quran, Vol. IV, Chapter 48, Note 56).

8. After speaking of their attitude towards the non-believers, as well as towards their fellow companions, which in fact is the excellence of Faith, there is reference to their habit of engaging themselves in bowing down and prostrating before Allah the Almighty, which is the excellence of the deeds of a righteous servant of Allah.

9. Since faces are always the mirror of the hearts in which reflect the righteousness as well as wickedness of the man, the meaning of this phrase, according to Abdullah Yusuf Ali, is that "the traces of their earnestness and humility are engraved on their faces, i.e. penetrate their inmost being, the face being the outward sign of the inner man. If we take it in its literal sense, a god man's face alone shows in him the grace and light of God; he is gentle, kind and forbearing, ever helpful, relying on God, and possessing a blessed Peace and calmness that can come from no other source" (Vol. II, Note 4915).

10. As regards the Torah, in verse 2 of Chapter 33 of Deuteronomy (in the Old Testament) it is said "the Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them".

Here it may be noted that when the Holy Prophet proceeded for victory over Mecca in the 8th year of Hijrah, no less than ten thousand Companions were with him.

sowers,[11] that He may enrage the disbelievers with (the sight of) them. Allah has promised those among them who believe and do good deeds, Forgiveness and a Great Reward.

لِيَغِيظَ بِهِمُ الْكُفَّارَ ؕ
وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
مِنْهُمْ مَّغْفِرَةً وَّ اَجْرًا عَظِيْمًا ۝ ع

11. Here it may be noted that when the Holy Prophet started preaching Islam, there were only four persons who were the first to come forward, namely Hazrat Khadeejah – the wife of Holy Prophet, Hazrat Abu Bakr – the friend of the Holy Prophet, Hazrat Zaid – the freed slave of the Holy Prophet, and Hazrat Ali – the cousin of the Holy Prophet. Then for some time the mission continued in secret on account of fierce opposition by the non-believers. But, by and by, people started embracing Islam, and, after Migration of the Holy Prophet, it acquired the status of a nation in Medinah, and soon became the strongest power of Arabia, which subdued all opposing forces throughout the Peninsula.

CHAPTER 49

AL-HUJURAAT

(The Private Apartments)

Chapter 49 consists of 2 Sections, 18 verses, 343 words and 1476 Letters.[1]

This Chapter is the third and the last of the group of three Madinite Chapters which began with Chapter 47.

Name

The name of this Chapter is taken from the word *Hujuraat* appearing in verse 4 of it.

Revelation

According to Hasan Basri, Qatadah, Ikramah and other scholars this entire Chapter is Madani, while according to Hazrat Abdullah bin Abbas, verse 13 was revealed at Mecca and the rest of the Chapter was revealed at Medinah. But most of the Commentators are inclined to accept the former view (Ziaul Quran, Vol. IV, p. 575). It appears that different verses of this Chapter were revealed on different occasions and were put together under the Divine Command on account of similarity of the subject matter Regarding verse 4 it is said that it was revealed in respect of Bani Tameem who came to the Holy Prophet in the form of deputation in the 9th year of Hijrah, and called him in a loud voice from outside his private apartment. Similarly, regarding verse 6 it is said that this was revealed in respect of Waleed bin Aqbah who had been deputed by the Holy Prophet to collect *Zakaat* or Poor-Rate from Bani Mustalaq and he embraced Islam on the Holy Prophet's victory over Mecca (Tafheemul Quran, Vol. V, p. 68).

According to the generally accepted chronological order of Revelation, this Chapter is placed at Serial No. 106.[2]

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1. Naimuddin, Chapter 49, Note 1; Ziaul Quran, Vol. IV, p. 575.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

Subject Matter

The basic subject matter of this Chapter is the manner to be observed by the members of the rapidly growing Muslim Community, among themselves and towards its Leader (Yusuf Ali, Vol. II, p. 1402). However, its application or observance is universal as it forms the fundamental decorum of etiquette in respect of the attitude of the youngers and subordinates towards their elders and superiors at home or in society.

In the first five verses are given the manners which the believers were taught to observe solemnly in respect of the Holy Prophet Muhammad (ﷺ).

Then there is direction not to believe each and every news that comes from wicked persons or strangers and to act upon it without duly examining the truth or otherwise of the news etc. It is with a view that thoughtless haste or rashness in believing such unconfirmed news might lead the believers to cause harm to the people or to themselves unwittingly for which they may have to repent afterwards.

There is also the direction that if two individuals or groups of the believers fall in some serious contention among themselves, then the other believers should not act as mere spectators but they must try to bring about harmony between the disputing groups. The believers are also warned to keep themselves away from the evils which create disruption in the society as a whole and spoil the relations between them. In this respect they are commanded not to make a mockery of their fellow beings, nor insult them, nor give them bad names, nor have evil thought regarding them, nor try to dig out their evils, nor remember them with evil behind their backs, because these deeds are in themselves evil and tend to create evil in the society and, therefore, they have been declared to be *Haraam*. There is also prohibition of tribal or racial vanity tinged with arrogance and degradation of others, declaring that all human beings are from one common ancestor, and their division in tribes and nations is merely for the sake of identity and introduction, and not for pride and arrogance and it declares that the real supremacy consists in righteousness.

There is also emphasis on the point that mere lip-profession of Faith is of no avail; there should be sincere acceptance of the Faith in Absolute Unity of Allah and Prophethood of the Holy Prophet Muhammad (ﷺ), and total submission to their Commands, and sincere offer of life and property in the Way of Allah. As regards those who believe in mere lip-profession of Faith and do not think practical obedience to the Commands of Allah necessary, they are believers in name only but not believers in reality entitled to any reward from Allah the Almighty.

CHAPTER 49

AL-HUJURAAT
(The Private Apartments)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. O you who believe! put not yourselves forward before Allah and His Messenger;[2] and fear Allah; Surely Allah is Hearing, Knowing.

١-يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا
بَيْنَ يَدَيِ اللّٰهِ وَرَسُوْلِهٖ وَاتَّقُوا اللّٰهَ ؕ
اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ○

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1. The previous Chapter dealt with the high status and honour of the Holy Prophet Muhammad (ﷺ) and qualifications of his worthy Companions. In continuation of it, the present Chapter (in its first Section) gives directions to the believers relating to the observance of honour and respectability towards the Holy Prophet and observe the principles which help promote harmony and feelings of brotherhood among the believers all over the world.

Section 1 consists of 10 verses i.e. verses 1 to 10. Verses 1 to 3 relate to the mannerism of respect and humility to be observed by the Believers while addressing the Holy Prophet. In these verses it is said; O you who believe! put not yourselves forward before Allah and His Messenger; and fear Allah; surely Allah is Hearing, Knowing. O you who believe! raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as you speak aloud to one another, lest your deeds become vain and you perceive not. Indeed those who lower their voice in the presence of the Messenger of Allah their hearts Allah has tested for piety; for them is Forgiveness and a Great Reward.

Verses 4 and 5 prohibit people, particularly the believers, to call the Holy Prophet out from behind his private apartments. It is said: Those who call you (O Prophet!) out from outside the private apartments, most of them lack understanding. If only they had patience till you came out to them, it would be best for them. And Allah is Forgiving, Merciful.

Verses 6 and 7 emphasise upon the believers that they should not believe and act upon

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2. O you who believe! raise not your voices above the voice of the Prophet,[3] nor speak aloud to him in talk, as you speak aloud to one another, lest your deeds become vain, and you perceive not.

٢- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا
لَا تَرْفَعُوْٓا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ
وَلَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ
اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ○

every news brought by persons who are wicked (and carry malice against you), at heart without verifying it. It is said: O you who believe! If a wicked person comes to you with a news, ascertain the truth, lest you harm people in ignorance, then you become full of repentance for what you have done. And know that among you is the Messenger of Allah (the Holy Prophet). Were he to follow you (to suit your wishes) in many a matter, you would surely fall into misfortune, but Allah has endeared the Faith to you, and has made it seemly in your hearts, and He has made hateful to you unbelief, and wickedness, and rebellion. Such indeed are those who are rightly guided – a Grace from Allah; and Allah is Knowing, Wise.

Verses 8 and 9 envisage the harmonious Islamic Society where every dispute and ill-will is settled and resolved by mutual agreement and through amicable compromise, or, should persuasion fail, by forcing the fair decision if either of the contenders persists in transgression and contumacy. In these verses, it is said: and if two parties of the believers fall into a quarrel, make peace between them; but if one of them transgresses against the other one, then fight against the one which commits transgression until it complies with the Command of Allah. So if it complies, make peace between them with justice and be fair; Surely Allah loves those who are fair (and just).

Verse 10 is a universally acclaimed declaration of brotherhood or fraternity among the believers irrespective of caste, creed, or colour, belonging to any time and clime as demonstration of compassionate consciousness of each other's interest. In this verse it is said; (know that) the Believers are but a single Brotherhood; so make peace between your two contending brothers, and fear Allah, (so) that you may receive Mercy.

2. According to Ibne Jareer, when somebody hastens any prohibitions and permissions without a command of his Imam, the Arabs say; "so and so is putting himself ahead of his leader". According to Hazrat Abdullah Ibne Abbas, in this verse is a command to the believers not to act in violation of Qur'an and *Sunnah* (Ziaul Quran, Vol. IV, Chapter 49, Note 2). According to Abdullah Yusuf Ali, "three shades of meaning are implied; (1) do not make yourselves conspicuous in word or deed when in the presence of God i.e. in a Mosque, or at Prayers or religious assemblies; (2) do not anticipate in word or deed what your Leader (God's Apostle) may say or do; (3) do not be impatient, trying to hasten things before the time is ripe, of which the best judge is God" (Vol. II, Note 4919).

3. According to this verse, speaking loudly in the presence of the Holy Prophet is an act which may render vain all deeds of a man, obviously because this amounts to disrespect, and disrespect of the Holy Prophet is actually disrespect to Allah, which makes a man liable to Divine punishment.

It may, however, be noted that in cases of need, there is no harm for raising the voice, as for instance Hazrat Bilal to say the *Azaan* or call for prayers with a loud voice in the presence of the Holy Prophet, and, on the command of the Holy Prophet, himself in the battle-field of Hunain, Hazrat Abbas called the believers who were running away, to return with a loud voice.

3. Indeed those who lower their voice in the presence of the Messenger of Allah – their hearts has Allah tested[4] for piety (righteousness); for them is Forgiveness and a Great Reward.

٣- إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ
رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ
قُلُوبَهُمْ لِلتَّقْوَىٰ ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝

4. Those who call you aloud (O Prophet!) from outside[5] the private apartments,[6] most of them lack understanding.

٤- إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ
الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝

Hazrat Hissan used to recite the poems in the praise of the Holy Prophet with a loud voice in the presence of the Holy Prophet himself. On basis of this Allama Ismail Haqqi has inferred permission in favour of recitation of the *Durood,* or sending of blessings to the Holy Prophet, or recitation of poems in his praise known as *Na'at* with a loud voice (Roohul Bayan, as referred to by Ziaul Quran, *ibid.,* 5).

4. Commenting on the word *Imtahana* (He has tested), appearing in verse 3, Qurtabi writes that according to *Sharah* it means that Allah has made their hearts pure for righteousness; and according to Akhtab, this signifies that Allah has reserved their hearts for *Taqwah* (rectitude), and according to Zamakhshari, as he writes in his 'Kashshaaf', that Allah the Almighty promises three rewards for those who maintain respect for the Holy Prophet, viz., their hearts are turned to *Taqwah* or righteousness, and they feel no difficulty in bearing this highly exacting spiritual task; in case of any shortfall Allah forgives them; and Allah will also give them great reward. The word *Azeem,* in respect of *Ajr* or reward, indicates that one cannot imagine the magnitude and extent of the reward which Allah the Almighty will actually give (Roohul Ma'ani, as referred to by Ziaul Quran, *ibid.,* 6).

5. It is said that a deputation of Bani Tameem consisting of 70 to 80 persons including Zubarqan bin Badr, Atarad bin Haajib and Qais ibne Aasim came to Medinah. It was noon and the Holy Prophet was taking rest inside his apartment. Without waiting patiently for the Holy Prophet to come out from the apartment, the persons started calling out the Holy Prophet from outside the house saying: Ya Muhammad (ﷺ) *Ikhrij Aalina* i.e. O Muhammad! (ﷺ) come out to us. The Holy Prophet, though inconvenienced by the impropriety of the callers, came out to listen to them. But the Banu Tameem, instead of realising their unbecoming mannerism, started talking high of themselves. The Holy Prophet listened to them patiently and courteously. However, at the instance of the Holy Prophet Hazrat Sabit bin Qais and Hazrat Hassan gave the reply to their boasting and guided them the decorum of mannerisms. The appeal had its effect and by the Grace of Allah they all embraced Islam. It was on that occasion that verses 4 and 5 were revealed which served timely guidance to the ignorant people who responded willingly to the Divine call, but also as a guideline for the people at large and for all time to come (see Ziaul Quran, *ibid.,* 7; also see Ma'ariful Quran, Vol. VIII, p. 102).

6. The word *Hujuraat* is the plural of *Hujrah,* a small secluded tenement, or apartment, preferably with a court-yard, surrounded by wall to afford privacy. The Holy Prophet had separate apartments for his wives, all situated in Medinah, adjacent to the Masjid-e-Nabawi (the Mosque of the Holy Prophet). According to Ibne Sa'd, as he writes on the authority of 'Ata, those *Hujuraat* were built of the branches of palm trees having thick wool curtains on the door.

5. If only they had patience until you came out to them, it would be best for them. And Allah is Forgiving, Merciful.

٥- وَلَوْ اَنَّهُمْ صَبَرُوْا حَتّٰى تَخْرُجَ اِلَيْهِمْ
لَكَانَ خَيْرًا لَّهُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

6. O you who believe! if a wicked person comes to you with any news,[7] ascertain the truth lest you harm people in ignorance, then you become full of repentance for what you have done.

٦- يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا
اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ
فَتَبَيَّنُوْۤا اَنْ تُصِيْبُوْا قَوْمًۢا بِجَهَالَةٍ
فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ ○

7. And know that in your midst is the Messenger of Allah. Were he to follow you (i.e. your wishes) in many a matter, you would surely fall into misfortune but Allah has endeared the Faith to you, and has made it seemly in your hearts, and He has made hateful to you unbelief, and wickedness and rebellion Such indeed are those who are rightly guided –

٧- وَاعْلَمُوْۤا اَنَّ فِيْكُمْ رَسُوْلَ اللّٰهِ ؕ
لَوْ يُطِيْعُكُمْ فِىْ كَثِيْرٍ مِّنَ الْاَمْرِ لَعَنِتُّمْ
وَلٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ
وَزَيَّنَهٗ فِىْ قُلُوْبِكُمْ
وَكَرَّهَ اِلَيْكُمُ الْكُفْرَ وَالْفُسُوْقَ وَالْعِصْيَانَ ؕ
اُولٰٓئِكَ هُمُ الرّٰشِدُوْنَ ۙ ○

Imam Bukhari has noted in his Mufrid, and Behaqi has noted from Dawood bin Qais, that he had seen those *Hujuraat*. Subsequently, during the rule of Waleed bin Abdul Maalik, at the instance of the Government, all those *Hujuraat* were included in the structural complex of the Masjidun Nabawi. It is said that, on that particular occasion, the people of Medinah wept bitterly because of the ill manner of Bani Tameem (Ma'ariful Quran, Vol. VIII, p. 102).

7. The word *Naba* (News), used in this verse, as interpreted by Raaghib and Abu Bakr Jassas, means an important news which may result in serious consequences. From this verse, the learned scholars have inferred that the Muslim State should not act upon those reports in respect of any person, people or nation, for the purpose of propagating against them which are brought by persons of doubtful character. On this very principle, the scholars of *Hadees* have introduced the system of *Jirah wa Taweel* (Cross-question and method of deduction or inference) in order to verify the antecedents of those through whom any Tradition of the Holy Prophet is received. The learned jurists of Islam have laid down, on this very principle, that in those matters on the basis of which some command of *Shariah* is proved, or any right on anybody is created, the testimony of a *Fasiq* (i.e. wrong-doer or transgressor) is not admissible. As regards, however, the routine affairs of the life, it is not necessary to verify the antecedents of the giver of the news. This is on the principle that the word *Naba* refers to important matters only and not the routine matters.

8. A Grace and Favour from Allah; and Allah is Knowing, Wise.

٨- فَضْلًا مِّنَ اللّٰهِ وَنِعْمَةً ؕ
وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

9. And if two parties of the believers fall into a quarrel, make peace between them; but if one of them transgresses against the other, then fight against the one which commits transgression until it complies with the Command of Allah. So if it complies, then make peace between them with justice, and be fair.[8] Surely Allah loves those who are fair (and just).

٩- وَاِنْ طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا
فَاَصْلِحُوْا بَيْنَهُمَا ۚ
فَاِنْ بَغَتْ اِحْدٰىهُمَا عَلَى الْاُخْرٰى
فَقَاتِلُوا الَّتِيْ تَبْغِيْ
حَتّٰى تَفِيْٓءَ اِلٰٓى اَمْرِ اللّٰهِ ۚ فَاِنْ فَآءَتْ
فَاَصْلِحُوْا بَيْنَهُمَا بِالْعَدْلِ وَاَقْسِطُوْا ؕ
اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ○

10. (Know that) the Believers are but a Single Brotherhood;[9] so make peace between your two (contending) brothers; and fear Allah, that you may receive Mercy.

١٠- اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ
فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ
وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ○ ع

Similarly, the scholars are also unanimous on the point that if the *Fisq* or transgression of anybody is not of the nature of falsehood and evil character but he is *Fasiq* on account of defect in Faith, his testimony is also acceptable. Merely the defect in the Faith does not come in the way of testimony or narration (see Tafheemul Quran, Vol. V, Chapter 49, Note 8; also Ma'ariful Quran, Vol. VIII, pp. 105 and 106; and Ziaul Quran, *ibid.*, 9).

8. Verse 9 gives a three-fold command to the believers for their guidance in the event of quarrel between two parties among them. The three commands are: if two parties of the believers quarrel, then (1) (assess the cause of contention and) make peace between them and warn them to desist from quarrelling; (2) if one of them still does wrong to the other fight back the one who does wrong till it returns to the Command of Allah, and (3) when it returns, make peace between them with justice and act equitably, as indeed Allah loves those who exercise equity and fair play in their dealings. This is with a view to ensure lasting peace among believers.

9. This verse establishes a universal brotherhood among the believers. According to Abdullah bin Masood, the Holy Prophet had said: to abuse the believer is *Fisq* (moral guilt), and to fight with him is *Kufr* (infidelity) (Bukhari, Kitabul Eimaan, Musnid Ahmad). As reported by Hazrat Abu Hurairah, the Holy Prophet has said that the life, property, and honour of every believer is *Haraam* on other believers (Muslim). According to Hazrat Abu Saeed Khudri and by Hazrat Abu Hurairah, the Holy Prophet has said: believer is the brother of believer; he does not give up his companionship and he does not disrespect him. For a man this evil is enough that

SECTION 2[1]

11. O you who believe! let not some men among you laugh at others, it may be that they (i.e. latter) are better than they (i.e. former): nor let (some) women laugh at others; it may be that they (i.e. latter) are better than they (i.e. former); nor defames

١١- يَاأَيُّهَا الَّذِينَ آمَنُوا
لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ
عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ
وَلَا نِسَاءٌ مِّن نِّسَاءٍ
عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ

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he disrespects his Muslim brother (Ahmad). Hazrat Sohail bin Sa'd Sha'bi reports that the Holy Prophet has said: the relation of a believer with the community of believers is that of the relation of head with the body. He feels the trouble of the believers just like the head (brain) feels the trouble of the body (Ahmad). The Holy Prophet has also said: a believer is like a brick of a wall for the other believers, which supports all other bricks. (Bukhari, Tirmizi) (Tafheemul Quran, *ibid.,* 18).

As Abdul Maajid Daryabadi writes, 'This is neither nationalisation nor Arabicization, but humanization in the best sense of the word. It means that community of Faith as a bond of union is superior to, and more fundamental than, any other bond at all, merging all colours, ranks and races in the consciousness of a common brotherhood. This was the first attempt in the history of Arabia at a social organization with religion, rather than blood, as its basis ... Thus by one stroke the most vital bond of Arab relationship, that of tribal kinship, was replaced by a new bond, that of Faith; a sort of 'Pan Islamica' was instituted from Arabia (Hitti, 'History of the Arabs', p. 121). It must be admitted that Mohammadans have, from whatever causes, acted upto their creed in this respect, more fully than have Christians (Bosworth Smith, 'Mohammadan and Mohammadanism', p. 246). A Musalman first, and a Turk, an Afghan, or an Arab afterwards', is no mere formula or figure of speech with that vast assemblage of peoples and of tongues to whom the Prophet of Arabia, by teaching them to worship the One True God has given a bond of union stronger than any tie of blood or nation (*ibid.,* p. 306). A religious theory that is very strikingly realised in Muhammadan society and seldom fails to express itself in acts of kindness towards the new convert. Whatever be his race, colour or antecedents he is received into the brotherhood of believers and takes his place as an equal among equals (Arnold, 'Preaching of Islam', p. 416) (Maajid, Vol. II, Part XXVI, Note 382).

1. In the concluding verses of the previous Section Qur'an stated the principles to be followed in case of quarrels between two parties of the believers. In continuation of it, Section 2 gives the principles which govern the dealings of the believers with each other in order to establish a good moral society. These verses also give qualifications of the true believers.

Section 2 consists of 8 verses i.e. verses 11 to 18. Verses 11 to 13 lay emphasis on paying respect to a Muslim brother and prohibits acts of ridicule, defamation, insult and back-biting. In these verses it is said: O you who believe! Let not some men among you laugh at others. It may be that they (i.e. the latter) are better than they (i.e. the former); nor let (some) women laugh at others; it may be that they (i.e. the latter) are better than they (i.e. the former); nor defame, nor be sarcastic to each other by (offensive) nicknames. Bad is the name of lewdness (to be used of one) after he has believed. And those who do not repent (and desist) are {indeed)

nor be sarcastic to each other[2] by (offensive) nicknames. Bad is the name of lewdness (to be used of one) after he has believed. And those who do not repent are (indeed) the wrongdoers.

وَلَا تَلْمِزُوٓا أَنفُسَكُمْ
وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ
بِئْسَ الِاسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ
وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ○

12. O you who believe! avoid suspicion as much (as possible); for suspicion in some cases is a sin;[3] and spy not[4] each other,

١٢- يَا أَيُّهَا الَّذِينَ آمَنُوا
اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ
إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا

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the wrongdoers. O you who believe! avoid suspicion as much (as possible); for suspicion in some cases is a sin; and spy not each other, nor backbite others. Would any of you like to eat the flesh of his dead brother? Nay, you would abhor it. And fear Allah. Surely Allah is Oft-Returning, (Most Merciful), O mankind! surely We have created you from a single (pair) of a male and a female, and have made you into nations and tribes, that you may know each other. Verily the noblest of you with Allah (is he who is) the most righteous of you. Surely Allah is Knowing, Aware.

Verses 14 to 18 define and distinguish between *Eimaan* and *Islam,* declaring the former as the deep set belief and faith with righteousness as its key-note, while Islam is an oral or formal declaration of one's belief in Islam. It is said: the desert Arabs say: we believe. Say: you believe not; but say: we submit; and Faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not diminish anything from your deeds. Surely Allah is Forgiving, Merciful. Only those are believers who believe in Allah and His Messenger, and have never since doubted, and have striven hard with (the sacrifice of) their riches (belongings) and their lives in the way of Allah. Such are the sincere ones. Say: What! would you instruct Allah about your religion? And Allah knows all that is in the heavens and all that is on the earth. And Allah has full knowledge of all things. They lay obligation on you (O Prophet!) that they have embraced Islam. Say count not your Islam as a favour upon me. Nay, Allah has conferred a favour upon you that He has guided you to the Faith, if you be true and sincere. Surely Allah knows the secrets of the heavens and the earth. And Allah is Seer of all that you do.

2. As regards the prohibition: "Do not defame nor be sarcastic to each other" this includes all sorts of taunts, blames, unmerited objections, exposures of defects, and all attempts to defame and disgrace by word or gesture. The words *La Talmizu* has been used in the sense of slander, defamation, or injuring the reputation. In verse 79 of Chapter 9 (*Taubah*) there is condemnation of those who taunted the poor believers in spending and contributing lesser amount in the Way of Allah according to their meagre resources.

3. The forbidding in respect of suspicion is qualified by two words, first by *Kaseeran* (meaning too much), and secondly by the word *Baza* (some) indicating thereby that in the first instance, the believers should desist from indulging too much in suspicion (or harbouring doubts) even in plain and straightforward matters. It is stated that some suspicions are sin. It means that

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nor let some of you backbite[5] others. Would any of you like to eat the flesh of his dead brother? Nay, you would abhor it: And fear Allah. Surely Allah is Oft-returning (to Mercy), Most Merciful.

وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ؕ
اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا
فَكَرِهْتُمُوْهُ ؕ وَاتَّقُوا اللّٰهَ ؕ
اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ○

13. O mankind! surely We have created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other. Verily the noblest of you with Allah is the most righteous of you.[6] Surely Allah is Knowing, Aware.

١٣- يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ
مِّنْ ذَكَرٍ وَّ اُنْثٰى
وَجَعَلْنٰكُمْ شُعُوْبًا
وَّقَبَآئِلَ لِتَعَارَفُوْا ؕ
اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ ؕ
اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ○

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all types of suspicions are not sin, nor prohibited, but indulging too much in suspicion is forbidden or condemned by Allah, as this reflects the habit of suspecting and doubting without reason. For more details see the Major Work, Vol. XIII, pp. 312-313.

4. Spying on others is not only prohibited on an individual but it is also prohibited against the State. In a Tradition the Holy Prophet has said, "when the ruler starts spying on the people, he spoils them" (Abu Dawood). However, there is an exception in respect of cases in which an advance probe or investigation is essential to take steps in the right direction so as to prevent any set-back that may erupt due to lack of knowledge or proper planning. For instance, on getting information regarding some offence or conspiracy from any person or group of persons against the State, the state can spy on his or their activities and nip the trouble in the bud before the evil designs of anti-state elements assume concrete shape. Similarly, in cases of proposed marriage contract, or business relations, or to ascertain the antecedents of persons to be employed on sensitive assignments in advance is essential to prevent a mishap. In all such cases, and others in this range of delicacies, one can, rather must, spy on the affairs of the quarters concerned, on this alone depends the success of any plan (see Tafheemul Quran, Vol. V, Chapter 49, Note 25).

5. According to a Tradition, noted by Muslim, Abu Dawood, Tirmizi and Nisai, and other scholars, as reported by Abu Hurairah; *Gheebat* (back-biting) is this that you speak of a thing about a person which may grieve him; and when it was enquired "even if the defect is present in the man," the Holy Prophet said, "that is the *Gheebat,* and if the defect is not present, then it is *Bohtan* (slander or false accusation). For more details, see the Major Work, *ibid.,* pp. 314-316.

6. The Holy Prophet has laid emphasis on equality between the people. In a Tradition he has said, on the occasion of the victory over Mecca, 'thank God Who removed the evil and arrogance of the Age of Ignorance. O people! all human beings are only divided in two groups,

14. The desert Arabs[7] say: we believe. Say: you believe not; but say: we submit; and Faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not diminish anything from your deeds. Surely Allah is Forgiving, Merciful.

١٤- قَالَتِ الْأَعْرَابُ اٰمَنَّا ؕ قُلْ لَّمْ تُؤْمِنُوْا
وَلٰكِنْ قُوْلُوْٓا اَسْلَمْنَا وَلَمَّا يَدْخُلِ الْاِيْمَانُ
فِيْ قُلُوْبِكُمْ ؕ وَاِنْ تُطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ
لَا يَلِتْكُمْ مِّنْ اَعْمَالِكُمْ شَيْـًٔا ؕ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

15. Only those are believers who have believed in Allah and His Messenger, and have never since doubted, and have striven hard with their riches (belongings) and their lives in the Way of Allah. Such are the Sincere Ones.

١٥- اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ
رَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا
وَجٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ
سَبِيْلِ اللّٰهِ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ۝

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viz., Good and righteous who are respectable in the Sight of Allah, and the other *Fajir* and *Shaqi* (the indulgent in vices and cruel-hearted) who are mean in the Sight of Allah. Excepting this, all the human beings are children of Adam and Eve and Adam was created of clay (dust) (Behaqi and Tirmizi). On the occasion of *Hajjatul Wida* (his last Pilgrimage), the Holy Prophet had said "O people! Beware! Your God is One: No Arabi has superiority over the Ajami (the non-Arab) and no Ajami has superiority over the Arabi, and no white has superiority over the black and no black has superiority over the white excepting on account of *Taqwah* or Righteousness in the Sight of Allah; the one who is most righteous is most respectable" (Behaqi). In another Tradition, the Holy Prophet has said, "You are all Children of Adam and Adam was created of clay (dust), People should give up the pride on account of their ancestry, otherwise they will be considered mean and abominable in the Sight of Allah not more than an insect" (Bazar). In another Tradition the Holy Prophet has said that on the Day of Judgment the reckoning of deeds will not be on the basis of ancestry before Allah; the most righteous is the most respectable" (Ibne Jareer). In yet another Tradition, the Holy Prophet has said, "Allah does not destroy or waste your wealth but He sees your hearts and your deeds" (Muslim, Ibne Majah). (See Tafheemul Quran, *ibid.*, 28; and Ziaul Quran, Vol. IV, Chapter 49, Note 27).

7. According to the scholars, the reference in these verses is particularly to the Tribes of Muzainah, Juhainah, Aslam, Ashja'a, Ghifar, and particularly Bani Asad bin Khuzaimah regarding whom Hazrat Abdullah bin Abbas and Saeed bin Jubair have said that, while during the time of drought, he came to Medinah and requested for help from the Holy Prophet. He repeatedly laid stress on the acceptance of Faith without ever fighting against him, unlike the non-believers of other tribes of Arabia. According to them, this was their obligation on the Holy Prophet. In answer to it, it was said in verse 14, "the Desert Arabs say: we believe. Say (to them: O Holy Prophet) you believe not; but say: we submit; and the Faith has not yet entered into your hearts. And if you obey Allah and His Messenger, He will not diminish aught from your deeds. Indeed Allah is Most Forgiving, Most Merciful".

Qur'an also refers to the attitude of the desert tribes in verses 11 to 17 of Chapter 48 (*Fathe*) which may also be read along with the present verses (vide Tafheemul Quran, *ibid.*, 30).

16. Say: What! would you instruct Allah about your religion? And Allah knows all that is in the heavens and all that is on the earth. And Allah has full knowledge of all things.

١٦- قُلْ أَتُعَلِّمُونَ اللّٰهَ بِدِيْنِكُمْ ؕ
وَاللّٰهُ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ؕ
وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ○

17. They lay obligation[8] on you (O Prophet!) that they have embraced Islam. Say: count not your Islam as a favour upon me. Nay, Allah has conferred a favour upon you that He has guided you to the Faith, if you be true and sincere.

١٧- يَمُنُّوْنَ عَلَيْكَ أَنْ أَسْلَمُوْا ؕ
قُلْ لَّا تَمُنُّوْا عَلَيَّ إِسْلَامَكُمْ ۚ
بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ
أَنْ هَدٰىكُمْ لِلْإِيْمَانِ
إِنْ كُنْتُمْ صٰدِقِيْنَ ○

18. Surely Allah knows the secrets of the heavens and the earth. And Allah is Seer of all that you do.

١٨- إِنَّ اللّٰهَ يَعْلَمُ غَيْبَ السَّمٰوٰتِ وَ
الْأَرْضِ ؕ وَاللّٰهُ بَصِيْرٌ بِمَا تَعْمَلُوْنَ ○ ع

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8. Verse 17 exposes the self assumed elation in the hearts of the Desert Arabs who, by merely having professed Islam for personal reasons, claim as if they have done favour to the Holy Prophet and as such deserve special favours in return. It is said: "they lay obligation on you, O Holy Prophet that they have embraced Islam. Tell them: count not your Islam as a favour on me, but it is an obligation of Allah on you that He guided you to the acceptance of Islam. (Know and realise this favour) if you are of truthful". By accepting Islam none confers a favour on any person much less the Holy Prophet. Rather it is itself a favour from Allah because unless Allah inspires, as a mercy and grace, no heart and mind would lean to Islam, the fountainhead of peace and guidance. In acknowledgement of this Divine Favour one should submit to Him in all humility and gratefulness, as it is through His Guidance and Sustenance alone that one can pass his life as a true follower of Islam. It is foolishness to be proud of being Muslim as a matter of arrogance, and still greater is the sin to lay obligation on Allah and the Holy Prophet that one is a Muslim.

CHAPTER 50

QAAF

Chapter 50 consists of 3 Sections, 45 verses, 357 Words and 1494 Letters.[1]

With this Chapter starts a group of seven Mecci Chapters i.e. Chapters 50 to 56, dealing with God's Revelation to nature through history, and through the mouths of the Prophets, and pointing to the Hereafter. We saw that the last group of three Chapters (47 to 49) dealt with the external and internal relations of the *Ummat* when formed. In the present group our attention is more particularly directed to aspects eschatological, the further before us when this life is done (Yusuf Ali, Vol. II, p. 1409).

Name

The name of this Chapter is taken from the Letter *Qaaf* (one of the Abbreviated Letters or *Huroof-e-Muqatta'aat* with which the Chapter opens.

Revelation

The Chapter was revealed in the middle period of the Holy Prophet's Mission at Mecca, from the third year of the start of his mission upto the 5th year, the crucial period when the newly revealed religion had hardly embarked on its revolutionary mission to challenge the centuries old creed of idolatry, paganism, polytheism, etc. It was the moment when the powerful Quraish chieftains realised what aught to be done to check the new Faith before it took roots. It was about in the fifth year of Prophet's Mission, when the non-believers had already taken up to position, but persecution against the Holy Prophet and his handful followers had not yet started on an intensive scale.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 34.[2]

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1. Naimuddin Chapter 50, Note 1; Ziaul Quran, Vol. IV, p. 607.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

Subject Matter

The Holy Prophet started his Mission with due emphasis on the most fundamental ideologies of the Divine religion viz., the Absolute Unity of Allah and the 'Life after Death'. The non-believers not only felt astonished but point-blank refused to accept the truth of it as it was beyond their concept or comprehension. They could not believe that, after the death in the world, they will be raised again to life and made to account for their deeds in the Hereafter and get the reward for righteousness or suffer the punishment for misdeeds. It was greatly enigmatic to them that a man of their own fraternity who had been living among them since infancy should come before them of the consequences which they thought was a thing of a far-off possibility. It was in answer to this disbelief that Chapter 50 was revealed, comprising of a two-fold assertion, viz., warning of Resurrection or life after death and the occurrence of the Day of Judgment. The Holy Qur'an proved through examples that each one of them was a reality, they are bound to happen and their denial and rejection will ultimately be of no avail.

Allah the Almighty has created the Universe with a set purpose and plan which no one can frustrate, through resistance or through denial. The denial of Resurrection is to betray one's own ignorance of the natural phenomenon of how the dead earth comes to life, reproducing the greenery after it is reduced to dust. This quality of revival of life after its death or seemingly having become barren, has been endowed to the earth by Allah the Almighty. Likewise He will raise the dead ones to life on the Day of Resurrection on the appointed time. He knows that the earth consumes the dead, and to all appearances there remains no trace of the dead and the buried one, but, as the Qur'an says; 'With Allah is the full record of the creation and He is fully aware of the wherewithal of each and every being, no matter whatever material transformation it has gone under'.

The reason why this Chapter lays so much stress on Resurrection and man's accountability on the Day of Judgment is that the ultimate unfortunate fate of the non-believers was to be brought home to them with convincing arguments.

This Chapter starts with mentioning the Glory and Grandeur of the Holy Qur'an in that is the Word of Allah, and that those who declare it to be magic, or sorcery, are inwardly influenced by the Truth the Qur'an presents to them, but they say so only by way of pretext in order to deny the Day of Resurrection, or they deny it on account of arrogance, or their senseless insistence on unbelief which has come to them from their ancestors.

Then there is reference to the physical sign contained in the natural phenomenon in the heavens and the earth which also point at the Resurrection as a logical sequence to creation and re-creation which is too evident in the material life of ours: life in various shades revives itself in the cycle of existence,

e.g., growth of vegetation and repetition of historical destiny of mankind. In it then there is warning to the non-believing Quraish of Mecca, and the non-believers in general, that just as previous nations were destroyed on account of rejecting the Word of Allah and refusal to follow His Prophets, they will also have to face the same doom, if they too refuse to obey the Divine Command of Guidance. Reference to 'the maintenance of record' is with a view to forewarn the non-believers that each and every word and deed of theirs will be laid bare before them on the Day of Judgment which they will not be able to deny. Lastly, there is consolation to the Holy Prophet to continue his mission with patience and perseverance, and to keep up the prayer, entrusting the affairs of the opponents to Allah to be decided on the Day of Judgment. His duty is merely to convey the Message of Allah and to warn the people of the events that lie ahead. He is not to make them accept it per force.

This Chapter, among other things, reminds mankind, in the most forthright manner, that there is no escape from the obedience to the Command of Allah the Almighty and that no overt or covert device by way of arrogance or transgression can over-rule or circumvent His Knowledge (and Power). The Divine Words, in the respect, are extraordinarily vivid and forceful: "Verily We have created man (mankind) and We know what (evil or dark) his self (soul) suggests to him and indeed We are nearer to him than his jugular vein". This verse in essence is a grim warning as well as a glad tiding for man according as his soul receives and reciprocates it.

Excellence and Blessing

As reported by Umme Hishaam binte Haarisah bin No'man, the Holy Prophet used to recite this Chapter in the *Jumu'ah* sermon (Muslim, as referred to by Qurtabi). And according to Hazrat Abu Waaqid Laisi, as he told Hazrat Umar, the Holy Prophet used to recite generally this Chapter and Chapter 54 (*Qamar*) in *Eid* prayers. And according to Hazrat Jabir, the Holy Prophet used to recite this Chapter most frequently in the *Fajr* prayer (Qurtabi) (see Ma'ariful Quran, Vol. VIII, pp. 133-134 and Tafheemul Qu'ran, Vol. V, p. 106).

CHAPTER 50

QAAF

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. *Qaaf,*[2] By the Glorious Qur'an:[3]

١- قٓ ۚ وَالْقُرْاٰنِ الْمَجِيْدِ ۝ المنزل ٤

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1. The previous Section, and with it the previous Chapter, concluded with a reference to the non-believers' self-conceitedly laying obligation of acceptance of Faith on the Holy Prophet Muhammad (ﷺ) and the answer thereto, saying that it was really Allah Who did an obligation on them by guiding them to the Faith (*Eimaan*) and that Allah knows the Unseen of the heavens and the earth and Allah is Seer of what you do. In continuation of it, the present Chapter, and with it Section 1 of it, starts with a reference to the wonder of the non-believers over, and their rejection of, the life after death, and then proves it with reference to the natural phenomena round the world. Finally, in this Section there is warning of punishment to the non-believers with reference to the destruction of the previous nations which denied to Absolute Unity of Allah and the life-after-death.

Section 1 consists of 15 verses, i.e. verses 1 to 15. Verses 1 to 11 refer to the astonishment of non-believers over, and their rejection of, the life after death (on account of their ignorance and arrogance) which (i.e. the life Hereafter) in fact is a reality and can be proved through observation of the natural phenomena round the world. It is said: *Qaaf,* (The Abbreviated Letter) meaning of which is known to Allah only). By the Glorious Qur'an: Nay, they (i.e. the non-believers) wonder that there has come to them a warner from among themselves, so the disbelievers say: this is a strange thing! What! When we die and become dust (shall we live again?) – that is a (sort of) Far Return (or revival).

In answer to it, Allah says: We know, indeed what the earth consumes (when buried) of them, and with Us is a Book that preserves (the full account). Nay, they reject the Truth when it comes to them; so they are in a state of confusion: Do they not look at the sky above them? –

Contd....

2. Nay, they wonder that there has come to them warner from among themselves, so the disbelievers say: this is a strange thing:

٢- بَلْ عَجِبُوٓا اَنْ جَآءَهُمْ
مُّنْذِرٌ مِّنْهُمْ
فَقَالَ الْكٰفِرُوْنَ هٰذَا شَيْءٌ عَجِيْبٌ ۝

3. When we die and become dust (shall we live again?) – that is a Far Return.

٣- ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا ۚ
ذٰلِكَ رَجْعٌۢ بَعِيْدٌ ۝

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how We have made it and adorned it (with stars and other heavenly bodies), and there are not rifts (or flaws) in it. And the earth, We have spread it out, and set therein mountains (standing firm), and We have caused to grow therein every kind of beauteous growth (in pairs). An (object of) observation and Remembrance for every servant (devotee) who turns (to Allah). And We send down from the sky the rain abounding in blessing, then We cause to grow thereby garden and the grain for harvest (crop) and the tall palm-trees with shoots of fruit-stalks piled one over another – (All this as) a sustenance for (Allah's) servants; and We give life thereby to a dead land. Thus will be the Resurrection.

Verses 12 to 14 give warning to the non-believers by reminding them of the destruction of the previous non-believing nations for persistent unbelief and rejection of truth. It is said: Before them the people of Noah denied (the Hereafter) and (so did) the Dwellers of Al-Rass and the Samud, and the 'Aad and Pharaoh and the Brethren of Lot, and the Dwellers of the Wood and the people of Tubba – they all rejected the Messengers (of Allah), so My warning came true to them.

In verse 15 it is said: were We then weary with the First Creation? Nay, but they are in doubt above a New Creation (on Resurrection).

2. *Qaaf* the 19th letter in the Arabic Alphabets is here an Abbreviated Letter, revealed in its single form as a sub-verse to verse 1 of this Chapter. At another place this Letter (*Qaaf*) has come in combination with other letters at the beginning of Chapter 42 (*Shoora*).

Here the *Qaaf* is taken by several Commentators to represent *Qudial Amro,* i.e. "the matter has been decreed", with reference to the eschatological trend of the *Surah* (see Yusuf Ali, Vol. II, Note 4939).

3. According to the author of 'Lisan-ul-Arab', the word Majeed, in respect of Qur'an, means *Ar-Rafee'ul 'Aali,* i.e. 'The Glorious', and according to the author of Mufradaat, Qur'an is said to be Majeed because it contains the glory of the world as well as the Hereafter. It is Glorious because no other book of the world can stand a match to it. It is blessed in the sense that whoever seeks guidance from it gets guidance, and whoever follows it gets the blessings of this world as well as of the Hereafter. There is no other source which can rightly guide or provide benevolence like the Holy Qur'an. Its glory is that of rising sun; the more it rises on your mental and spiritual horizon, the more you are lost in admiration of its glory. Its meanings are manifest and inexhaustible. The greater your experience, the more light is your spiritual eye able to bear. And in that glory is a beauty that none can tell who has not experienced it in his soul. It is itself the proof of the mission of the Holy Prophet (Yusuf Ali, Vol. II, Note 4940) (Ziaul Quran, Vol. IV, Chapter 50 Note 2; and Tafheemul Quran, Vol. V, Chapter 50, Note 1).

4. We know indeed what the earth consumes (when buried) of them and with Us is a Book that preserves (the full account).

٤- قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ
وَعِنْدَنَا كِتٰبٌ حَفِيْظٌ ○

5. Nay, they reject the Truth when it comes to them, so they are in a state of confusion.[4]

٥- بَلْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ
فَهُمْ فِيْٓ اَمْرٍ مَّرِيْجٍ ○

6. Do they not look at the sky above them? – how We have made it and adorned it and there are no rifts (or flaws) in it.

٦- اَفَلَمْ يَنْظُرُوْٓا اِلَى السَّمَآءِ فَوْقَهُمْ
كَيْفَ بَنَيْنٰهَا وَزَيَّنّٰهَا
وَمَا لَهَا مِنْ فُرُوْجٍ ○

7. And the earth, We have spread it out and set thereon mountains (standing firm) and We have caused to grow therein every kind of beauteous growth (in pairs).

٧- وَالْاَرْضَ مَدَدْنٰهَا
وَاَلْقَيْنَا فِيْهَا رَوَاسِيَ وَاَنْۢبَتْنَا
فِيْهَا مِنْ كُلِّ زَوْجٍۢ بَهِيْجٍ ○

8. An (object of) Observation and Remembrance for every servant (devotee) who turns (to Allah).

٨- تَبْصِرَةً وَّذِكْرٰى
لِكُلِّ عَبْدٍ مُّنِيْبٍ ○

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4. Not only the non-believers expressed their wonder on the life after death, but, as it is said in verse 5, they actually rejected it in a state of utter mental confusion as denoted by the words *Amrim Mareej* (a confused affair). It appears that the rejectors of Resurrection or the life Hereafter could not find the right way and went on making baseless ideologies and advancing irrational type of allegations against the Holy Prophet, calling him a dreamer, a poet, mentally distracted, enchanger, and other disrespectful epithets.

As Muir puts it, 'The Resurrection of the body was derided by his fellow-citizens as an idle imagination. When Muhammad (ﷺ) sought to illustrate the raising of the dead by the analogies of Nature, and the power of God in creation, he was accounted as a sorcerer or magician, how would pretend that living body could be reproduced from dust and dead men's bones' (Muir, "Life of Mahomet", p. 78) (Maajid, *ibid.*, 427). The fact that the non-believers did not accept the idea of Resurrection in the first instance, was based on ignorance and disputation which later turned into arrogance and transgression. The word 'wonder' suggests that something in the conscious mind made them ponder over this Divine power and knowledge; but the agelong disbelief persuaded them to reject the Truth in an outrageous manner, proving the truth of the proverb: 'Old habits die hard'!

9. And We send down from the sky Rain abounding in blessing, then we cause to grow thereby gardens and the grain for harvest (Crop).

٩- وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءً مُّبٰرَكًا
فَاَنْۢبَتْنَا بِهٖ جَنّٰتٍ وَّحَبَّ الْحَصِيْدِ ۙ

10. And the tall palm-trees with shoots of fruit-stalks piled one over another –

١٠- وَالنَّخْلَ بٰسِقٰتٍ لَّهَا طَلْعٌ نَّضِيْدٌ ۙ

11. (All this as) a sustenance for (Allah's) servants, and We give life thereby to a dead land. Thus will be the Resurrection.[5]

١١- رِّزْقًا لِّلْعِبَادِ ۙ وَاَحْيَيْنَا بِهٖ بَلْدَةً مَّيْتًا ؕ
كَذٰلِكَ الْخُرُوْجُ ۝

12. Before them the People of Noah denied (the Hereafter) and the Dwellers of ar-Rass and the Samud,

١٢- كَذَّبَتْ قَبْلَهُمْ قَوْمُ
نُوْحٍ وَّاَصْحٰبُ الرَّسِّ وَثَمُوْدُ ۙ

13. And the 'Aad and Pharaoh and brethren of Lot,

١٣- وَعَادٌ وَّفِرْعَوْنُ وَاِخْوَانُ لُوْطٍ ۙ

14. And the Dwellers of the Wood and the People of Tubba – They all rejected the Messengers (of Allah), so My Warning came true to them.[6]

١٤- وَّاَصْحٰبُ الْاَيْكَةِ وَقَوْمُ تُبَّعٍ ؕ
كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيْدِ ۝

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5. After referring to the wonder and disbelief of the Quraish of Mecca in respect of the Prophethood of the Holy Prophet and the ideology of Life-after-death, Qur'an, in verses 6 to 11, refers to the evidence in support of Resurrection, available in the natural phenomena round the world.

6. Then there is a warning to the non-believers for punishment on account of unbelief, with reference to the destruction of the people of Prophet Noah, the Dwellers of Al-Rass, the Samud, the 'Aad, Pharaoh and the brethren of Lot, the Dwellers of the Wood, and the People of Tubba, who all rejected the Word of Allah and His Messengers, and, therefore, by way of punishment, (of which the warning was already given to them), they were all destroyed (verses 12 to 14).

We have already dealt with the Dwellers of Al-Rass in verse 38 of Chapter 25 (*Furqaan*),

15. Were We then weary with the First Creation? Nay: but they are in doubt about a New Creation (on Resurrection).[7]

١٥- أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ ۚ
بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ۝

SECTION 2[1]

16. And certainly We created man, and We know what dark suggestions his soul makes to him – and We are nearer to him than (his) jugular vein.[2]

١٦- وَلَقَدْ خَلَقْنَا الْإِنسَانَ
وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ
أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ۝

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the people of Noah in verses 25 to 48 of Chapter 11 (*Hud*) and other places; the 'Aad and the Samud in verses 123 to 158 of Chapter 26 (*Sho'ara*) and other verses; Pharaoh and his brethren of Prophet Lot in verses 80 to 84 of Chapter 7 (*A'araaf*) and other verses; the Companions or Dwellers of the Wood in verses 78 and 79 of Chapter 15 (*Hijr*), verses 176 to 191 of Chapter 26 (*Sho'ara*) and the people of Tubba in verse 37 of Chapter 44 (*Dukhaan*). Our comments on all these verses may also be read alongwith the present verses.

7. The underlying idea is that "We were not at all tired", and this is not even denied by the non-believers; and if that is so, then where lies the difficulty in re-creation (see Urdu Translation by Maulana Ahmad Raza Khan and commentary on it by Maulana Naimuddin, Chapter 50, Note 26, and Ziaul Quran, *ibid.,* 13, Ma'ariful Quran, Vol. VIII, pp 131-133).

According to Arabic usage, the word *Ayuna* means powerlessness or helplessness, and, accordingly, the meaning is that "We were not powerless or helpless with the First Creation", and this is not even denied by the non- believers, and, therefore, where lies the justification for denying the second creation (see Tafheemul Quran, *ibid.,* 18; and Tadabbure Quran, Vol. VI, p. 543).

1. In the previous Section reference was made to the wonder (in arrogance and disbelief) of the non-believers in that the human beings will be raised up to life after death, and, in answer to it, it was said that Allah has full knowledge of what the earth takes away from their physical bodies after death, indicating thereby that it would not be at all difficult for Allah to cause the bodies to re-compose after death. In continuation of it, Section 2 starts with a statement that Allah knows even the dark suggestions which the soul of a man makes to him, and that Allah is nearer to man than his jugular vein, and further that Allah has appointed two angels to record whatever a man does in this world. Then there is mention of the state of affairs which the non-believers will have to face at the time of death and on the Day of Judgement on account of rejection of the Word of Allah and disobedience to the Holy Prophet (ﷺ).

Section 2 consists of 14 verses i.e. verses 16 to 29. Verses 16 to 18 speak of the Absolute Authority and Control of Allah the Almighty over the Creation. It is said: and certainly We have created man, and We know what dark suggestions his soul makes to him and We are nearer to him than (his) jugular vein. Behold! when the two Receivers (i.e. recording angels appointed on man) receive (attend on him or write down whatever a man does) one sitting on the right and

Contd.....

17. Behold! when the two Receivers (recording angels appointed on man) receive (attend on him) one sitting on the right and one on the left.

١٧-إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ
عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ○

18. Not a word he utters but there is by him a sentinel at hands ready (to note it).[3]

١٨-مَا يَلْفِظُ مِن قَوْلٍ
إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ○

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one on the left; not a word he utters but there is by him a sentinel (i.e. the guarding angel) at hands ready (to note it).

Verses 19 to 21 speak of the state of affairs which the non-believers will have to face at the time of death and on the Day of Judgement. In these verses it is said: and the stupor of death will come in truth. (It will be said) this is the thing which you were trying to escape! And the Trumpet will be blown. That will be the Day of (which) the warning (has been given). And there will come forth every soul; with each will be one (angel) to drive, and one (angel) to bear witness. (It will be said) you were indeed heedless of this; now have We removed the veil from you (i.e. your eyes) and your sight is sharp this Day. And his companion will say; Here is (his Record) ready with me! (It will be said to the angels) throw into the Hell every ungrateful, rebellious one; forbidder of good, exceeder of limits, doubter, who set up another god with Allah: so throw him into a severe punishment. His companion will say; Our Lord! I did not make him transgressor, but he himself went far astray. He (i.e. Allah) will say; Dispute not with each other in My Presence, and indeed I had already in advance sent you the warning. The word changes not in My Presence, nor am I in the least unjust to My Servants.

2. The non-believers refused to accept the faith in the life after death on a two-fold self-formulated hypothesis, viz., how could it be possible to bring back to life the dead body which is already decomposed and eaten up by the earth? And how could it be possible to have the deeds recorded and preserved in respect of each and every person in this world? In answer to it, first in the previous Section, it was said that Allah knows what the earth takes away of the body of a man, and that it is fully recorded in the Book (vide verse 4); and secondly, it is said in verse 16, "And certainly We created man, and We know what dark suggestions his souls makes to him – and We are nearer to him than (his) jugular vein".

The jugular vein is the big-trunk vein, one on each side of the neck, which brings the blood back from the head to the heart. The two jugular veins correspond to the two carotid arteries which carry the blood from the heart to the head. As the blood-stream is the vehicle of life and consciousness, the phrase "nearer than the jugular vein" implies that God knows more truly the innermost state of our feeling and consciousness than does our own ego (Vol. II, Note 4952).

3. In addition to the knowledge which Allah the Almighty has in respect of the "dark suggestions" of the man, as it is said in verses 17 and 18, He has also appointed two angels to note down what a man says. The word *Qaul* appearing in verse 18 has been construed by the scholars to mean that the "watchers i.e. the angels only record words and not thoughts which are not uttered. Thoughts may be forgiven if not uttered, and still more if they do not issue in action ..." (Yusuf Ali, Note 4954, Vol. II).

19. An the stupor of death will come in truth, (it will be said). This is the thing which you were trying to escape.[4]

١٩-وَجَآءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ؕ
ذٰلِكَ مَا كُنْتَ مِنْهُ تَحِيْدُ ○

20. And the Trumpet shall be blown. That will be the Day of (which) Warning (has been given).

٢٠-وَنُفِخَ فِي الصُّوْرِ ؕ
ذٰلِكَ يَوْمُ الْوَعِيْدِ ○

21. And there will come forth every soul; with each will be one (angle) to drive, and one (angel) to bear witness.[5]

٢١-وَجَآءَتْ كُلُّ نَفْسٍ
مَّعَهَا سَآئِقٌ وَّ شَهِيْدٌ ○

22. (It will be said): you were indeed heedless of this; now have We removed the veil from you,[6] (i.e. from your eyes), and your sight is sharp this Day.

٢٢-لَقَدْ كُنْتَ فِيْ غَفْلَةٍ مِّنْ هٰذَا
فَكَشَفْنَا عَنْكَ غِطَآءَكَ
فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ ○

23. And his Companion[7] will say; Here is (his Record) ready with me!

٢٣-وَقَالَ قَرِيْنُهٗ
هٰذَا مَا لَدَيَّ عَتِيْدٌ ؕ ○

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4. The word *Zalika,* appearing in verse 19, refers to the stupor of death, because it is from this that the man always tries to keep away. This might be attributed to the innate complex of fear diverted to the very idea of death preceded by the unknown state of stupor. But since death is bound to come and when it actually comes, man has to face it, and it is through it that the vagaries of life after death come in full play, that is, to get the reward for the good or suffer the punishment for the misdeeds committed in this world.

5. The word *Saa'iq* according to the Arabic usage, means the one who drives the cattle. It also stands for the sergeant of law who brings every person before the tribunal or authority in judgement for trial, and word *Shaheed* means the witness. As regards the *Saa'iq,* all scholars agree that he will be an angel, while as regards the *Shaheed* the scholars offer different views; according to some he will also be an angel while according to others it will be the deeds of the man, and according to some he will be the man himself.

6. The majority view, however, is that the address is to the common man, be he believer, disbeliever, righteous, or transgressor. Ibne Jareer and Ibne Kaseer have also adopted this view. In fact the equation of the life of this world is that of a wakeful dream, and that of the Hereafter is the stage of realisations of that worldly dream. Accordingly, when man enters into the Hereafter, he sees the realities to which he was invited in this world by the Prophets of Allah but he did not believe merely because he could not observe them with his eyes.

7. According to some scholars, the word *Qareen* i.e. companion means the angel

24. (It will be said to the angels) Throw[8] into the Hell every ungrateful, rebellious one!

٢٤-اَلْقِيَا فِيْ جَهَنَّمَ
كُلَّ كَفَّارٍ عَنِيْدٍ ۝

25. Forbidder of good, exceeder of limits, doubter.

٢٥-مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيْبِ ۝

26. Who set up another god with Allah; so throw him into a Severe Punishment.

٢٦-الَّذِيْ جَعَلَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ
فَاَلْقِيٰهُ فِي الْعَذَابِ الشَّدِيْدِ ۝

27. His companion[9] will say; Our Lord! I did not make him transgressor, but he himself went far astray.

٢٧-قَالَ قَرِيْنُهٗ رَبَّنَا مَآ اَطْغَيْتُهٗ
وَلٰكِنْ كَانَ فِيْ ضَلٰلٍ بَعِيْدٍ ۝

28. He (i.e. Allah) will say; Dispute not with each other in My Presence; And indeed I had already in advance sent you the Warning.

٢٨-قَالَ لَا تَخْتَصِمُوْا لَدَيَّ
وَقَدْ قَدَّمْتُ اِلَيْكُمْ بِالْوَعِيْدِ ۝

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referred to as *Shaheed* in verse 21. According to Qatadah and Ibne Zaid, it means the angel who will drive the man on the Day of Judgement and who is referred to as *Saa'iq* in the same verse 21 (Tafheemul Quran, Vol. V, Chapter 50, Note 27). Muftie Mohammad Shafie has expressed the view that it will be the angel who has been referred to as *Shaheed* in verse 21; and he has also referred to Ibne Jareer, according to whom the word *Qareen* refers to both, viz *Saa'iq* as well as *Shaheed* (Ma'ariful Quran, Vol. VIII, p. 145).

8. In this connection it may also be noted that in verses 30 to 32 of Chapter 69 (*Haaqqah*) also it is said, "Seize him, then bind him, then cast him into the burning fire, then insert him in a chain the length of which is seventy cubists".

The learned Commentators are of the view that the word *Alqiya* (verse 24) is plural and is used for two persons, and accordingly the command will be to the two very angels who have been referred to as *Saa'iq* and *Shaheed* in verse 21. Some Commentators are of the view that the dual form of the word *Alqiya* is used for emphasis, as the word 'throw', is used twice. Examples of this are generally found in Arabic. The generally accepted interpretation, however, is that the word *Alqiya* refers to the two angels.

9. In this connection we may also refer to verse 22 of Chapter 14 (*Ibrahim*), which also refers to the talk between the wrong-doers and the Satan on the Day of Judgement, saying; And the Satan will say, when the matter is decided, "surely Allah promised you the promise of Truth, I too promised you the promise (of truth) but I failed in my promise to you ... and I had no authority over you except that I called you and you obeyed me; so reproach me not but reproach your own souls. I cannot come to your help, nor can you come to my help I deny your associating me with Allah before; surely for the wrong-doers is the painful punishment".

29. The Word changes not before Me, nor am I in the least Unjust[10] to My servants.

٢٩-مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَآ أَنَا بِظَلَّامٍ لِّلْعَبِيدِ ۞

SECTION 3[1]

30. On the Day We will ask the Hell: are you filled to the full?, and it will say: are there any more (to come)?[2]

٣٠-يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ○

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10. As regards the statement "Nor am I, in the least, unjust to My servants", we may also refer to verse 40 of Chapter (*Nisa*) in which it is said, "certainly Allah wrongs not even to the weight of an atom", and also to verse 44 of Chapter 10 (*Yunus*) in which it is said, "Surely Allah wrongs not man in ought".

1. In the concluding verses of the previous Section reference was made to the state of affairs which the non-believers will have to face on the Day of Judgment. In continuation of it, Section 3 also starts with a reference to the Day of Judgment and the punishment of the non-believers and the reward of the believers. Then there is warning to the non-believers with reference to the destruction of previous non-believing nations. There is also reference to the creation of the heavens and earth by Allah, and the Command to the believers to glorify Him. Lastly, there is consolation to the Holy Prophet during sufferings at the hands of his opponents, and the inspiration to him to continue with his mission.

Section 3 consists of 16 verses i.e. from 30 to 45. Verses 30 to 45 refer to state of affairs on the Day of Judgment. It is said: on the Day We will ask the Hell: are you filled (with sinners)?, and it will say: are there any more (to come). And the Garden (of Paradise) will be brought near to the righteous (ones and it will be) no more a thing distant. (And it will be said) this is what you were promised – for everyone turning (to Allah in repentance), keeping (the limits of Allah), who fears (Allah) the Most Gracious Unseen, and comes with a penitent heart: (he will be asked to) enter it (i.e. the Paradise) in Peace. (It will be said) This is the Day of Eternal Life! For them therein will be all that they wish – and with Us is yet more.

Verse 36 speaks of the generations which were destroyed for their misdeeds who were stronger in power than the non-believers of Mecca and who wandered from place to place. But there was no place of escape for them.

In verse 37 it is said: Verily in this is a Message for one who has a heart and understanding, or who gives ear and earnestly witnesses (the Truth).

Verse 38 refers to the creation of the universe by Allah the Almighty without the least sign of fatigue. It is said: We created the heavens and the earth in Six Days. And no sense of weariness touched Us.

In verses 39 and 40 there is consolation to the Holy Prophet and the Command to offer regular prayer and celebrate praises of Allah during day and night as well as additional prayers.

In verses 41 to 45 it is said: And listen for the Day when the caller will call out from a near place; the Day when they will hear a (mighty) Blast in (very) Truth: that will be the Day

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31. And the Garden will be brought near to the Righteous – no more a thing distant –

٣١-وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ○

32. This is what you were promised – for every one turning (to Allah),[3] keeping (the limits),[4]

٣٢-هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ
حَفِيظٍ ○

33. Who fears (Allah) the Most Gracious unseen, and comes with a penitent heart.

٣٣-مَّنْ خَشِيَ الرَّحْمَٰنَ بِالْغَيْبِ
وَجَاءَ بِقَلْبٍ مُّنِيبٍ ○

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of Resurrection. Verily it is We Who give life and cause death; and to Us is the final Goal. The Day when the earth will be rent asunder, from (men) hurrying out: that will be a Gathering together – quite easy for Us. We know best what they say (about you, O Prophet); and you are not one to overawe them by force. So admonish by the Qur'an the one who fears My Warning.

2. The Question by Allah to the Hell: "Are you filled? and a meaningful counter question "Are there any more?" (*Hal Mim Mazeed*), in verse 30, according to the learned scholars are to make the wrong-doers realise the terror of the Hell, so that they may fear it, and give up wrong-doing, and follow the Straight Path of Islam. The terror of the Hell is also stated in verses 7 and 8 of Chapter 67 (*Mulk*).

3. The attribute *Awwab,* appearing in verse 32, signifies the one who turns to Allah in repentance for his sins. According to Hazrat Abdullah bin Masood, as also Shaa'bi and Mujahid, *Awwab* is one who, in secrecy reflects on his sins, feels repentant, and prays Allah for forgiveness. According to Obaid bin Umair, *Awwab* is one who, at every moment, in company of others, or when alone, thinks of his shortcomings or moral lapses, and reflectively prays for forgiveness. In a Tradition, the Holy Prophet has said: whoever, on leaving a meeting with other persons, says; O Allah! You are Glorious, and Praise is for You, and there is no god except You: I seek forgiveness for my sins, and repent for them (see Ma'ariful Quran, Vol. VIII, p. 147). According to Abu Bakr Alwaraaq, *Awwab* is one who in happiness as well as in distress places his reliance on Allah; and according to Haakim, the person who never engages himself in anything except the Remembrance of Allah, is *Awwab* (Ziaul Quran, Vol. IV, Chapter 50, Note 28).

4. The word *Hafeez,* also appearing in verse 32, according to Hazrat Abdullah bin Abbas, means the one who remembers his sins so that he may give them up and seeks forgiveness for them. According to him, the word *Hafeez* also means the one who remembers the Commands of Allah. According to Hazrat Abu Hurairah, the Holy Prophet has said that whoever offers four *Raka'ts* of *Salaat* (*Nafil* of *Tahajjud*) late in night and before the break of dawn is *Awwab* and *Hafeez* (Qurtabi) (Ma'ariful Quran, *ibid.*). Qatadah says that the one who repents, seeking the forgiveness from Allah, and uses his mental and physical capabilities with all the means and sources available to him, by way of trust, and never misuses them, is known as *Hafeez* (Ziaul Quran, *ibid.,* 28; also Naimuddin, Chapter 50, Note 54).

34. Enter it in Peace. This is the Day of Eternal Life!

٣٤-ادْخُلُوْهَا بِسَلٰمٍ ؕ ذٰلِكَ يَوْمُ الْخُلُوْدِ ○

35. For them therein will be all that they wish – and with Us is yet more,[5]

٣٥-لَهُمْ مَّا يَشَآءُوْنَ فِيْهَا
وَلَدَيْنَا مَزِيْدٌ ○

36. But how many a Generation before them did We destroy (for their sins) – stronger in power than they? Then did they wander through the land; was there any place of escape (for them)?[6]

٣٦-وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ
هُمْ اَشَدُّ مِنْهُمْ بَطْشًا
فَنَقَّبُوْا فِى الْبِلَادِ ؕ هَلْ مِنْ مَّحِيْصٍ ○

37. Verily in this is a Message for one who has a heart and understanding, or who gives ear and earnestly witnesses (the Truth).[7]

٣٧-اِنَّ فِىْ ذٰلِكَ لَذِكْرٰى
لِمَنْ كَانَ لَهٗ قَلْبٌ
اَوْ اَلْقَى السَّمْعَ وَهُوَ شَهِيْدٌ ○

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5 In this respect we may also refer to verse 17 of Chapter 32 (*Sajdah*) in which it is said "So no soul knows what coolness of the eyes is hidden for them; a reward for what they did". According to Hazrat Anas and Hazrat Jaabir, the word *Muneeb,* stands for one who realises the Grace and Beneficence of Allah the Almighty; and according to Hazrat Abu Bakr as noted by Tafseer-e-Mazhari, on the Day of Judgment, Allah the Almighty in fulfilment of His Blessings promised, in the verse 35, i.e. there is more with Us, will appoint a Caller who will call: O Dwellers of Paradise: Allah the Almighty has promised you of *Al-Husna* (Grace and Beneficence) and *Ziayadah* (Even more). "The former means Paradise and the latter stands for the celestial view of glimpse of Divine Visage of Allah".

According to Gibbon, "The joys of the Mahometan Paradise will not be confined to the indulgence of luxury and appetite; and the Prophet has expressly declared that all meaner happiness will be forgotten and despised by the saints and martyrs, who shall be admitted to the beatitude of the divine vision" (Decline and Fall of the Roman Empire, by Gibbon, Vol. V, p. 351) (Maajid, Vol. II, Part XXVI, Note 484).

6. The word *Naqqabu* (Wandered), in verse 36, according to Allama Aalusi, means to seek authority over the land. In Arabic usage this is known as *Tanqeeb fil Bilad.* However, wandering for the purpose of luxury or business and trade is also known as *Naqqabu fil Bilad,* while the word *Mahees,* appearing in the same verse, means a place of refuge or escape. Accordingly, the meaning of the verse would be that although the previous non-believing nations had authority over the land, so that they could travel anywhere they liked; but when punishment

Contd.....

38. We created the heavens and the earth and all between them in Six Days.[8] And no sense of weariness touched Us.[9]

٣٨- وَلَقَدْ خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ
وَمَا بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ ۖ
وَّمَا مَسَّنَا مِنْ لُّغُوْبٍ ○

39. Bear, then, (O Prophet!) with patience, all that they say; and celebrate the Praises of your Lord, before the rising of the sun and before (its) setting,

٣٩- فَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ
وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ الْغُرُوْبِ ۚ

40. And during part of the night, (also) celebrate His Praises, and (so likewise) after prostration.[10]

٤٠- وَمِنَ الَّيْلِ فَسَبِّحْهُ
وَاَدْبَارَ السُّجُوْدِ ○

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overtook them, they could find no place of refuge from the punishment of Allah. In this actually there is a warning for the non-believers of Mecca that they should not be arrogant on account of the supremacy which they were enjoying over their cities because when punishment overtakes them nothing would be of any avail to them.

7. From verse 37 it is clear that there are two sources of receiving knowledge, viz., *Qalb* and *Sam'a*. This is also the view of Abdullah bin Abbas. By the word *Qalb* in this verse is meant the Intellect because the centre of intellect is *Qalb* or heart. According to some Commentators, the word *Qalb* or heart means the life because the *Qalb* is the centre of life, and accordingly the meaning is that only that man can derive advantage of the Message of Allah, provided in the form of Qur'an, who has *Qalb* or intellect or is actually living with full consciousness, and that he also hears to what is conveyed to him, and when he hears, he is also *Shaheed* or actually present as a witness or is attentive with the heart and soul. According to the author of Tafseer-e-Mazhari, the foremost among them are the righteous servants of Allah (i.e. *Aulia Allah*) and then come their followers (Ma'ariful Quran, Vol. VIII, pp. 149-150). In other words, it is said in this verse that the non-believers neither have intellect nor do they listen attentively to the Message of Allah and, naturally, they cannot get benefit from it.

8. This statement also appears in verse 54 of Chapter 7 (*A'araaf*); verse 3 of Chapter 10 (*Yunus*); verse 7 of Chapter 11 (*Hud);* in which we have already given our comments. Further, in this connection verses 10 to 12 of Chapter 41 (*Ha Meem Sajdah*) and the comments thereon may also be seen.

The Bible also assigns the period of Six Days to the Creation of the heavens and the earth. In this respect we may note from the Old Testament that, "And the God saw every thing that He had made, and behold it was very good. And the evening and the morning were the Sixth Day" (Genesis, 1:31).

9. The statement that no weariness ever touched Allah, on account of creation of the heavens and the earth and what is between them, also refutes the baseless statement made in the

Contd....

41. And listen for the Day when the Caller will call out from a near place[11] –

٤١- وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ
مِنْ مَّكَانٍ قَرِيبٍ ۝

42. The Day when they will hear a (mighty) Blast in (very) 'truth: that will be the Day of Resurrection.

٤٢- يَّوْمَ يَسْمَعُوْنَ الصَّيْحَةَ بِالْحَقِّ ؕ
ذٰلِكَ يَوْمُ الْخُرُوْجِ ۝

43. Verily it is We Who give life and cause death; and to Us is the Final Goal –

٤٣- اِنَّا نَحْنُ نُحْىٖ وَنُمِيْتُ
وَاِلَيْنَا الْمَصِيْرُ ۝

44. The Day when the earth will be rent asunder, from them (i.e. men) hurrying out: that will be a gathering together – quite easy for Us.

٤٤- يَوْمَ تَشَقَّقُ الْاَرْضُ عَنْهُمْ سِرَاعًا ؕ
ذٰلِكَ حَشْرٌ عَلَيْنَا يَسِيْرٌ ۝

45. We know best what they say; and you are not one to overawe them by force. So admonish by the Qur'an the one who fears My warning!

٤٥- نَحْنُ اَعْلَمُ بِمَا يَقُوْلُوْنَ
وَمَآ اَنْتَ عَلَيْهِمْ بِجَبَّارٍ ۫
فَذَكِّرْ بِالْقُرْاٰنِ مَنْ يَّخَافُ وَعِيْدِ ۝

Old Testament that "And He rested on the seventh day from all his work which he had made" (Genesis, 2:2).

10. According to the learned scholars, the words, 'celebrate the Praises of Your Lord', in verse 39, and 'during part of the Night' (also) celebrate His Praises, and (so likewise) after the Prostration', in verse 40, refer to the *Farz* (obligatory) prayers. The words 'before the rising of the sun and before (its) setting (verse 39) refer to the *Fajr* (i.e. morning), the *Zohar* (i.e. after mid-day) and the *Asr* (i.e. the late afternoon) prayers, and the words, 'During part of the night, (verse 40) refer to the *Maghrib* (i.e. immediately after sunset) and *Isha* (i.e. the early night) as well as the *Tahajjud* (i.e. after midnight) prayers, which have also been mentioned in verse 79 of Chapter 17 (*Bani Israil*); verse 30 of Chapter 20 (*Taa Haa*) and verse 17 of Chapter 30 (*Rum*).

The words 'after the Prostration', in verse 40, according to the learned scholars refer either to Remembrance of Allah after every *Farz* (obligatory) prayer or offering of *Nafil* (optional prayer) after the *Farz* (obligatory) prayers (Naimuddin, *ibid.,* 68; Ma'ariful Quran, Vol. VIII, p. 150).

11. The words *Min Makanin Qareeb* (from a place quite near) signify that the call will be heard by every body at whatever distance he might be, as if it will be a call from a very nearby place. According to Ibne Asakar, as he has noted on the authority of Zaid bin Jaabir Shafaie, Angel Israfeel will raise the Call from the *Sukhra* (The Rock) of *Baitul Maqaddas* (Tafseer-e-Mazhari). And his call will raise each and every person whether near or remote; and according to Ikramah, the call will be heard as if somebody is calling into the ear (Qurtabi).

CHAPTER 51

AZ-ZAARIYAAT

(The Scatterers)

Chapter 51 consists of 3 Sections, 60 verses, 360 Words, and 1239 Letters.[1]

This Chapter is the second of the seven chapters forming a group dealing with Revelation and the Hereafter (beginning with Chapter 50) (Yusuf Ali, Vol. II, p. 1419).

Name

The name of this Chapter has been taken from the word *Al-Zaariyaat* with which it begins.

Revelation

This Chapter was also revealed at Mecca near about the revelation of the previous Chapter when, though the non-believers had come out with making false propaganda against the Holy Prophet, the persecution had not as yet started.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 67.[2]

The Subject Matter

Like the previous Chapter, the basic theme of this Chapter is the Day of Judgment, charged with the Accountability of deeds and the declaration of reward or punishment as the nature of deeds may be.

Belief in the occurrence of the Day of Judgment is one of the fundamental articles of faith in Islam. But it was denied by the non-believers simply because

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1. Naimuddin, Chapter 51, Note 1, Ziaul Quran, Vol. IV, p.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

they could not visualise such a possibility through their confused and retarded intellect and vision. The Qur'anic process of communication of Divine Truth has been through parables or allegories based on common human experience carrying the desired Truth or by inviting attention to natural phenomena as manifestations of Divine Power and Authority. In this Chapter both these methods have been applied to simplify and illustrate the desired point of view.

In the first Section emphasis is laid on natural phenomena based on Divine Oath of various types of winds each with its own potential. This is to assert the occurrence of the Day of Judgment which the non-believers denied as mere conjectures or self-made ideologies. But the Truth will dawn upon them when they will be made to face judgement on their deeds on that Fateful Day. There they would deny or repent on their misdeeds. However, then, it will not be of any avail to them. As a contrast to the faith and fate of the non-believers, the Section also makes a reference of the Righteous Servants of Allah. It is said that the righteous servants fear Allah and totally engage themselves in obedience to the Commands of Allah and His worthy Prophet. They pass their nights and days in submission to Allah, spending what Allah has given to them for the help of the poors and thereby seek His Pleasure. They are the ones who will be really successful, free from fears, and full of confidence on the Day of Judgment, because for them there is the promise of everlasting reward.

The second Section also makes a reference to the Power and Authority of Allah, over the forces of nature, with the award of the son to Prophet Abraham in his extreme old age and his equally barren wife against all speculations and surpassing all barriers of human knowledge and experience in the domain of physical life. In this section there is also reference to some powerful but arrogant nations of the past which were destroyed on account of unbelief, idolatry, and wrong-doing in spite of the comforts which they enjoyed and the authority they exercised in this world. The destruction of these unfortunate nations demonstrates that the worldly powers and pleasures are of no avail if these lead to unbelief and rejection of the Messengers of Allah. This is by way of teaching a lesson to the non-believers of Mecca to desist from opposing the Holy Prophet Muhammad (ﷺ).

In the third Section there is reference to the purpose of creation of mankind and the Jinns, emphasising worship Allah alone without associating any partner to Him, Who is Absolute, All-Powerful, Creator and Cherisher of all. There is also warning of punishment to those who turn away from the Messages of Allah. Also there is consolation to the Holy Prophet not to worry about the opposition by the non-believers, inspiring him to continue with his mission, exhorting the people to submit to the Commands of Allah. In this alone lies their salvation. It is also emphasised that poverty and stringency should not deviate one from

Remembrance of Allah to Whom belongs all the resources of sustenance for all without exception. He is All-Powerful to remove all difficulties and hardships that may befall while in pursuit of His Pleasure. Lastly, there is curse on the unbelievers who are heedless to the warning of punishment which will overtake them on the Day of Judgment on account of their persistent disbelief and transgression.

CHAPTER 51

AZ-ZAARIYAAT
(The Scatterers)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. By those (Winds) that scatter broadcast;

١- وَالذّٰرِيٰتِ ذَرْوًا ۙ

2. And those that lift and bear heavy loads;

٢- فَالْحٰمِلٰتِ وِقْرًا ۙ

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1. Speaking of the Hereafter, the previous Section, and with it the previous Chapter also, concluded with a reference to the rending asunder of the earth and hastening forth of the people for judgment before Allah. In continuation of it, Chapter 51, and Section 1 of it, also speak of the occurrence of the Day of Judgment. The inevitability of this grand event has been stressed through the Divine Oaths. Then there is reference to the division of the believers and non-believers in different segments of their visions and thoughts. Then there is reference to the reward which the believers will enjoy and the punishment which the non-believers will suffer on the Day of Judgment.

Section 1 consists of 23 verses i.e. verses 1 to 23 which refer to the Day of Judgment, the qualifications or virtues of the believers as also the maleficent attitude of the non-believers. There is mention of the reward which the believers will enjoy and the punishment which the non-believers will suffer on that Day. The Chapter and the Section open with the Divine Oaths by the Winds and other forces of nature which act as symbols of Divine Power.

In verses 1 to 6 it is said: By the (winds) that scatter broadcast; and by those that lift and bear the loads; and by those that flow (on sea) with ease and gentleness; and by those that distribute and apportion by the Command (of Allah). Verily that which you are promised (i.e. the Day of Judgment) is (absolutely) true; and verily judgment (and Justice) must indeed come to pass.

3. And those that flow (on sea) with ease and gentleness;

٣-فَالْجٰرِيٰتِ يُسْرًا ۙ

4. And those that distribute and apportion by Command[2]; –

٤-فَالْمُقَسِّمٰتِ اَمْرًا ۙ

5. Verily that which you are promised is true;

٥-اِنَّمَا تُوْعَدُوْنَ لَصَادِقٌ ۙ

Verses 7 to 14 relate to the state of gross negligence, and transgression of the non-believers in the world and the punishment they shall have to face on the Day of Judgment. It is said: By the Sky having (numerous) Paths, truly you are in a doctrine discordant (i.e. having sharp and divided differences!) through which are deluded (away from the Truth) such as would be deluded. Woe to the falsehood-mongers – those who are in an abyss, neglectful. They ask: when will the Day of Judgment and Justice occur? (It will be) the Day when they (i.e. the non-believers) will be tried, (i.e. tormented) at the Fire (of Hell), and it will be said: taste your trial (i.e. the requital of your deeds). This is what you sought to be hastened.

In verses 15 to 19 are mentioned the attributes of the righteous servants of Allah. In these verses it is said: Verily the righteous will be in the midst of Gardens and Springs (of the Paradise), taking (joy in) the things which their Lord gives them. Verily before that (in the world) they were doers of good deeds. They used to sleep but little at night, and in the hours of early dawn they prayed for forgiveness. And in their wealth and possessions was the (rightful) share of the poor (who begged for help), and (for) the needy (not openly begging or soliciting).

Verses 20 to 23 address the mankind in general, who possess intellect and can take guidance. It is said: And in the earth are Signs for those (who are) of assured Faith, and also (the Sign) within your own-selves – will you not then see? And in the heaven is your sustenance, as (also) that which you are promised. Then, by the Lord of heaven and earth, this is the very Truth, as much (real) as the fact that you can speak intelligently to each other.

2. In verses 1 to 4 Allah the Almighty took the Oaths of four things, namely (1) *Zaariyaate Zarwan,* (2) *Haamilaate Wiqran,* (3) *Jaariyaate Yusran,* and (4) *Muqassimaate Amran.*

While all Commentators, including Hazrat Umar, Hazrat Ali, Hazrat Abdullah bin Abbas, Hazrat Abdullah Ibne Umar, Mujahid, Saeed bin Jubair, Hasan Basri, Qatadah, and so on, are unanimous that the first two i.e. *Zaariyaat* and *Haamilaat* signify the, winds with specific qualities, there is difference of opinion as regards the next two i.e. *Jaariyaat* and *Muqassimaat* (vide Tafheemul Quran, Vol. V, Chapter 51, Note 1). According to a Tradition reported by Hazrat Umar, and Hazrat Ali, the word *Jaariaat* refers to the ships sailing on the seas and the word *Muqassimaat* means the angels (see Ziaul Quran, Vol. IV, Chapter 51, Note 1; also Ma'ariful Quran, Vol. VIII, p. 158). This Tradition has been noted by Ibne Kaseer, Qurtabi and Durre Mansoor; but Ibne Kaseer has held this Tradition as weak although this has also been relied upon by Allama Aalusi. A good number of the Commentators are of the view of *Jaariyaat* and *Muqassimaat* also mean the winds (vide Tafheemul Quran, *ibid.,* 2; Naimuddin, Chapter 51, Notes 3 to 5; Abdullah Yusuf Ali, Vol. II, Note 4986; Tadabbure Quran, Vol. VI, pp. 578 and 579).

As regards the significance of the oath, see the Major Work, *ibid.,* Vol. XIII, pp. 370-372.

6. And verily Judgment (and justice) must indeed come to pass.

٦- وَإِنَّ الدِّينَ لَوَاقِعٌ ۝

7. By the Sky having (numerous) Paths;[3]

٧- وَالسَّمَاءِ ذَاتِ الْحُبُكِ ۝

8. Truly you are in a doctrine discordant,

٨- إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ۝

9. Through which are deluded (away from the Truth)[4] such as would be deluded.

٩- يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ۝

10. Woe to the falsehood-mongers, –

١٠- قُتِلَ الْخَرَّاصُونَ ۝

11. Those who are in an abyss, neglectful.

١١- الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ۝

12. They ask: when will be the Day of Judgment and Justice?

١٢- يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ ۝

13. (It will be) the Day when they will be tried[5] (i.e. tormented) at the Fire (of Hell);

١٣- يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ۝

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3. The word *Hubuk,* in verse 7, translated as 'paths', according to Abdul Maajid Daryabadi "signify either the tracks of angels or the orbs of stars" (Maajid, Vol. II, Part XXVI, Note 520). To quote Abdullah Yusuf Ali, "the study of the numerous regular orbits of the planets and irregularly regular orbits of comets, and the various motions, visible or invisible, of the fixed stars or revolving stars, form in themselves a network of knowledge or science, of a highly technical nature; the highest astronomy or mathematics can only barely reach its fringe. But these have all a fixed plan and purpose under God's Dispensation. In them variety leads to Unity. In contrast look at the confused medley of doctrines, views, and dicta put forward by the sceptics, as described in the next verse" (Vol. II, Note 4993).

4. According to Qamoos, whoever turns away from the Truth, and adopts the falsehood, he is known as *Maufuk,* and accordingly, the meaning of this verse is that whoever turns away from the Truth, Allah the Almighty does not help him and leaves him to go on the path of stray. According to Hasan Basri also, whoever turns away from the Truth, he is prevented from accepting the Faith on Allah and His worthy Prophet and the Holy Qur'an (Ziaul Quran, *ibid.,* 6).

5. The words *Yuftanoon* (verse 13) and *Fitnatakum* (verse 14) are both derived from *Fitnah,* but have been used in two different senses, viz, "taste this punishment of yours", and

14. Taste you your trial: This is what you sought to be hastened!

١٤- ذُوقُوا فِتْنَتَكُمْ ۖ هَٰذَا الَّذِي كُنتُم بِهِ تَسْتَعْجِلُونَ ○

15. Verily the righteous will be in the midst of Gardens and Springs,

١٥- إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ۝

16. Taking (joy in) the things which their Lord gives them. Verily before that they were doers of good deeds.

١٦- آخِذِينَ مَا آتَاهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا قَبْلَ ذَٰلِكَ مُحْسِنِينَ ۝

17. They used to sleep but little by night,

١٧- كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ○

18. And in the hours of early dawn they prayed for forgiveness;

١٨- وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ○

19. And in their wealth and possessions was the (rightful) share of the poor (begging), and the needy (not openly begging or soliciting).

١٩- وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ○

20. And in the earth are Signs for those of Assured Faith,

٢٠- وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ۝

21. As also (there are Signs) in your own-selves: will you not then see?

٢١- وَفِي أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ○

22. And in heaven is your Sustenance,[6] as (also) that which you are promised.

٢٢- وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ○

"taste the punishment of that *Fitnah* (i.e. making mischief) in which you were involved in the world". In fact both these meanings are implied in this verse (Tafheemul Quran, *ibid.*, 11).

6. As regards the sustenance referred to in verse 22, and mentioned in various verses

23. Then, by the Lord of heaven and earth, this is the very Truth,[7] as much as the fact that you can speak intelligently to each other.

٢٣- فَوَرَبِّ السَّمَآءِ وَالْأَرْضِ
إِنَّهُ لَحَقٌّ مِّثْلَ
مَآ أَنَّكُمْ تَنطِقُونَ ۝

SECTION 2[1]

24. Has the story reached you of the honoured Guests of Abraham?

٢٤- هَلْ أَتَىٰكَ حَدِيثُ
ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ۝

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in the Holy Qur'an, it includes both material as well as spiritual. Similarly, heaven or sky has both the physical and the spiritual meaning. The physical sustenance grows from rain from the sky; the spiritual sustenance comes from divine aid, grace, and mercy, and includes the Good News and the Warning which come from Revelation about the' Hereafter (see Yusuf Ali, Vol. II, Note 5003).

7. The word *Samaa,* in this verse means the 'upper world'; and the words *Innahu La' Haqqun,* i.e. this is the very Truth, stands for the Day of Judgment for the Accountability of deeds. The idea is to emphasise the fact that all decisions are taken in the 'upper world' as to what one is to get in this world, and when one is to be called for accounting of deeds (see Tafheemul Quran, *ibid.,* 20).

1. After referring to the Signs of the Absolute Unity and Control of Allah over the universe, and the inevitability of the Day of Judgment, the previous Section concluded with the statement that the occurrence of the Day of Judgment is as true and undeniable as you speak to one another. This was actually an implied warning to the non-believers of Mecca who took the occurrence of Day of Judgment as joke or fantasy. In continuation of this in Section 2 reference is made to the destruction of some of the previous non-believing nations who also rejected the Word of Allah, disbelieved in His Messengers, and denied the occurrence of the Day of Judgment, so that the non-believers opposing the Holy Prophet Muhammad (ﷺ) could desist from opposition and submit to the Word of Allah, follow the Holy Prophet, and save themselves from punishment of the Hereafter which is bound to overtake the wrong-doers.

Section 2 consists of 23 verses i.e. verses 24 to 46. Verses 24 to 37 speak of the angels who came to Prophet Abraham, as guests, with the mission to destroy the opponents of Prophet Lot because they had exceeded all bounds of morality. In these verses it is said: Has the story reached you of the honoured guests of Abraham? When they came in unto him, and said: Peace (to you)! He said (in reply): Peace (to you as well)! (and thought that these seem) unusual people. Then he turned away to his housefolk (and) brought a fatted calf (i.e. roasted one), and placed it before them. He said: Will you not eat? (Then) he conceived a fear of them (because they were not inclined to eat): They said: "Fear not", and they gave him glad tidings of a son endowed with knowledge (by Allah). Then (on hearing this unbelievable story) his wife came forward, making moan, and she smote her forehead and said: A barren, old woman! (like me to have a son!) Thus (the angels) said: Even so has your Lord spoken: And He is (Ever) Full of Wisdom and Knowledge. He (i.e. Abraham) said: and what, O you Messengers! is your errand (now)? They said: 'We have been sent to a guilty people (i.e. the opponents of Prophet Lot) – to bring on them (a shower of) stones from baked clay (brimstone) marked as from your

25. When they came in unto him and said: Peace! He (also) said: Peace! (and thought that these seem) unusual peoples.

٢٥-إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلٰمًا ؕ
قَالَ سَلٰمٌ ۚ قَوْمٌ مُّنْكَرُوْنَ ○

26. Then he turned away to his housefolk, (and) brought a fatted calf,

٢٦-فَرَاغَ إِلٰٓى أَهْلِهٖ فَجَآءَ بِعِجْلٍ سَمِيْنٍ ۝

27. And placed it before them. He said: Will you not eat?

٢٧-فَقَرَّبَهٗٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُوْنَ ۝

28. (When they did not eat), he conceived a fear of them. They said, 'Fear not', and they gave him glad tidings of a son endowed with knowledge.

٢٨-فَأَوْجَسَ مِنْهُمْ خِيْفَةً ؕ
قَالُوْا لَا تَخَفْ ؕ
وَبَشَّرُوْهُ بِغُلٰمٍ عَلِيْمٍ ○

29. Then his wife came forward making moan; she smote her forehead and said: A barren old woman!

٢٩-فَأَقْبَلَتِ امْرَأَتُهٗ فِيْ صَرَّةٍ
فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوْزٌ عَقِيْمٌ ○

Lord for those who trespass (beyond bounds). So We (Allah says) brought forth those of the believers who were there. But We found not there any Muslims except in one house (i.e. the followers of Lot). And We left there a Sign for such as fear the Grievous Penalty (of the Day of Judgment).

Verses 38 to 40 refer to the destruction of Pharaoh and his chiefs for opposing Prophet Moses. It is said: And in Moses, (there was another Sign), when We sent him to Pharaoh with Authority Manifest but he (i.e. Pharaoh) turned back with his chiefs (on account of his might) and said: (Moses is) a sorcerer or one possessed! So We seized him and his forces, and hurled them into the sea; and his was the blame.

Verses 41 and 42 refer to the destruction of the People 'Aad. It is said: and in the (People of) 'Aad, (was another Sign), when We sent against them the devastating wind (on account of their unbelief, arrogance and transgression of the limits). It spared nothing that it came up against, but reduced it like ashes (i.e. matter ruined).

Verses 43 to 45 refer to the destruction of the Samud. It is said: And in the Samud (was another Sign), when they were told: enjoy (your brief day) for a while! But they insolently defied the Command of their Lord: So the stunning noise (of an earthquake) seized them even while they were looking on; so they could not even stand (on their feet), nor could they help themselves.

In verse 46 there is reference to the destruction of the opponents of Prophet Noah. It is said: and (so were) the people of Noah before them; for they wickedly transgressed.

30. They said, 'Even so has your Lord spoken: and He is full of Wisdom and Knowledge'.[2]

٣٠- قَالُوْا كَذٰلِكِ ۙ قَالَ رَبُّكِ ؕ
اِنَّهٗ هُوَ الْحَكِيْمُ الْعَلِيْمُ ○

PART XXVII – (*QALA FAMA KHATBOKUM*)

31. (Abraham) said: 'And what, O You Messengers, is your errand (now)?'

٣١- قَالَ فَمَا خَطْبُكُمْ اَيُّهَا الْمُرْسَلُوْنَ ○

32. They said, 'We have been sent to a guilty people –

٣٢- قَالُوْٓا اِنَّآ اُرْسِلْنَآ اِلٰى قَوْمٍ مُّجْرِمِيْنَ ۙ○

33. To bring on them (a shower of) stones of clay (brimstone),

٣٣- لِنُرْسِلَ عَلَيْهِمْ
حِجَارَةً مِّنْ طِيْنٍ ۙ○

34. Marked as from your Lord for those who trespass (beyond bounds)',

٣٤- مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِيْنَ ○

35. So We brought forth those of the Believers who were there,

٣٥- فَاَخْرَجْنَا
مَنْ كَانَ فِيْهَا مِنَ الْمُؤْمِنِيْنَ ۚ○

36. But We found not there any Muslims except in one house;

٣٦- فَمَا وَجَدْنَا فِيْهَا
غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِيْنَ ۚ○

37. And We left there a Sign for such as fear the Grievous Penalty.[3]

٣٧- وَتَرَكْنَا فِيْهَآ اٰيَةً
لِّلَّذِيْنَ يَخَافُوْنَ الْعَذَابَ الْاَلِيْمَ ۘ○

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2. In verses 24 to 30 there is reference to the angels who came as unknown guests of Prophet Abraham and who were actually deputed by Allah the Almighty to destroy the opponents of Prophet Lot, the nephew of Prophet Abraham. The visit had a twin purpose, viz, to convey the glad tidings of the birth of a son to Prophet Abraham in his extreme old age, and to punish the guilty nation of Prophet Lot who were sunk in deep mire of sensual abomination. All aspects of the story of Prophet Abraham have already been referred to in some Chapters, particularly in verses 69 to 73 of Chapter 11 (*Hud*), and verses 51 to 56 of Chapter 15 (*Hijr*). Incidentally, the part of the story relating to the destruction of the People of Lot mentioned in this Section has also been dealt with in greater detail in verses 57 to 77 of Chapter 15 (*Hijr*) which may also be read along with the present verses.

3. As regards verses 31 to 37, it may be noted that the story of Prophet Lot, his mission towards the Sodomites and the Gomorites, his opposition by the People and their destruction, and deliverance of Prophet Lot and his true followers from the punishment which

38. And in Moses (was another Sign): When We sent him to Pharaoh, with Authority Manifest.

٣٨- وَفِيْ مُوْسٰٓى
اِذْ اَرْسَلْنٰهُ اِلٰى فِرْعَوْنَ بِسُلْطٰنٍ مُّبِيْنٍ ۙ

39. But (Pharaoh) turned back with his Chiefs, and said, 'A sorcerer, or one possessed'!

٣٩- فَتَوَلّٰى بِرُكْنِهٖ وَقَالَ
سٰحِرٌ اَوْ مَجْنُوْنٌ ۝

40. So We seized him and his forces, and hurled them into the sea; and his was the blame.[4]

٤٠- فَاَخَذْنٰهُ وَجُنُوْدَهٗ
فَنَبَذْنٰهُمْ فِي الْيَمِّ وَهُوَ مُلِيْمٌ ۚ

41. And in the 'Aad (People) (was another Sign): when We sent against them the devastating Wind:

٤١- وَفِيْ عَادٍ
اِذْ اَرْسَلْنَا عَلَيْهِمُ الرِّيْحَ الْعَقِيْمَ ۙ

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overtook his people, has been narrated in fuller details in verses 80 to 84 of Chapter 7 (*A'araaf*), verses 77 to 83 of Chapter 11 (*Hud*), verses 61 to 77 of Chapter 15 (*Hijr*), verses 74 and 75 of Chapter 21 (*Ambia*); verses 160 to 174 of Chapter 26 (*Sho'ara*); verses 54 to 58 of Chapter 27 (*Naml*), and verses 133 to 135 of Chapter 37 (*Saaffaat*), which may also be read along with the present verses.

As regards the words 'Painful Punishment' and the Sign in verse 37, they refer to the vestiges of the destruction which can be seen on the plain round the Dead Sea, the southern portion of which even today presents the scene of destruction. The expert archaeologists tell us that the cities of the people of Prophet Lot went down under the earth on account of severe earthquake and were covered by the water of Dead Sea. In 1965 A.D. an American party had discovered a big graveyard on Al-Lisan which is in the south of a small Peninsula in which they found more than twenty thousand graves. This also shows that some very big city was covered by the Dead Sea. Further, in the south part of the Dead Sea there are mines of Sulphur, Resin, Coaltar, and Natural Gases (see Tafheemul Quran, Vol. V, Chapter 51, Note 35).

4. Verses 38 to 40 refer to the destruction of Pharaoh and his chiefs on account of their opposition to Prophet Moses. The details of confrontation of Prophet Moses with Pharaoh leading to the destruction of Pharaoh and his chiefs are given in verses 107 and 108 of Chapter 7 (*A'araaf*), verses 49 to 55 of Chapter 20 (*Taa Haa*); and verses 18 to 69 of Chapter 26 (*Sho'ara*); which we have also dealt with in detail. "The story of Moses and Pharaoh is here just referred to (in short). The points emphasised here are (1) that Moses had manifest authority, yet Pharaoh doubted; (2) that Pharaoh's reliance was on his Chiefs and his forces, but they could not help when his doom came; and (3) that in the most extraordinary and incredible ways (judged by ordinary human standards) his arrogance and his reliance on his chiefs and forces was his undoing" (Yusuf Ali, Vol. II, Note 5016).

42. It spared nothing whatever that it came up against, but reduced it like ashes (i.e. matter ruined).[5]

٤٢- مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ
إِلَّا جَعَلَتْهُ كَالرَّمِيمِ ۝

43. And in the Samud (was another Sign), when they were told, 'Enjoy (your brief day) for a while'!

٤٣- وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ
تَمَتَّعُوا حَتَّىٰ حِينٍ ۝

44. But they insolently defied the Command of their Lord: so the Stunning Noise (of an earthquake) seized them, even while they were looking on.

٤٤- فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ
فَأَخَذَتْهُمُ الصَّاعِقَةُ
وَهُمْ يَنْظُرُونَ ۝

45. So they could not even stand (on their feet), nor could they help themselves.[6]

٤٥- فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ
وَمَا كَانُوا مُنْتَصِرِينَ ۝

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5. Verses 41 and 42 refer to the destruction of the 'Aad. Various details of the story of the People of 'Aad have been given in different verses of the Holy Qur'an e.g., verses 65 to 72 of Chapter 7 (*A'araaf*); verse 70 of Chapter 9 (*Taubah*); verses 50 to 60 of Chapter 11 (*Hud*); verse 9 of Chapter 14 (*Ibrahim*); verse 38 of Chapter 25 (*Furqaan*); verses 13 to 16 of Chapter 41 (*Ha Meem Sajdah*); verses 21 to 25 of Chapter 46 (*Ahqaaf*); verse 50 of Chapter 53 (*Najm*); verses 18 to 21 of Chapter 54 (*Qamar*); verse 4 of Chapter 69 (*Haaqqah*); and verses 6 to 8 of Chapter 89 (*Fajr*); where we have also dealt with them in detail. "The point here is that the 'Aad were a gifted people; God had given them talents and material wealth; but when they defied God, they and all their belongings were destroyed in a night, by a hurricane which they thought was bringing them the rain to which they were looking forward. How marvellously God's Providence works to help the good and destroy the wicked" (Yusuf Ali, Vol. II, Note 5018).

6. In verses 43 to 45 is the reference to the destruction of the Samud, who rejected Prophet Swalih. The story of the deputation of Prophet Swalih to the Samud, their rejecting his invitation, and their destruction are given in verses 73 to 79 of Chapter 7 (*A'araaf*); and verses 64 to 67 of Chapter 11 (*Hud*); which we have already dealt with in detail, and may be read along with the present verses.

As regards the nature of destruction, in verse 44 it is said that it was through *Saa'eqa,* while at other places Qur'an has used the word *Raj'fah, Saiha,* and *Taaghia* for it. The *Raj'fah* means earthquake; the one which shakes, the *Saiha* means the blast while the *Taaghia* means that which is very severe and the word *Saa'eqa* means lighting and thunder. All these words imply that the punishment overtook them in the form of a very severe earthquake (see Tafheemul Quran, *ibid.,* 41).

46. (So were) the People of Noah before them; for they wickedly transgressed.[7]

٤٦- وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ
إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ۝٤٦ ع

SECTION 3[1]

47. And the Heaven: We have built it with (Our) Hands (i.e. Power and Skill): For it is We Who are Makers of vast expanse.

٤٧- وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ
وَإِنَّا لَمُوسِعُونَ ۝٤٧

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7. Lastly, there is reference in verse 46 to the people of Noah who lived in this part of the country before the advent of the Samud and the 'Aad and they were also transgressing people. Nothing more has been said about them at this place but the idea is to refer to the destruction of those people who were drowned and swept away in the Flood for their sins and for rejection of the Word of Prophet Noah; details of which have been given in verses 59 to 64 of Chapter 7 (*A'araaf*).

1. In the previous Section reference was made to the destruction of previous non-believing nations so that the non-believers of Mecca could be warned of the punishment of unbelief should they persist in it. In continuation of it, in Section 3 there is reference to the creation of the heaven and the earth besides all other things in pairs in order to make the non-believers realise that Allah is the Creator of all and has full Authority over His creation and that there is Purpose and Plan in the Creation. Then there is also reference to rejection of the Messengers by previous non-believing nations, and the Command to the Holy Prophet to continue with his mission of warning the people of the punishment for unbelief and transgression.

Section 3 consists of 14 verses i.e. verses 47 to 60. Verses 47 to 51 speak of the Absolute Power and Skill of Allah the Almighty in creating the heaven; and the earth, besides creating all things in pairs. In these verses it is said; "And the heavens: We have built it with (Our) Hands (that is with Power and Skill): For it is We who are makers of vast expanse. And the earth: We have spread it out; so how excellently We do spread out: And of all things We have created pairs: that you may receive instruction. Hasten you then (at once) to Allah: I am from Him a warner to you, clear and open! And make not another an object of worship with Allah: I am from Him a warner to you, clear and open!

Verses 52 to 55 refer to the rejection of the Messengers of Allah by the non-believers. It is said: Similarly, there came no Apostle unto those before them, but they said (of him): "a sorcerer, or one possessed". Is this the legacy they have transmitted one to another? Nay, they are themselves a people transgressing beyond bounds! So turn away from them (O Prophet); not yours is the blame (for their transgression). But teach them (the Message) for teaching benefits the Believers.

Verses 56 to 58 speak of the purpose underlying the creation. It is said: and I have not created the Jinns and the Men except that they should worship Me. No sustenance do I seek from them, nor do I desire that they should feed Me. For Allah is He Who gives sustenance (to all), Lord of Power, Firm and Steadfast (for ever). For the wrong doers, their portion (of punishment) is like unto the portion of their fellows (of earlier generations): Then let them not ask Me to hasten (that portion)! Woe, then, to the Unbelievers, on account of that Day of theirs which they have been promised!

48. And the earth We have spread it out;[2] so how excellently We do spread out:

٤٨-وَالْأَرْضَ فَرَشْنٰهَا فَنِعْمَ الْمٰهِدُوْنَ ○

49. And of all things We have created pairs:[3] That you may receive Instruction.

٤٩-وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ
لَعَلَّكُمْ تَذَكَّرُوْنَ ○

50. Hasten you then (at once) to Allah: I am from Him a warner to you, Clear and Open!

٥٠-فَفِرُّوْٓا اِلَى اللّٰهِ ؕ
اِنِّيْ لَكُمْ مِّنْهُ نَذِيْرٌ مُّبِيْنٌ ۝

51. And make not another an object of worship with Allah: I am from Him a warner to you, Clear and Open![4]

٥١-وَلَا تَجْعَلُوْا مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ؕ
اِنِّيْ لَكُمْ مِّنْهُ نَذِيْرٌ مُّبِيْنٌ ۝

52. Similarly, there came no Apostle unto those before them, but they said (of him) "A sorcerer, or one possessed"!

٥٢-كَذٰلِكَ مَآ اَتَى الَّذِيْنَ مِنْ قَبْلِهِمْ مِّنْ
رَّسُوْلٍ اِلَّا قَالُوْا سَاحِرٌ اَوْ مَجْنُوْنٌ ۝

53. Is this the legacy they have transmitted, one to another? Nay, they are themselves a people transgressing beyond bounds!

٥٣-اَتَوَاصَوْا بِهٖ ۚ
بَلْ هُمْ قَوْمٌ طَاغُوْنَ ۝

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2. As regards the spreading out of the earth (like carpet), reference to it has also been made in Chapter 27 (*Naml*), Chapter 36 (*Yaa Seen*) and Chapter 43 (*Zukhruf*).

3. As regards the creation of everything in pairs, this has also been mentioned in verse 36 of Chapter 36 (*Yaa Seen*). The idea is to indicate that the entire universe has been created on the principle of pairs, and it is through the introduction of pairs that further creations are coming into existence. In the world there is nothing which can act singly in a fruitful manner, and this also impliedly means that the "world as a whole" is also purposeless without its pair or spouse which actually is the 'Hereafter'.

4. The words of verses 50 and 51 reflect as if Allah the Almighty is making the Holy Prophet to speak in these words. An instance of it is also found in *Surat-ul-Faatiha* (Chapter 1) in which the words *Eiyyaka Na'bido Wa'eiyyaka Nasta'een, Ehdinas-Siratal Mustaqeem,* are though the Revealed Words of Allah, yet they have been spoken through the mouth of the Holy Prophet and the believers in general.

Instances of similar statement in the Holy Qur'an, where although the Words are of Allah, but the speakers are either the angels or the Holy Prophet Muhammad (ﷺ) may also be found in verses 64 and 65 of Chapter 19 (*Maryam*); verses 159 to 167 of Chapter 37 (*Saaffaat*), and verse 10 of Chapter 42 (*Shoora*) (Tafheemul Quran, Vol. V, Chapter 51, Note 48).

54. So turn away from them; not yours is the blame.

٥٤-فَتَوَلَّ عَنْهُمْ فَمَآ اَنْتَ بِمَلُوْمٍ ۝

55. But teach (the Message): for teaching benefits the Believers.

٥٥-وَّ ذَكِّرْ
فَاِنَّ الذِّكْرٰى تَنْفَعُ الْمُؤْمِنِيْنَ ۝

56. And I have not created the Jinns[5] and the men, except that they should worship[6] Me.

٥٦-وَ مَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ
اِلَّا لِيَعْبُدُوْنِ ۝

57. No sustenance[7] do I seek from them, nor do I desire that they should feed Me.

٥٧-مَآ اُرِيْدُ مِنْهُمْ مِّنْ رِّزْقٍ
وَّ مَآ اُرِيْدُ اَنْ يُّطْعِمُوْنِ ۝

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5. From these verses it is also clear that the Jinns are also a separate species of creation, and they are not from amongst the human beings as some take them to be invisible creature as a part of human species. However, like human being they too carry their obligation to Allah the Almighty and are subject to accountability on the Day of Judgment. This is also clear from other verses of the Holy Qur'an, for example, verses 100 and 128 of Chapter 6 (*An'aam*); verses 38 and 179 of Chapter 7 (*A'araaf*); verse 119 of Chapter 11 (*Hud*); verse 27 of Chapter 16 (*Hijr*); verse 88 of Chapter 17 (*Bani Israil*); verse 50 of Chapter 18 (*Kahf*); verse 13 of Chapter 32 (*Sajdah*); verse 41 of Chapter 34 (*Saba*); verse 25 of Chapter 41 (*Ha Meem Sajdah*); verses 29 to 32 of Chapter 46 (*Ahqaaf*); verses 15, 39 and 56 of Chapter 55 (*Rahman*), etc. (see Tafheemul Quran, *ibid.,* 54).

6. The word *Ya'budoon* (i.e. worship Me) derived from *Ibadat* has been used in its wider sense and includes not only worship or prayer but manifestation of acknowledgment and gratefulness to Divine Favours in all affairs of the human life. Total submission to Allah the Almighty and His worthy Prophet Muhammad (ﷺ), in each and every affair of the human life, is *Ibadat* within the meaning of Qur'an.

7. As regards the word *Rizq* i.e. 'sustenance', appearing in verse 57, it may be noted that it bears both qualifications, as a source of sustenance (life force) and livelihood (the food) the two basic needs which enable men (perhaps Jinn as well) physically and spiritually to worship Allah. This is a compulsive urge, as well as a commanded obligation compelling men to look to Allah for His Mercy to provide sustenance in all respects. But Allah is independent of all needs. It is, therefore, absurd to suppose that He should require any sustenance at all. As Abdul Maajid Daryabadi puts it, "The allusion is to the food offerings presented by the polytheistic peoples to their various gods. The gods of the Vedas, for instance, are not only anthropomorphic in appearance but also require food. Their favourite food consists of 'milk, butter, grain, and the flesh of sheep, goats and cattle'. It is offered to them in the sacrifice; this is either conveyed to them in heaven by the god or fire, or they come in their chariots to partake of it on the litter of grass prepared for their reception. Their favorite beverage is the exhilarating juice of the soma plant" (Encyclopaedia of Religion of Ethics, Vol. XII, p. 603) (Maajid, Vol. II, Part XXVII, Note 40).

According to the Dictionary of the Bible, 'The relation between Divinity and humanity was thought of reciprocally conditioned. Man dedicates to the Deity food, drink, clothing, a dwelling place – the things which the Deity who shares in all earthly qualities and need, requires for comfort' (Vol. V, p. 177) (Maajid, *ibid.,* 41).

58. (For) Indeed Allah is He Who gives sustenance (to all) – Lord of Power, Firm and Steadfast, (for ever).

٥٨-إِنَّ اللّٰهَ هُوَ الرَّزَّاقُ
ذُو الْقُوَّةِ الْمَتِيْنُ ○

59. For the wrong doers, their portion is like unto the portion of their fellows (of earlier generations): Then let them not ask Me to hasten (that portion)!

٥٩-فَإِنَّ لِلَّذِيْنَ ظَلَمُوْا ذَنُوْبًا
مِّثْلَ ذَنُوْبِ أَصْحٰبِهِمْ
فَلَا يَسْتَعْجِلُوْنِ ○

60. Woe, then, to the unbelievers, on account of that Day of theirs which they have been promised!

٦٠-فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنْ يَّوْمِهِمُ
الَّذِيْ يُوْعَدُوْنَ ۝

CHAPTER 52

AT-TOOR

(The Mount)

Chapter 52 consists of 2 Sections, 49 verses, 312 Words, and 1500 Letters.[1]

It is, like its predecessor, an early Mecci *Surah*. The points here emphasised are: that Revelation is in accord with all God's Signs, including previous Revelations, and that the Hereafter is inevitable, and we must prepare for it (Yusuf Ali, Vol. II, p. 1431).

Name

The name of this Chapter has been taken from the word *Toor* appearing at the beginning of it.

Revelation

The Chapter was also revealed round about the previous Chapter at Mecca when dissemination of Divine Message was aimed at bringing home to the hardened unbelievers the Grand Signs of Allah and His Power, and Absolute Unity, in controlling the affairs of the world around, which ultimately lead to the Day of Judgment or the Day of Requital of human deeds. This was also the time when, although the non-believers had come out with objection and allegations against the Holy Prophet because of the strangeness of his Message, they had not actually taken up persecution of the believers as a mark of their overall indignation and protest.

According to the generally accepted chronological order of revelation this Chapter is placed at Serial No. 76.[2]

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1. Naimuddin, Chapter 52, Note 1; Ziaul Quran. Vol. IV, p. 643.
2. Index-cum-Concordance for the Holy Qur'an, by Kheiri, *ibid*.

Subject Matter

The Chapter and its first Section open with Divine Oaths by certain grand awe-inspiring manifestations in the upper regions and the world, to demonstrate the Absolute Power of Allah, indicating that the occurrence of the Day of Judgment is inevitable and that no power or authority besides Allah the Almighty can avert it. On that Day the non-believers will suffer the punishment of Hell and the believers will enjoy the blessings of the Paradise.

The second Section relates to certain misguided notions of the Mecci people about the Holy Prophet calling him with unbecoming epithets beside the allegation that he had invented or fabricated the Holy Qur'an himself. They did not spare even Allah the Almighty in their concoction that He had taken angels for His daughters, and ascribing partners to Him. All these allegations and fabrications have forcefully, and through sound reasons, been refuted. There is also consolation to the Holy Prophet to continue with his Mission undaunted by these baseless utterances because even if any Sign was shown to the non-believers, as repeatedly demanded by them, they were not going to accept the Faith, on one pretext or the other.

He is, therefore, directed to continue with his work with patience and forbearance, assuring him at the same time that Allah is at his help and protection. The Divine Command asking the Holy Prophet to celebrate the Praise of Allah and to Glorify Him, is obviously aimed at inspiring the Righteous Servants to follow the Divine Will in order to achieve the Success in the world and Salvation in the Hereafter.

CHAPTER 52

AT-TOOR
(The Mount)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. By the Mount[2] (of Revelation);

١-وَالطُّوْرِ ۙ

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1. After speaking of the occurrence of the Day of Judgment, through manifestation of natural phenomena round the world, the previous section, and with it the previous chapter also, concluded with a warning of punishment to the wrong-doers on the Day of Judgment. In continuation of it, the present Chapter, and with it the first Section of it, starts with assertions on Divine Oaths by some other hallowed and majestic manifestations that the Day of Judgment is sure to occur. Then it gives the details of the punishment the wrong-doers will suffer, as well as the details of the reward which the Righteous Servants of Allah will enjoy on that Day.

Section 1 consists of 28 verses i.e. verses 1 to 28. Verses 1 to 10 make all assertion on Divine Oath by phenomenal objects in the spiritual and physical world, that the Day of Judgment is sure to occur. It is said; By the Mount (of Revelation), by a Decree inspired, in a Scroll unfolded; by the much-frequented fane; by the Canopy Raised High (and) by the Ocean filled with Swell, – verily the doom (by the Command) of your Lord will indeed come to pass – there is none that can avert it. On the Day when the heaven will tremble with a dreadful trembling, and the mountains will move away with an (awful) moving.

Verses 11 to 16 describe the state of the Unbelievers on the Day of Judgment who will be cursed and punished for their misdeeds, saying: then woe that Day to the beliers (of Truth) – that play (amuse) in vain and shallow discourses (in the world without fear or care of the Day of Judgment). That Day they shall be thrust down to the Fire of Hell with an (awful) thrust. This (it will be said) is the Fire – which you were wont to deny! Is this, then, a magic or is

Contd.....

2. By a Decree Inscribed;[3] ٢-وَكِتٰبٍ مَّسْطُوْرٍ ۙ

3. In a Scroll[4] unfolded; ٣-فِيْ رَقٍّ مَّنْشُوْرٍ ۙ

4. By the much-frequented[5] Fane; ٤-وَّالْبَيْتِ الْمَعْمُوْرِ ۙ

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it you that do not see? "Burn you therein; so bear it with patience or do not bear (it) with patience – it is equal (the same) for you. You but receive the recompense of your deeds.

Verses 17 to 28 mention the blissful delights of the rewards which the righteous servants of Allah will enjoy on the Day of Judgment. It is said: Verily the righteous ones will be in Gardens, and (in) Delight, enjoying the (Bliss) which their Lord has bestowed on them; and their Lord shall deliver them from the penalty of the Burning Fire. (And it will be said to them) "Eat and drink you, with pleasure, because of your (good) deeds (which you did in the world), reclining (with ease) on Thrones (of dignity) arranged in ranks. And We shall join them to Companions with beautiful big and lustrous eyes. And those who believe and whose families follow them in Faith (i.e. who are also the believers) – to them shall We join their families; nor shall We deprive them of anything of their (life's) work; each individual is a pledge for what he earns (as deeds); and We shall bestow on them (plenty of) fruits and meat, anything they shall desire. They shall there exchange, one with another, a (loving) cup, free of frivolity, free of all taint of sin. (And) there will go round about them youths (handsome) as Pearls well-guarded. (And) they will advance to each other, engaging in mutual enquiry (regarding pleasures of Paradise). They will say: Indeed before we were not without fear for the sake of our people. But Allah has been Gracious to us, and has delivered us from the penalty of the scorching wind (of the Hell). Truly, we did call unto Him from of old; truly it is He the Benign, the Merciful!

2. The word *Toor,* (verse 1), according to the learned scholars, is of the Suryani or Syriatic language meaning mount which has peace and dignity but every mount of this description cannot be called as *Toor.* Here the word *Toor* refers to the Mount of Sinai in the valley of which Allah the Almighty first spoke to Prophet Moses, and after giving him the Prophetic Miracles of *Yade Baiza* (The Divinely Glowing) Hand and *Asa* (The Mace or Staff), deputed him to Pharaoh, the most tyrant monarch of his time, to get the Bani Israil released from his repressive bondage.

3. The *Kitabin Mastoorin,* (verse 2), meaning the Book Written, or the Decree Inscribed, refers either to the Torah or the Record of deeds maintained by the angels or the Holy Qur'an (Qurtabi) (vide Ma'ariful Quran, Vol. VIII, p. 139).

4. The word *Raqq* (verse 3) means parchment, or skin of animal, beaten thin for the purpose of writing, as was the practice before the invention of paper. All the previous Heavenly Books, namely the Torah, the Zaboor and the Gospel were written on the *Raqq* i.e. the skin made thin and soft to facilitate inscription thereon and be maintained for long. And the word *Manshoor* meaning 'unfolded' refers to that Book in large leaves unrolled or unfolded available for study. Here the phrase "in a Scroll unfolded" refers to the Torah (Tafheemul Quran, Vol. V, Chapter 52, Note 2) (also see Tadabbure Quran, Vol. VII, pp. 16 and 17).

5. The words *Baitil Ma'moor,* or the Much Frequented Fane or House (verse 4), according to Hasan Basri, refers to the *Baitullah,* i.e. 'The *Ka'bah',* The House of Allah, at Mecca, which never remains empty, or unattended to, by the Servants of Allah, while according to Hazrat Ali, Hazrat Abdullah bin Abbas, Ikramah, Mujahid, Qatadah, and Ibne Zaid and other Commentators, it means the *Baitil Mamoor* said to be situated on the Seventh Heaven right over

5. By the Canopy Raised High;[6]

٥-وَالسَّقْفِ الْمَرْفُوْعِ ۙ

6. (and) By the Ocean filled with Swell;[7] –

٦-وَالْبَحْرِ الْمَسْجُوْرِ ۙ

7. Verily the Doom (by the Command) of Your Lord will indeed come to pass –

٧-اِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۙ

8. There is none that can avert it;

٨-مَّا لَهٗ مِنْ دَافِعٍ ۙ

9. On the Day when the heaven will tremble with a dreadful trembling.

٩-يَّوْمَ تَمُوْرُ السَّمَآءُ مَوْرًا ۙ

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the latitudinal height of the Holy *Ka'bah* which was visited by the Holy Prophet in the Night of Ascension (Journey unto the closest nearness of Allah the Almighty) where he had also seen Prophet Abraham sitting by the side of its wall. According to Mujahid, Qatadah and Ibne Zaid, just as the *Ka'bah* is the centre for the believers in the world, the *Baitil Ma'moor* is the Centre for the angels in the heavens stationed at different Firmaments or Sama'a with specific angelic assignments. Each one of the heavens regions of the upper world, was visited by the Holy Prophet on that heavenly journey. The *Baitil Ma'moor* had relation with Prophet Abraham because he was commanded by Allah to build the *Ka'bah* anew on earth as the original one built by Hazrat Adam was said to have been destroyed in the Deluge of Noah. From this it appears that the oath has been taken not only of the *Ka'bah* which is on the earth but also of the House of Lord (*Baitil Ma'moor*) in the heavens (Tafheemul Quran, *ibid.,* 3) (also see Ziaul Quran, Vol. IV, Chapter 52, Note 1). In the *Baitil Ma'moor,* on the seventh heaven, seventy thousand angels pay their visit daily, and they do not get a second chance in this respect (Ibne Kaseer).

6. *Saqfil Mar'foo,* or the 'Canopy Raised High', signifies the sky which covers the earth as a 'Canopy' and here it refers to the entire upper world. Divine Oath by the Sky has also been taken in verse 7 of Chapter 51 (*Zaariyaat*), verse 1 of Chapter 85 (*Buruj*); verses 1 and 11 of Chapter 86 (*Tariq*), besides there being numerous references of the Sky or the Firmaments as the Signs of Allah.

7. The phrase *Al-Bahril Masjoor* (verse 6) has been variously defined by the learned Scholars. According to some, it means 'an ocean filled with fire', some take it to mean 'empty of water' while some think it to be meaning filled with swell or violent and high tidal waves of the ocean: According to them, the ocean is *Masjoor* in the sense that its water is not absorbed by the earth, nor it covers the dry one. Some also take it to mean 'compounded' or 'inter-mixed' having sweet and salt water, as well as hot and cold water. Some take it to mean as 'the boiled over and swollen'. And according to Hazrat Abdullah ibne Abbas, Saeed bin Musayyab, Mujahid, and Obaidullah bin Umair, the reference is to "the turning of ocean into the fire" (Ibne Kaseer) (Ma'ariful Quran, Vol. VIII, p. 179).

10. And the mountains shall move with an (awful) moving.[8]

١٠- وَتَسِيْرُ الْجِبَالُ سَيْرًا ۝

11. Then woe that Day to the beliers (of Truth);

١١- فَوَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝

12. That play (amuse) in vain and shallow discourses.

١٢- الَّذِيْنَ هُمْ فِيْ خَوْضٍ يَّلْعَبُوْنَ ۝

وقف لازم

13. That Day shall they be thrust down to the Fire of Hell with an awful thrust.

١٣- يَوْمَ يُدَعُّوْنَ اِلٰى نَارِ جَهَنَّمَ دَعًّا ۝

14. This (it will be said) 'is the Fire, – which you were wont to deny'.

١٤- هٰذِهِ النَّارُ الَّتِيْ
كُنْتُمْ بِهَا تُكَذِّبُوْنَ ۝

15. Is this then a magic or is it you that do not see?

١٥- اَفَسِحْرٌ هٰذَآ
اَمْ اَنْتُمْ لَا تُبْصِرُوْنَ ۝

16. 'Burn you therein; so bear with patience or do not bear with patience – It is equal (same) for you; You but receive the recompense of your deeds'.[9]

١٦- اِصْلَوْهَا
فَاصْبِرُوْٓا اَوْ لَا تَصْبِرُوْا ۚ سَوَآءٌ عَلَيْكُمْ ؕ
اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ۝

17. Verily the Righteous ones will be in Gardens, and (in) Delight –

١٧- اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّنَعِيْمٍ ۝

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8. In verses 7 to 10, the Divine Purpose of Oaths (vide verses 1 to 6) has been very clearly spelt out by reference to the occurrence of the Day of Judgment – the grandeur and awe-inspiring state of affairs taking place on that Day. Thus the oath is clearly to assert that the Day of Judgment is sure to occur and the punishment is bound to overtake the non-believers and that none can avert it. In verses 5 and 6 of Chapter 51 (*Zaariyaat*) also the substance of oath was the same, saying.

According to Abdullah Yusuf Ali, the oath actually covers the substance of verses 7 to 28 consisting of three different parts, viz., the coming of Judgment and the passing away of this phenomenal world (verses 7 to 10); and future attainment of bliss and complete realisation of God's love and mercy (verses 17 to 28) (see Yusuf Ali, Vol. II, Note 5037).

9. Verses 11 to 16 give us more details of the punishment which the non-believers will suffer on the Day of Judgment.

18. Enjoying the (Bliss) which their Lord has bestowed on them, and their Lord shall deliver them from the Penalty of the Burning Fire.

١٨- فٰكِهِيْنَ بِمَآ اٰتٰىهُمْ رَبُّهُمْ ۚ
وَوَقٰىهُمْ رَبُّهُمْ عَذَابَ الْجَحِيْمِ ○

19. (To them will be said): Eat and drink you, with pleasure, because of your (good) deeds,

١٩- كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا
بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝

20. Reclining (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions with beautiful big and lustrous eyes.

٢٠- مُتَّكِـِٕيْنَ عَلٰى سُرُرٍ
مَّصْفُوْفَةٍ ۚ
وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ ○

21. And those who believe and whose families follow them in Faith, – to them shall We join their families; Nor shall We deprive them anything of their (life's) work; Each individual is a pledge for what he earns (as deeds).

٢١- وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ
بِاِيْمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ
وَمَآ اَلَتْنٰهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ ۭ
كُلُّ امْرِئٍۢ بِمَا كَسَبَ رَهِيْنٌ ○

22. And We shall bestow on them (plenty) of fruits and meat, anything they shall desire.

٢٢- وَاَمْدَدْنٰهُمْ بِفَاكِهَةٍ وَّلَحْمٍ
مِّمَّا يَشْتَهُوْنَ ○

23. They shall there exchange, one with another, a (loving) cup free of frivolity, free of all taint of sin.

٢٣- يَتَنَازَعُوْنَ فِيْهَا كَاْسًا
لَّا لَغْوٌ فِيْهَا وَلَا تَاْثِيْمٌ ○

24. There shall go round about them, Youths (handsome) as Pearls well-guarded.

٢٤- وَيَطُوْفُ عَلَيْهِمْ
غِلْمَانٌ لَّهُمْ كَاَنَّهُمْ لُؤْلُؤٌ مَّكْنُوْنٌ ○

25. They will advance to each other, engaging in mutual enquiry.

٢٥- وَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ
يَّتَسَآءَلُوْنَ ○

26. They will say: before we were not without fear for the sake of our people.

٢٦- قَالُوْٓا اِنَّا كُنَّا قَبْلُ
فِيْٓ اَهْلِنَا مُشْفِقِيْنَ ○

27. But Allah has been Gracious to us, and has delivered us from the Penalty of the Scorching Wind.

٢٧- فَمَنَّ اللّٰهُ عَلَيْنَا
وَوَقٰىنَا عَذَابَ السَّمُوْمِ ○

28. Truly, we did call unto Him from of old; Truly It is He, The Benign, the Merciful.[10]

٢٨- اِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوْهُ ؕ
اِنَّهٗ هُوَ الْبَرُّ الرَّحِيْمُ ۝ ع

SECTION 2[1]

29. Therefore, convey the Message (of Allah): For by the Grace of your Lord, you are (neither) soothsayer, nor are you one possessed.[2]

٢٩- فَذَكِّرْ
فَمَآ اَنْتَ بِنِعْمَتِ رَبِّكَ
بِكَاهِنٍ وَّلَا مَجْنُوْنٍ ؕ

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10. Verses 17 to 28 give some details of the pleasures of the Paradise which the believers will enjoy in the Hereafter.

1. The previous Section concluded with some details of the punishment which the non-believers will suffer, as well as the blessings of the Paradise which the believers will enjoy, in the Hereafter. In continuation of it, Section 2 begins with a direction to the Holy Prophet to continue with his mission without least caring for the opposition by the non-believers against the Holy Prophet and refuses them by putting some questions on rational basis, and then also speaks of the ultimate doom which the non-believers will have to face, and concludes again with a direction to the Holy Prophet to glorify Allah.

Section 2 consists of 21 verses, i.e. verses 29 to 49. Verses 29 to 31 contain the Divine Command to the Holy Prophet to continue with his Mission and remind the non-believers that 'you are the Messenger of Allah' to guide the mankind on the Right Path. In these verses it is said: Therefore convey the Message (of Allah) For by the Grace of your Lord, you are (neither) soothsayer nor are you one possessed!

Verses 30 to 40 refer to the evil talks of the non-believers regarding the Holy Prophet and rebut them in a forthright manner. In these verses it is said. Or do they say (that the Messenger of Allah is): a Poet! We wait for him for some calamity by Time! Say (to them): (then) wait! I am also waiting along with you: Or is it that their faculties of understanding urge them (enjoin) to this? Or are they a people transgressing beyond bounds? Or do they say:

Contd.....

30. Or do they say: a poet![3] we await for him some calamity by Time!

٣٠- أَمْ يَقُولُونَ شَاعِرٌ
نَّتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ ○

'He (i.e. the Holy Prophet) has fabricated the Message (i.e. the Holy Qur'an)?' Nay, they will not believe! Let them, then, produce a recital (or narration) like it, – if (it be) they speak the Truth.

Verses 35 to 38 show the total helplessness of the people as the creation of Allah being totally under His control. In these verses it is said: Or were they created out of nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, they have no firm belief. Or are the treasures of your Lord with them, or are they the managers (of affairs)? Or have they a ladder, by which they can (climb upto heaven and) listen (to its secrets)? Then let (such a) listener of theirs produce a manifest proof.

Verse 39 refers to their baseless allegations against Allah the Almighty as having daughters. It is said: Or has He (i.e. Allah) only daughters, and you have sons?

Verses 40 to 43 refer to the aversion of the non-believers to the Message of the Holy Prophet. In these verses it is said: Or is that you (O Prophet) do ask them for a reward, so that they are over-burdened with a load of debt? Or that the Unseen is in their hands, so that they write it down? Or do they intend a plot (against you)? But (on the contrary) those who defy Allah are themselves involved in a plot! Or have they a god other than Allah? Exalted is Allah far above those they associate with Him!

Verses 44 to 47 refer to the mocking gesture of the non-believers to the doom that may befall them. It is said: and if they were to see a fragment of the heaven falling (on them) they would (only) say (that these are mere) clouds gathered in heaps! So leave them alone until they meet that Day of theirs wherein they shall (perforce) swoon (with terror) – the Day when their plotting will avail them nothing and no help will be given them. And verily, for those who do wrong, there is another punishment besides this (i.e. the calamities which afflict them off and on): but most of them understand not.

In verses 48 and 49 there is consolation to the Holy Prophet, enjoining upon him to glorify Allah during day time and at night when stars set down. It is said: Now wait (O Holy Prophet) in patience (for) the Command of your Lord: For verily you are in Our Sight; and celebrate the praises of your Lord when you stand forth (in prayer in the day), and for part of night also you praise Him, and at the setting of the stars!

2. These were the two baseless allegations by the non-believers against the Holy Prophet. The word *Kahin* (soothsayer) refers to the one who tells fortunes of people with the help of some scrap knowledge of astronomy or some such things; and (of some evil spirit) signifies disjointed and haphazard utterances by a person mentally deranged, In fact when the non-believers could not find any answer to what the Holy Prophet was saying regarding the Hereafter, etc., they, in order to misguide the people, and wean them away from listening to his Message, resorted to call him as *Kahin* or *Majnoon.*

3. Verse 30 refers to yet another sarcastic epithet 'a poet' by which the non-believers of Mecca used to call the Holy Prophet. Qur'an has always very forcefully denounced any link or relevance with poetry which is generally associated with wayward and hallucinatory imaginations. In verse 69 of Chapter 36 (*Yaa Seen*) also it is said, "We have not taught the Holy Prophet, poetry, nor is it meet for him". As for the poets in general, verses 224 to 226 of Chapter 26 (*Sho'ara*) are very emphatic in their condemnation, "And the Poets – It is those straying in Evil who follow them. Do you not see that they wander distracted in every valley and they say what they practise not except those (among the poets) who believe and work righteousness".

31. Say (to them): (Then) wait! I am (also) waiting along with you:

٣١- قُلْ تَرَبَّصُوْا
فَاِنِّيْ مَعَكُمْ مِّنَ الْمُتَرَبِّصِيْنَ ۝

32. Or is it that their faculties of understanding urge them to this, or are they a people transgressing beyond bounds?

٣٢- اَمْ تَاْمُرُهُمْ اَحْلَامُهُمْ بِهٰذَآ
اَمْ هُمْ قَوْمٌ طَاغُوْنَ ۝

33. Or do they say, 'he has fabricated the (Message)?[4] Nay, they will not believe!

٣٣- اَمْ يَقُوْلُوْنَ تَقَوَّلَهٗ ۚ بَلْ لَّا يُؤْمِنُوْنَ ۝

34. Let them, then, produce a recital like it, – If (it be) they speak the Truth!

٣٤- فَلْيَاْتُوْا بِحَدِيْثٍ مِّثْلِهٖٓ
اِنْ كَانُوْا صٰدِقِيْنَ ۝

35. Or were they created out of nothing, or were they themselves the creators?

٣٥- اَمْ خُلِقُوْا مِنْ غَيْرِ شَيْءٍ
اَمْ هُمُ الْخٰلِقُوْنَ ۝

36. Or did they create the heavens and the earth? Nay, they have no firm belief.

٣٦- اَمْ خَلَقُوا السَّمٰوٰتِ وَالْاَرْضَ ۚ
بَلْ لَّا يُوْقِنُوْنَ ۝

37. Or are the Treasurers of your Lord with them, or are they the managers (or affairs)?

٣٧- اَمْ عِنْدَهُمْ خَزَآئِنُ رَبِّكَ
اَمْ هُمُ الْمُصَيْطِرُوْنَ ۝

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4. In verse 33 there is reference to their allegation that the Holy Prophet had fabricated the Holy Qur'an. In answer to it, in the same verse it is said: "Nay: they will not believe", and then at the same time, in verse 34, it is said, "let them, then, produce a recital (or narration) like it – if (it be) they speak the Truth". Like other places, the Qur'anic challenge was never answered here also, proving thereby that, although they were convinced at heart that Qur'an was the Word of Allah, but because they did not want to accept the Truth, they wanted to cover it by the baseless allegations which had no substance at all. Similar allegations and refutations have been repeated in verses 23 and 24 of Chapter 2 (*Baqarah*) verse 38; Chapter 10 (*Yunus*), verse 13 of Chapter 11 (*Hud*); and in verse 88 of Chapter 17 (*Bani Israil*); and in some other verses, with little or no modifications.

38. Or have they a ladder, by which they can (climb up to heaven and) listen (to its secrets)? Then let (such a) listener of theirs produce a manifest proof.

٣٨-أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۖ
فَلْيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُّبِينٍ ۝

39. Or has He (i.e. Allah) only daughters and you have sons?

٣٩-أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ ۝

40. Or is it that you do ask them for a reward, so that they are over-burdened with a load of debt?

٤٠-أَمْ تَسْأَلُهُمْ أَجْرًا
فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ۝

41. Or that the Unseen is in their hands, so they write it down?

٤١-أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ۝

42. Or do they intend a plot (against you)? But those who defy Allah are themselves involved in a Plot!

٤٢-أَمْ يُرِيدُونَ كَيْدًا ۖ فَالَّذِينَ كَفَرُوا
هُمُ الْمَكِيدُونَ ۝

43. Or have they a god other than Allah? Exalted is Allah far above those they associate with Him![5]

٤٣-أَمْ لَهُمْ إِلَٰهٌ غَيْرُ اللَّهِ ۚ
سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۝

44. And if they were to see a fragment of the heaven (sky) falling (on them), they would (only) say: Clouds gathered in heaps![6]

٤٤-وَإِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا
يَقُولُوا سَحَابٌ مَّرْكُومٌ ۝

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5. As Abdullah Yusuf Ali puts it, "This is the final and decisive question: Is there really any god other than the One True God? Every argument points to the negative. A series of questions has been asked above, pointing to the negative of the superstitions of the godless. The gospel of Unity, Revelation, and the Hereafter has thus been preached by a searching

Contd.....

45. So leave them alone until they meet (encounter) that Day of theirs, wherein they shall (perforce) swoon (with terror), –

٤٥- فَذَرْهُمْ حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِىْ
فِيْهِ يُصْعَقُوْنَ ۝

46. The Day when their plotting will avail them nothing and no help shall be given them.[7]

٤٦- يَوْمَ لَا يُغْنِىْ عَنْهُمْ كَيْدُهُمْ شَيْـًٔا
وَّلَا هُمْ يُنْصَرُوْنَ ۝

47. And verily, for those who do wrong, there is another punishment[8] **besides this: But most of them know not.**

٤٧- وَاِنَّ لِلَّذِيْنَ ظَلَمُوْا عَذَابًا دُوْنَ ذٰلِكَ
وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ۝

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examination of the position of the unbelievers. And the *Surah* ends with an exhortation to leave alone those who will not believe because they wish not to believe, and to let Time work out the web and pattern of God's Plan' (Vol. II, Note 5077).

6. In verse 44 there is reference to the demand of Prophetic Miracles by the non-believers. In answer to it, it is said that 'if they were to see a fragment of the heaven falling (on them), they would say; (it is nothing but) clouds gathered in heaps (verse 44).

It may be noted that when Prophet Shoaib warned the People of the Wood, of the punishment of the Hereafter, the non-believers challenged him in exactly the same words "so cause a piece of the sky to fall on us, if you are truthful" (*Sho'ara,* 26:187).

Qur'an has referred to similar thoughtless insistence of such like men of disbelief in various other verses also. For instance, in verse 111 of Chapter 6 (*An'aam*) it is said, 'and even if We sent down to them the angels and the dead speak to them, and We bring to life all things together before their very eyes, they would not believe unless Allah please but most of them are ignorant'. In verses 14 and 15 of Chapter 15 (*Hijr*) it is said, "And even if We open out to them a gate of heaven, and they see things on ascending to it, they would say: only our eyes have been covered, rather, we are an enchanted people", and in verses 24 and 25 of Chapter 46 (*Ahqaaf*), it is said "so when they said: This cloud will bring us rain. Nay: it is that which you used to hasten (i.e. the punishment) a wind bearing painful punishment. Everything will it destroy by the Command of its Lord ...".

7. On account of this, it is said, "Leave them alone (to indulge in their self-deception!) until they meet that Day of theirs (i.e. the Day of Judgment) wherein they shall (perforce) swoon (with terror) – the Day when their plotting will avail them nothing and no help shall be given to them" (verses 45 to 47).

8. The words, "Another punishment besides that", appearing in verse 47, according to the learned scholars, refer to the punishment in this very world beside the punishment of the Day of Judgment. This in fact is a re-assertion of what has already been said in verse 21 of Chapter 32 (*Sajdah*) i.e. 'and certainly We will make them taste the nearer punishment before the greater punishment, that haply they may turn (to the Truth)'.

48. Now await in patience the Command of your Lord: For verily you are in Our Sight: And celebrate the Praises of your Lord while you stand forth,[9]

٤٨-وَاصْبِرْ لِحُكْمِ رَبِّكَ
فَإِنَّكَ بِأَعْيُنِنَا
وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ۝

49. And for part of the night also you praise Him, – and at the setting (retreat) of the stars![10]

٤٩-وَمِنَ الَّيْلِ فَسَبِّحْهُ
وَإِدْبَارَ النُّجُومِ ۝

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9. According to Abdullah Yusuf Ali the words *Heena Taqoomo,* in the present verse, mean 'Celebrate the praise of Allah when you stand forth in prayer, or at all times when you go about your business; but also for part of the night and at early dawn when worldly life is at a standstill' (Vol. II, Note 5082).

10. The words "And for the part of the night also you praise Him, and at the setting of the stars", in verse 49, according to the learned scholars, imply the *Maghrib, Isha* and *Tahajjud* prayers, and also recital of the Holy Qur'an and remembrance of Allah in the *Fajr* prayer which is offered after the setting of the stars and appearance of dawn early in the morning (see Tafheemul Quran, Vol. V, Chapter 52, Notes 41, and 42; Ma'ariful Quran, Vol. VIII, p. 187).

CHAPTER 53

AN-NAJM

(The Star)

Chapter 53 consists of 3 Sections, 62 verses, 360 Words and 1405 Letters.[1]

This Chapter is the fourth of the seven Mecci *Surahs*. The particular theme of this Chapter is that revelation is not an illusion. The illusion is in the minds of those who doubt and have false ideas of God: God is the source and goal of all things (Yusuf Ali, Vol. II, p. 1442).

According to Hazrat Abdullah bin Masood, this was the first Chapter which was recited by the Holy Prophet in Mecca (Qurtabi) before his people, (as a Proclamation from Allah the Almighty). This was also the first Chapter in which the Divine Command for Prostration was revealed asking the mankind in general, and the believers in particular, to prostrate to Allah and worship Him. It may be noted that, in order of Revelation, Chapter 96 (*Iqra*) was the first Chapter in which the Command for prostration was given. But Chapter 96 with all its contents was addressed 'only to the Holy Prophet and was not recited publicly. From this point of view Chapter 53 is the First Chapter which was recited in the *Ka'bah* by the Holy Prophet and, following him, his true followers prostrated, as also the non-believers present at that moment, excepting the one whose name is said to be Umayyah bin Khalaf. That particular non-believer, however, took a handful of dust and rubbed it on his fore-head and said that it was enough for him. According to Abdullah bin Masood, that man died as a non-believer (Bukhari and Muslim and Ibne Kaseer, as referred to by Ma'ariful Quran, Vol. VIII, p. 193).

Name

The name of this Chapter has been taken from the word *Najm* (The Star) by which the Divine Oath has been taken.

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1. Naimuddin, Chapter 53, Note 1; Ziaul Quran, Vol. V, p. 5.

Revelation

Ibne Sa'd and other historians have reported that in the 5th year of *Nabuwat* a group of believers had migrated to Abyssinia, under the command of the Holy Prophet, to remain secure at least for the time being from the mounting persecution of the Quraish of Mecca and also be extend invitation of Islam to the Monarch of Abyssinia. It was in the same year, when in the month of Ramzan the Holy Prophet recited this Chapter loudly before all those present and on the last verse of it he prostrated in obedience to the Command addressed to all who listened, i.e. "Prostrate for Allah and worship Him". His true followers as well as the non-believers present at that congregation also prostrated excepting the one namely Umayyah bin Khalaf who did not prostrate as already stated. Another one who witnessed it was Hazrat Muttalib bin Abi Wida'a, who, as reported by Nisai and Ahmad, had also prostrated at that particular time. When the migrants of Abyssinia heard of it, and came to know that the non-believers of Mecca had accepted Islam, some returned to Mecca in the very next month i.e. Shawwal, but here they came to know that the news was wrong and that the non-believers had become more harsh in their opposition. Accordingly, for the second time they migrated to Abyssinia alongwith more believers. On account of this it is definite that this Chapter was revealed during the Holy Prophet's mission in Mecca (see Tafheemul Quran, Vol. V, pp. 188-189; and Ziaul Quran, Vol. V, p. 5).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 23.[1]

The Background

On account of serious opposition by the non-believers, during the first 5 years of his Prophetic Mission, the Holy Prophet used to extend invitation to individuals in private meetings to accept Faith in Islam. Whenever he recited the Qur'an to the people the non-believers used to clatter and clamour, shouting loudly so that the people could not hear him lest they should be attracted by the Holy Prophet. Besides this, they also used to make all sorts of false and baseless allegations against the Holy Prophet in order to misguide the people. In the same (fifth) year, however, one day when the Holy Prophet was in the *Ka'bah,* alongwith his true followers, where a large number of non-believers were also present, this Chapter was revealed and the Holy Prophet recited this to the entire gathering, and it affected the people to such an extent that the non-believers

1. Index-cum-Concordance for the Holy Qur'an, by Kheiri, *ibid.*

could not incite up any one of their companions to make noise and create hindrance in the recital. The eloquent recital by the Holy Prophet carried the audience off their baser elements and when the Holy Prophet, at the end of this Chapter, prostrated alongwith his true followers, all the non-believers as if still in trance also went into prostration except one namely Ummayah bin Khalaf as we have already noted above. However, afterwards the people accused the non-believers that whereas they were deputed to stop others from hearing Qur'an, they themselves not only listened to it with attentive calmness but also prostrated with the Holy Prophet. On account of this, they started saying that they heard the names of their revered idols *Laat, Manaat* and *Uzza* from the Holy Prophet calling them in their praise, and therefore, at the end of recital they prostrated alongwith the rest: But as the events subsequently unfolded themselves it all proved to be a mischievous concoction in order to defame the Holy Prophet and undermine the Divine Mission. For obvious reasons, it was purely as a cover to save themselves from the taunts of their own folk that they came out with this false pretext which only brought them back to the fold of the confirmed and doomed opponents of the Holy Prophet and his Mission.

The Subject Matter

The recurring themes of this Chapter are (1) Absolute Unity of Allah (2) vindication of the Mission of the Holy Prophet (3) the Resurrection or the Day of Judgment and (4) the metaphorical or the allegorical configuration of the natural phenomena to affirm and establish the Divine Message as and when the occasions arose in the discourse. The Chapter starts with the solemn affirmation on Divine Oath that the Holy Prophet has not gone astray nor has he deviated from the Mission assigned to him. It was by way of refutation of the baseless allegations of the non-believers against the Holy Prophet Muhammad (ﷺ) and it has been said that the Holy Prophet has neither fabricated the Holy Qur'an, as they were alleging, nor has he ever tempered with the Divine Commandments which he was reciting to them as Revelation from Allah.

The fact is that the Qur'an in its entirety was revealed to the Holy Prophet by Allah the Almighty through the Angel at protracted intervals according to the needs and he was conveying the Divine Message as he himself was commanded to communicate and establish the Mission to his people and the mankind at large. The essence of this Mission was to assert the absolute Power and Authority of One Absolute Almighty Allah over all his Creation in the Universe. This, in other words, meant refutation and condemnation of the self made ideologies of idolatry, polytheism and worshipping gods and goddesses beside, or in association of

Allah the Almighty. Thus in the belief of Unity of Allah (*Tauheed*) there was no room for worshipping the *Laat, Manaat* and *Uzza* the three most revered goddess-idols of the non-believers of Mecca which had no rational or moral sanction, to justify idol-worship or other objects of nature besides the One Absolute Almighty Allah; neither had they any sharing or association in the Divinity. Similarly, declaring the angels as daughters of Allah was also totally false and baseless. It was an irony that, while the non-believers themselves hated and were ashamed of having daughters born in their own homes, they shamelessly ascribed daughters to Allah, selecting angels for this blasphemous ideology. With the refutation of idolatry in any shape or form the question of intercession by the false deities as claimed and hoped by the non-believers did not arise at all, rather it was madness to aspire such a thing!

The Chapter provides unassailable Truth of the Prophethood of Hazrat Muhammad (ﷺ) and his being the Nearest and the Dearest to Allah the Almighty the evidence whereof is the Revelation of the Holy Qur'an – the embodiment of the most Comprehensive Commands of Allah for the guidance and governance of mankind and the Universe; the other unique Privilege and Esteem granted by Allah the Almighty to the Holy Prophet, through the unparalleled event and experience ever witnessed by any human being in the entire history of the universe, was the celebrated occasion of Ascension or *Me'raj* which took the Holy Prophet to the closest distance between Allah the Almighty and him as His Choicest Servant and Prophet; the distance symbolically mentioned in the Qur'an as of but two bow lengths or even nearer (verse 9). On these two fundamental Truths relating to the Holy Prophet Muhammad (ﷺ) and the unreserved acceptance thereof lies the test of the sincerity and firmness in the Faith and Belief (*Eiman*) as demanded by the Holy Qur'an and on this alone (i.e. the Firm Faith in all proclaimed aspects) rests the Success in the world and Salvation in the Hereafter.

The Holy Qur'an also refers to some fundamental Articles of Faith which were preached even by Prophets Abraham and Moses centuries before, and which were also mentioned in the Holy Scriptures revealed to them. This was asserted in order to show that whatever the Holy Prophet was preaching was not something new and that all Prophets of Allah preached the same basic and fundamental Message of Allah the Almighty. The non-believers were also given the warning with reference to the punishment which the 'Aad, the Samud, the People of Noah, and the People of Lot suffered on account of arrogance and rejection of the Word of Allah and His worthy Prophets.

Lastly, there is reference to the Day of Judgment and the people are warned that, before the coming of that particular Day, there is chance for them to give up arrogance, unbelief, idolatry and wrong-doing, and submit to what the

Holy Prophet Muhammad (ﷺ) was preaching. Instead of making mockery of the Divine Message, they must refrain from misguiding the people and keeping them away from the Holy Qur'an. Their wrong-doing will only recoil on them, and then they will realise their folly.

Significantly enough, the Chapter ends with the Divine Command to all the people to whom the Message reaches irrespective of time and clime to prostrate and worship Allah, indicating thereby that prostration (humility and unreserved submission) and worship (obedience and gratefulness) are the only sources of eternal salvation.

CHAPTER 53

AN-NAJM
(The Star)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. By the Star,[2] when it sets[3] –

١- وَالنَّجْمِ إِذَا هَوٰى ۙ

---

1. After a logical refutation of the baseless allegations of the non-believers against the Holy Prophet and exposing the hollowness of their claim in the affairs of their life, the previous section, and with it the previous chapter also, concluded with a direction to the Holy Prophet to wait patiently for the command of Allah, and assured him that he was totally under the care and protection of Allah and that he should celebrate the praise of Allah and glorify Him. In continuation of it, the present Chapter, the first Section of it, starts with a Divine Oath by the Star, and proceeds with the declaration that neither the Holy Prophet is astray nor misled as was alleged by the non-believers. Nor does he speak out of his own desire, whatever he says is a revelation to him through the Angel Gabriel, whom the Holy Prophet saw twice.

Section 1 consists of 25 verses i.e. verses 1 to 25. Verses 1 to 4 beginning with a Divine Oath by the Star, speak of the Holy Prophet as being on the Right Path and the Holy Qur'an as a Revelation from Allah. It is said: By the Star, when it sets: Your Companion (i.e. the Holy Prophet) has neither gone astray nor is misled, nor does he say (anything) of (his own) desire. It is but an Inspiration sent down to him (by Allah).

Verses 5 to 9 speak of the revelation of the Holy Qur'an through the Angel Gabriel regarding whom it is said: one mighty in power taught him (i.e. the Holy Prophet), ended with wisdom: For he (i.e. Gabriel) appeared (in stately form) while he was in the highest part of the horizon: Then he approached and came closer (to the Holy Prophet), and was at a distance of but two bows – length or (even) nearer;

Contd....

2. Your Companion[4] has neither gone astray nor is misled,

٢-مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوٰى ۚ

Verses 10 to 12 speak of the revelation to the Holy Prophet, saying: So did (Allah) convey the Inspiration to His Servant (the Holy Prophet) what He (meant) to inspire. The (Prophet's mind and) heart in no way falsified that which he saw (in the Night of Ascension). Will you then dispute with him (i.e. the Holy Prophet) concerning what he saw?

Verses 13 to 18 speak of the Holy Prophet as having seen the angel Gabriel the second time as well. It is said: for indeed he saw him at a second descent, near the Lote-Tree beyond which none can pass; near it is the Garden of Abode (i.e. *Jannat-ul-Maa'wa*). Behold! the Lote-Tree was shrouded by that which shrouded it (in mystery unspeakable). (His) sight never swerved, nor did it exceed the limit. For truly he did see of the Greatest Signs of his Lord.

Verses 19 to 25 condemn the worship of idols by the non-believers of Mecca. It is said: Have you seen *Laat* and *Uzza,* and another, the third (goddess) *Manaat?* What! For you the male sex and for Him (i.e. Allah), the female? Behold: such would be indeed a division most unfair! These (idols) are nothing but names which you have (yourselves) devised, you and your fathers, for which Allah has sent down no authority (whatsoever). They (i.e. the non-believers) follow nothing but conjecture and what their own souls desire, even though there has already come to them Guidance from their Lord! Nay, shall man have (just) anything he hankers after? But it is to Allah that the End and Beginning (of all things) belong.

2. To quote Abdullah Yusuf Ali, ''as most commentators accepted, it means either a star generally, or the close cluster of seven stars known as the Pleiades in the Castellation Taurus, which the sun enters about the 21st of April every year. In mid-April, or a little later, the beautiful cluster would set just after the sun, after having gradually ascended the sky in the winter months. In late May or a little later, it would rise just before the sun. In its western aspects it might be considered a spring constellation. To open-air nations (including the Arabs) whose climate usually presents starry skies, this is an object of great interest, and many folklore tale gather round it. When so glorious a cluster is content to bow down in the horizon and merge its light in the greater light created by God, it becomes a symbol of humility in beauty and power before the Most High, whose revelation discloses the summit of beauty, power, and wisdom" (Vol. II, Note 5085). For the views of other scholars, see the Major Work, *ibid.,* Vol. XIV, pp. 12-13).

3. The phenomenon of the setting star signifies the breaking of dawn and the emergence of Day after the departure of Night. In the symbolical sense 'Day' is the physical manifestation of the worldly agencies that set the life pattern in motion and the struggle for the sustenance and survival. While taking the 'rising star' as a symbol of the approaching night it refers to the period of retirement from the Day's activities and seeking the Grace of Allah through the process of prayers and the meditation or reflection over the phenomena around and the spiritual meaning attached to them.

4. The word *Sahib-o-kum,* (your Companion), in verse 2, according to the scholars, admittedly refers to the Holy Prophet, and the reason to mention him here in this verse by the word *Sahib* instead of referring him by name or as a Messenger of Allah, is to emphasise the fact that the Holy Prophet was one of the Arab fraternity, particularly the Quraish of Mecca, who was not new or foreigner to them. He was born, and he lived among them throughout the first forty years of his life, and they knew him fully well.

3. Nor does he say (anything) of (his own) Desire.

٣-وَمَا يَنْطِقُ عَنِ الْهَوٰى ۝

4. It is but an Inspiration sent down to him (by Allah).[5]

٤-إِنْ هُوَ إِلَّا وَحْيٌ يُّوحٰى ۝

5. One Mighty in Power[6] taught[7] him,

٥-عَلَّمَهٗ شَدِيْدُ الْقُوٰى ۝

6. Endued with Wisdom:[8] For he appeared in stately form.[9]

٦-ذُوْ مِرَّةٍ ۭ فَاسْتَوٰى ۝

7. While he was in the highest part of the horizon:

٧-وَهُوَ بِالْاُفُقِ الْاَعْلٰى ۝

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5. Then there is refutation of the baseless allegations of the non-believers of Mecca who, in order to mislead the people, used to declare that the Holy Prophet had gone astray or that he was misled, or that he spoke out of his own desire. In fact whatever he spoke was Revelation to him from Allah the Almighty.

6. That, as generally recognized, it was angel Gabriel who was *Shadeedul Quwa* (i.e. Mighty in Power) is beyond doubt. He was endued with Power so that he could go upto *Sidratil Muntaha* and return to the earth within the twinkling of the eye, and that it was he who lifted up on his wings the town of the people of Prophet Lot and then hurled it down from the sky. Further, he was chosen by Allah for conveying His Message to the Prophets, and particularly the last Prophet Muhammad (ﷺ) (Ziaul Quran, Vol. V, Chapter 53, Note 5).

7. The word *Allama,* meaning 'taught', however, has not been used in these verses in its literal sense because Gabriel did not actually teach the Holy Prophet. He had no knowledge of his own; he was simply a medium to convey the Message of Allah to the Holy Prophet, and, therefore, the word *Allamahu* actually signifies the conveying of the Message and not 'imparting the knowledge'. From verse 97 of Chapter 2 (*Baqarah*) also it is absolutely clear that the Angel Gabriel conveyed or brought down the Holy Qur'an on the heart of the Holy Prophet under the Command of Allah.

8. According to the Traditions of the Holy Prophet, the word *Zu Mirratin* signifies 'healthy and well-built'. According to the Arabic usage, this word is used for a person of sound opinion, wise and intelligent. In fact this word, bearing a wider meaning, including physical as well as intellectual prowess, has been used by the Holy Qur'an which shows that Gabriel was powerful physically as well as intellectually (see Tafheemul Quran, Vol. V, Chapter 53, Note 6).

9. According to the Arabic usage, it means "he became full grown, mature in body and intellect, or he attained the completion of his make and intellect". Since this word, in this particular verse, refers to Angel Gabriel appearing before the Holy Prophet, the significance is that he appeared in his real form. In fact, as it is said, the Holy Prophet had himself desired to see Gabriel in his real form, and, accordingly, in the early days of his mission, when the Holy Prophet was outside the cave of Hira, on the eastern horizon of the sky Gabriel appeared with his 600 wings. He, however, appeared only with two of his wings which covered the sky from east to west. From amongst the Prophets, only the Holy Prophet saw Gabriel in his real form (Ziaul Quran, *ibid.,* 10).

8. Then he approached and came closer.

٨- ثُمَّ دَنَا فَتَدَلّٰى ۙ

9. And was at a distance of but two bows – length or (even) nearer;[10]

٩- فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى ۚ

10. So did (Allah) convey the Inspiration to His Servant – what He (meant) to inspire.

١٠- فَاَوْحٰٓى اِلٰى عَبْدِهٖ مَآ اَوْحٰى ؕ

11. The (Prophet's mind and) heart in no way falsified that which he saw.[11]

١١- مَا كَذَبَ الْفُؤَادُ مَا رَاٰى ۝

12. Will you then dispute with him concerning what he saw?

١٢- اَفَتُمٰرُوْنَهٗ عَلٰى مَا يَرٰى ۝

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10. Qurtabi has explained *Dana Fatadalla* saying that Gabriel appeared on the horizon, and approached and came very near to the Holy Prophet (Ziaul Quran, *ibid.,* 9). The words *Qaaba Qausain* (Distance or measure of two bows' lengths), in verse 9, signify "two drawn bows, with their chords touching" (Yusuf Ali, Vol. II, Note 5089). According to Hazrat Abdullah bin Masood and Hazrat Abdullah bin Abbas, the word *Qaus* signifies hand, and according to them, the verse signifies that there was a distance of two hands only between the Holy Prophet and the Angel Gabriel (see Tafheemul Quran, *ibid.,* 8).

11. As regards the statement made in verses 10 and 11, it is said that the non-believers used to allege that whatever the Holy Prophet was telling the people regarding the appearance of Gabriel, and delivery of the Message to him, was merely a play of senses or pleasing of the self. In order to refute these baseless allegations, Allah the Almighty Himself declared that whatever the Holy Prophet saw was a manifestation of Reality and Truth lying at the care of Divine Dispensation of affairs working throughout the Universe. Secondly, when Allah the Almighty favours Chosen Servant for delivery of His Message to the mankind, He also gives him an imminent understanding in respect of the appearance of the angel, and delivery of the Message to him, as a medium or link between humanity and Divinity. Therefore, when the angel appears and conveys the Message the Prophet instantly and instinctively takes it to be the Truth and never doubts its authenticity. There is no doubt that a man has an inherent consciousness as a human being; a fish has inherent consciousness of its living in and swimming through the water; a bird has inherent consciousness of its being a bird and flying in the air. Similarly, the one chosen for Prophethood is also given the consciousness and intellectual prowess needed for its dissemination and consolidation. As such there is no question of his heart swaying away from its genuineness or harbouring any doubt in the integrity of the angel for deliverance of the Message brought to him (Ziaul Quran, *ibid.,* 12; and Tafheemul Quran, *ibid.,* 10). As regards the word *Fow'ad,* meaning 'the heart', appearing in verse 11, it may be noted that the word *Fow'ad* in Arabic includes the faculty of intelligence as well as the faculty of Faith, and, therefore, Qur'an has used the word *Fow'ad* even for intellect.

13. For indeed he saw him at a second descent,[12]

١٣- وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى ۝

14. Near the Lote-Tree beyond which none can pass:[13]

١٤- عِنْدَ سِدْرَةِ الْمُنْتَهٰى ۝

15. Near it is the Garden of (Blissful) Abode.

١٥- عِنْدَهَا جَنَّةُ الْمَاْوٰى ۝

16. Behold, the Lote-tree was Shrouded[14] by that which shrouded it (in mystery unspeakable)!

١٦- اِذْ يَغْشَى السِّدْرَةَ مَا يَغْشٰى ۝

17. (His) sight never swerved, nor did it exceed the limit![15]

١٧- مَا زَاغَ الْبَصَرُ وَمَا طَغٰى ۝

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12. By way of further assertion, there is reference to the second appearance or descent of Gabriel before the Holy Prophet in verses 13 to 18, which, according to the learned scholars, admittedly refers to the Holy Prophet's Journey to the Heavens known as *Me'raj* or Ascension.

In these verses it is said "For indeed he (i.e. the Holy Prophet) saw (with his own eyes) him (i.e. Gabriel) at a second descent near the Lote-Tree beyond which none can pass; hear it is the Garden of (Blissful) Abode. Behold, the Lote-Tree was shrouded by that which shrouded it (in mystery unspeakable). (His) sight never swerved, nor did it exceed the limit. For truly he did see of the Greatest Signs of His Lord".

13. This particular tree is situated at the *Muntaha* meaning the Farthest End of *'Aalam-e-Nasoot* or the 'Transitory world' after which is *'Aalam-e-Lahoot* or the 'World of Divinity', to which none of the created beings, even the angels, have any access. According to the learned scholars, *Sidratil Muntaha* is on the Seventh Heaven below the *Arsh* or the Throne of Allah the Almighty.

14. The words: Behold, the Lote-Tree was shrouded (in mystery unspeakable), appearing in verse 16, indicate that the Blessings of Allah that appeared at the *Sidratil Muntaha* cannot be explained in words; it was beyond human imagination and expression. However, according to Abdullah bin Masood, as noted by Muslim, at that particular moment innumerable moths made of gold were falling down on it which shows that on account of the Holy Prophet's coming, the *Sidratil Muntaha* was decorated in an extraordinary manner by way of unique honour to greet him (Ma'ariful Quran, Vol. VIII, p. 201).

15. As regards the Holy Prophet himself it is said in verse 17, "(His) Sight never swerved, nor did it exceed the limit" which shows that neither his eyes dazzled on account of extreme imposing brightness of the scene nor did it turn to any other side, nor (in other words) exceeded the limits, indicating thereby that the Holy Prophet witnessed the entire spectacle or scene with total patience and, extreme attentiveness or fixity of Sight, as is apparent from the

18. For truly did he see of the Greater Signs of his Lord.[16]

١٨-لَقَدْ رَاٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى ○

19. Have you seen *Laat,*[17] and *Uzza,*[18]

١٩-اَفَرَءَيْتُمُ اللّٰتَ وَالْعُزّٰى ○

20. And another, the third (goddess), *Manaat?*[19]

٢٠-وَمَنٰوةَ الثَّالِثَةَ الْاُخْرٰى ○

21. What! for you the male sex, and for Him, the female?

٢١-اَلَكُمُ الذَّكَرُ وَلَهُ الْاُنْثٰى ○

22. Behold, such would be indeed a division most unfair!

٢٢-تِلْكَ اِذًا قِسْمَةٌ ضِيْزٰى ○

---

words *Maa Zaaghal Basaro* he did not divert his sight to anything else but concentrated totally to the scene, which is clear from the words *Wama Tagha* (nor exceeded the limit). It is further confirmed by verse 18, viz., "Truly did he see of the Greatest Signs of his Lord".

16. On the basis of verse 18 containing the words 'Indeed he did see of the Greatest Signs of his Lord', there is difference of opinion between the scholars as to whether the Holy Prophet saw Allah the Almighty Himself or not? For a detailed discussion on this point, see the Major Work, *ibid.,* Vol. XIV, pp. 20 to 23.

17. As regards *Laat,* according to Qatadah it was the idol of the tribes of Saqeef and its sanctuary was at Taif, and the Banu Saqeef took it in reverence to such an extent that when Abraha was proceeding towards *Ka'bah* to demolish it they particularly guided him towards *Ka'bah* so that he might spare and leave their idol unhurt as a reward for their co-operation.

18. As regards the *Uzza,* it was derived from *Izzat,* and meant the one honoured. This was an important goddess of the Quraish and its sanctuary was at Furat (Euphrate) in the valley of Nakhla between Mecca and Taif. The allies of Bani Hashim, namely Bani Sha'ban were the worshippers and maintainers of this idol. The Quraish and other tribes used to visit it and offered sacrifices on it. Just as they used to take and sacrifice animals at the *Ka'bah* they revered this idol more than other idols. Ibne Hishsham has noted that when Abu Wahahiha was on the verge of his death, Abu Lahab visited him and when Abu Lahab saw him weeping, he enquired from him the reason for it, and Abu Wahahiha said that he was worried about the *Uzza* after him. Howsoever, Abu Lahab consoled him saying that the worship of *Uzza* was not on his account and that it will continue after him also (see Tafheemul Quran, *ibid.*).

19. As regards *Manaat,* its sanctuary was at Hudaib at the bank of Red Sea between Mecca and Medinah, and the Khuzaa, the Oas and the Khazraj tribes particularly worshipped it. It was visited by way of pilgrimage and also venerated by the people with circuitous brisk walking (*Tawaaf*) and sacrifices were offered on it. During the *Hajj* the Pagan Arab pilgrims, after completing their rites at Mecca, Arafaat and Mina, used to go to the *Manaat* saying *Labbaik Labbaik,* and those who used to go there did not perform the *Sa'ee* or Running between Safa and Marwah (see Tafheemul Quran, *ibid.*).

For more details regarding *Laat, Uzza* and *Manaat,* see the Major Work, *ibid.,* Vol. XIV, pp. 24 to 27).

23. These are nothing but names which you have devised, – you and your fathers, – for which Allah has sent down no authority (whatsoever). They follow nothing but conjecture and what their own souls desire – Even though there has already come to them Guidance from their Lord![20]

٢٣-إِنْ هِيَ إِلَّآ أَسْمَآءٌ
سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم
مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ
إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى ٱلْأَنفُسُ
وَلَقَدْ جَآءَهُم
مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ

24. Nay, shall man have (just) anything he hankers after?

٢٤-أَمْ لِلْإِنسَٰنِ مَا تَمَنَّىٰ

25. But it is to Allah that the End and the Beginning (of all things) belong.

٢٥-فَلِلَّهِ ٱلْءَاخِرَةُ وَٱلْأُولَىٰ

SECTION 2[1]

26. And how many-so-ever are the angels in the heavens whose intercession will avail nothing, except after Allah has given leave for whom He pleases and that he is acceptable to Him.[2]

٢٦-وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ
لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا
إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ
لِمَن يَشَآءُ وَيَرْضَىٰٓ

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20. The words 'there has already come to them guidance from their Lord' also include the guidance revealed through the heavenly books previous to the Holy Qur'an (i.e. the Torah and the Gospel), which also contained refutation of idolatry, and preached Absolute Unity of Allah, and total submission to Him, but people, out of their desire of the evil self, deviated from the guidance, and followed their own ideologies having no foundation at all.

1. In the concluding verses of the previous Section there was condemnation of the *Laat,* the *Uzza* and the *Manaat,* i.e. the female deities of the idolaters of Mecca, and declared that they were mere names given by the non-believers devotees having no reality either in their deitism or any authority at all. In continuation of it, in Section 2 there is refutation of the ideology or vain belief of the idolaters of Mecca that the angels will intercede for them on the Day of Judgment. Then there is condemnation of calling the angels as females by the non-believers by

Contd.....

27. Those who believe not in the Hereafter, name the angels with female names.[3]

٢٧- إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنْثَىٰ ○

28. But they have no knowledge thereof. They follow nothing but conjecture; and conjecture avails nothing against Truth.

٢٨- وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ ۖ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ ۖ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ○

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saying that they have no knowledge (of Divine Purpose and Plan) and that they act on mere conjectures. There is also affirmation of the Absolute Authority of Allah over the Universe, warning of punishment to the non-believers, and promise of reward to the believers, in the Hereafter.

Section 2 consists of 7 verses i.e. verses 26 to 32. Verses 26 to 28 refute the ideology of intercession by the angels on behalf of the non-believers and condemn naming of the angels by female names without any knowledge or authority at all. It is said: and how many-so-ever are the angels in the heavens whose intercession will avail them nothing, except after Allah has given leave for whom He pleases and that he is acceptable to Him. Those who believe not in the Hereafter, name the angels with female names. But they have no knowledge thereof. They follow nothing but conjecture; and conjecture avails nothing against Truth.

In verses 29 and 30 there is command to the Holy Prophet to ignore those who are slaves to their worldly desires. It is said; Therefore shun those who turn away from Our Message and desire nothing but the life of this world. That is as far as knowledge will reach them. Verily your Lord knows best those who stray from His Path, and He knows best those who receive guidance.

Verses 31 and 32 contain an assertion of the Absolute Authority of Allah over the universe, warning of punishment to the non-believers, and reward to the believers. It is said; and to Allah belongs all that is in the heavens and on earth; so that He may recompense those who do evil, for that which they worked, and reward those who do good with what is best. Those who avoid great sins and shameful deeds, only (falling into) minor faults – verily your Lord is ample in forgiveness. He knows you well when He brings you out of the earth, and when you are hidden in your mothers' womb (as prenatal child). Therefore, ascribe not purity unto yourselves; He knows best who it is that guards against evil.

2. The non-believers and idolaters of Mecca believed that the angels of Allah will intercede for them on the Day of Judgment, and as such, in order to please them, the non-believers worshipped them and named them as the goddesses of repute whose idols were placed within the precincts of *Khana-e-Ka'bah.* In verse 26 there is refutation of this ideology, and it is said that the intercession on the Day of Judgment will not avail anything nor will it be possible by anyone, including the angels, except with the permission of Allah, and in respect of him whom Allah pleases and who is acceptable to Him. For obvious reasons this permission and pleasure of Allah shall not be in favour of the angels (or any gods or goddesses), as the non-believers believe on account of their ignorance or wishful thinking.

3. The irony is that whereas the Pagan Arabs called angels the daughters of Allah, in their own life they hated daughters, as stated in verses 57 to 59 of Chapter 16 (*Nahl*).

29. Therefore shun those who turn away from Our Message and desire nothing but the life of this world.

٢٩- فَأَعْرِضْ عَنْ مَّنْ تَوَلّٰى ۙ عَنْ ذِكْرِنَا
وَلَمْ يُرِدْ اِلَّا الْحَيٰوةَ الدُّنْيَا ۝

30. That is as far as knowledge will reach them. Verily your Lord knows best those who stray from His Path, and He knows best those who receive guidance.[4]

٣٠- ذٰلِكَ مَبْلَغُهُمْ مِّنَ الْعِلْمِ ؕ
اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ
عَنْ سَبِيْلِهٖ ۚ وَهُوَ اَعْلَمُ بِمَنِ اهْتَدٰى ۝

31. And to Allah belongs all that is in the heavens and on earth; so that He may recompense those who do evil, for that which they worked, and reward those who do good, with what is best.

٣١- وَلِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ۙ
لِيَجْزِىَ الَّذِيْنَ اَسَآءُوْا بِمَا عَمِلُوْا
وَيَجْزِىَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰى ۝

32. Those who avoid great sins and shameful deeds,[5] only

٣٢- اَلَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ

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4. In the words, "Verily Your Lord knows best those who stray from His Path, and knows best those who receive guidance" (verse 30), there is, on the one hand, a serious warning for the non-believers, the idolaters and the wrong-doers in regard to the consequence of their misdeeds in the Hereafter; there is, on the other hand, an implied consolation as also the good news of reward to the righteous servants whose righteous deeds are equally best known to Allah the Almighty Who shall recompense and amply reward them on the Day of Judgment.

5. As regards major and the minor sins, we have already dealt with them in our comments on verse 31 of Chapter 4 *(Nisa)* which may also be read alongwith the present comments. In addition to it, however it may be noted that according to Maqatil, every sin of which the punishment is the Fire of Hell is major, and the sin or the offence for which there is a punishment provided by the Shari'ah comes within the definition of *Fahesha* or moral tresspass. According to Hazrat Ali, the major sins are seven which is also confirmed from a Tradition of the Holy Prophet noted by Sahah. They are: *shirk* i.e. polytheism; magic; unlawful measures; usurping orphan's property; taking usury; running away from the battle-field; and making an immoral blame against righteous believing women. As a general rule, it may be noted that everything which has been prohibited by the Qur'an and *Sunnah* for which a *Hadd* has been laid down by the Shari'ah, or for which the punishment is Fire of Hell, or for which there is curse for the doer of it, or for which the news of punishment has been given, come within the preview of 'major sins'; all other sins are minor ones. Further, insistence on the 'minor sins' and mockery of a command of Shari'ah are also 'major sins' (see Ziaul Quran, Vol. V, Chapter 53, Note 33).

(falling into) minor faults,[6] – verily your Lord is ample in Forgiveness. He knows you well when He brings you out of the earth, and when you are hidden in your mothers' wombs. Therefore ascribe not purity unto yourselves; He knows best who it is that guards against evil.

إِلَّا اللَّمَمَ ۚ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۚ
هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ الْأَرْضِ
وَإِذْ أَنتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۖ
فَلَا تُزَكُّوا أَنفُسَكُمْ ۖ
هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ ۝ ع

SECTION 3[1]

34. And gives a little (in charity), then hardens (his heart)?

٣٤-أَفَرَأَيْتَ الَّذِي تَوَلَّىٰ ۝

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6. As regards minor faults indicated by the word *Lamam* it may be noted that, according to Raaghib, coming near to a sin is known as *Lamam* and minor sin is also signified by the word *Lamam*. Similarly, an act done occasionally is also known as *Lamam* (Mufradaat). According to Zujaj, *Lamam* and *Almam* is that act which is done occasionally and is not insisted upon for ever (Qurtabi, vide Ziaul Quran, *ibid.*). The learned Commentators interpret the word *Lamam* by saying that it means to reach near a major sin but do not commit it; or that involvement in some sin for the time being and then repentance and seeking forgiveness for it thereafter; or that to think of a sin and desire it but later neither intend it nor do it (Tafheemul Quran, Vol. V, Chapter 53, Note 32).

1. After giving a general principle that the good would be rewarded and the evil will be punished on the pay of Judgment, the previous Section concluded with the assertion that none should ascribe purity to himself because it is only known to Allah as to who in reality is pure and who is not, because He knows everybody from the very beginning of his creation to the last. In continuation of it, Section 3 starts with a reference to a particular non-believer of Mecca, but indirectly condemning all non-believers and the People of the Book who claimed to be the descendants of Prophet Abraham and Moses and yet were (and are) unmindful of their responsibilities to Allah on the Day of Judgment for their deeds. And by way of a fundamental principle it is said that everybody is responsible for his own deeds. There is also a warning of punishment to the non-believers with reference to the punishment that the previous non-believing nations suffered on account of rejection of the Prophets of Allah.

Section 3 consists of 30 verses i.e. verses 33 to 62. With a pointed reference to a non-believer of Mecca, whose mention is symbolically true of the most non-believers of that age, in verses 33 to 42 it is said: see you not one who turns back and gives a little (in charity), then hardens (his heart)? What! has he knowledge of the Unseen: so that he can see (that his misdeeds will go unpunished)? Nay, is he not informed with what is in the Books of Moses, and of Abraham, who (faithfully) fulfilled his engagements (i.e. the Commandments of Allah)? (namely), that no bearer of burdens shall bear the burden of another; and that for man is only that for which he makes endeavours and that (the fruit of) his endeavours will soon be in sight; then will he be rewarded with the fullest recompense; and that to your Lord is the Final Goal.

33. See you one who turns back?

٣٣-وَاَعْطٰى قَلِيْلًا وَّاَكْدٰى ○

35. What! Has he knowledge of the Unseen: so that he can see?[2]

٣٥-اَعِنْدَهٗ عِلْمُ الْغَيْبِ فَهُوَ يَرٰى ○

36. Nay, is he not informed with what is in the Books of Moses,

٣٦-اَمْ لَمْ يُنَبَّاْ بِمَا فِيْ صُحُفِ مُوْسٰى ۙ○

37. And of Abraham,[3] who (faithfully) fulfilled his engagements? –

٣٧-وَاِبْرٰهِيْمَ الَّذِيْ وَفّٰٓى ۙ○

Verses 43 to 55 speak of the Absolute Authority of Allah, saying, "and that it is He (Allah) Who makes (one) laugh and makes (one) weep, and that it is He Who causes death and grants life; and that He did create in pairs – males and female, from a drop (of seed) when it is poured forth (in its place); and that upon Him is the Second Bringing Forth (i.e. Raising of the dead): and that it is He Who gives wealth and contentment; and that it is He Who is the Lord of Sirius (the Mighty Star); and that it is He Who destroyed the (powerful) ancient 'Aad; and the Samud – He did not allow them to stay perpetually, and the People of Noah, before them (he had destroyed); indeed they were (all) most unjust, and most insolent transgressors; and the overthrown cities He destroyed (of Sodom and Gommorah), so that (ruins unknown) have covered them with that which covered (them). Then, which of the gifts of your Lord (O man) will you dispute about?

In verses 56 to 62 is the warning to the non-believers and idolaters for unbelief and idolatry. It is said: (i.e. the Holy Prophet) is a warner, of the (series) of warners of old: (that) the ever approaching (Day of Judgment) draws near; and there is none beside Allah Who can unfold it. Do you then wonder at this recital? And will you laugh (in spite of the warning) and not weep, wasting your time in vanities? So prostrate yourselves to Allah and worship (Him)!

2. Apart from the difference as to the occasions of revelation of these verses and the persons concerned, the Commentators have also interpreted these verses so as to mean that these apply to those who spend in the Way of Allah something for sometime and then give it up for no apparent reason or that they are inclined to obey the Commands of Allah in the beginning but later give them up. This is the view of Hazrat Mujahid, Saeed bin Jubair, Ikramah, Qatadah and others (Ma'ariful Quran, Vol. VIII, p. 216).

By way of a general application, these verses contain a three fold principle: (1) If you accept Islam, you must accept it whole-heartedly and not look back to pagan superstition; (2) We cannot play fast and loose with our promises and, (3) No man can bargain about spiritual matters, for he cannot see what his end will be, unless he follows the Law of God, which is the Law of righteousness (Yusuf Ali, Vol. II, Note 5108).

3. The mention of Prophets Moses and Abraham is clearly in respect of the followers of the Scriptures (Jews and Christians – the latter by implication) and the pagan Arabs who took pride in claiming ancestry to Prophet Abraham. Thus allegorically or symbolically all the opponents of the new Faith (i.e. Islam) are included in the alluded person vide verse 33 hereof.

38. (Namely) that no bearer of burdens shall bear the burden of another;[4]

٣٨-أَلَّا تَزِرُ وَازِرَةٌ وِّزْرَ أُخْرٰى ۙ

39. And that for man is only that for which he makes endeavours,[5]

٣٩-وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعٰى ۙ

40. And that (the fruit of) his endeavours will so be in sight;

٤٠-وَأَنَّ سَعْيَهُ سَوْفَ يُرٰى ۖ

41. Then will he be rewarded with the fullest recompense;

٤١-ثُمَّ يُجْزٰىهُ الْجَزَآءَ الْأَوْفٰى ۙ

As regards the Statutes of Moses, according to the learned scholars, they are contained in the Torah; and regarding the Scriptures of Abraham, no Scripture is available but Qur'an has made reference to it at two different places, namely, in this verse and also in the last verse of Chapter 87 (*A'ala*).

According to Abdullah Yusuf Ali, "no Book of Abraham has come down to us. But the Old Testament recognises that Abraham was a prophet (Genesis, XX; 7). There is a book in Greek, which has been translated by Mr. G.H. Box, called the Testament of Abraham (published by the Society for the Promotion of Christian knowledge, London, 1927). It seems "to be a Greek translation of a Hebrew original. The Greek text was probably written in the second Christian Century" in Egypt, but in its present form it probably goes back only to the 9th or 10th Century. It was popular among the Christians. Perhaps the Jewish Midrash also refers to a Testament of Abraham" (Vol. II, Note 6094; also 5111). This also shows that the Scriptures of Abraham are not at all available in their original pristine form.

4. According to the reference made in verses 38 to 42, the teachings contained in the Torah in its very text and the Scriptures revealed to Abraham were that none will bear the burden of another (in commisseration or by way of obligation) and that each person shall receive what he strives for, and that the striving of every body will soon come in sight and rewarded fully in the Hereafter, and that the goal of everybody is ultimately to Allah the Almighty.

Here it may also be noted that the present verses do not conflict with those verses of the Holy Qur'an, and the Traditions of the Holy Prophet, as noted by Ahmad and Muslim, on the authority of Hazrat Jareer bin Abdullah, according to which those who lead the people towards the evil will also be punished for the offence of those who commit the evil following them, because this does not mean that the follower will be exempted from the punishment and only the leader will suffer, but the meaning is that the followers themselves will suffer the punishment for their misdeeds but the leader will suffer additional punishment on account of leading others to evil which in itself is a more sinister crime (Ziaul Quran, Vol. V, Chapter 53, Note 39).

5. As regards the statement *Laisa Lil Insaane Illa Maa Sa'a* (i.e. for a man is only that for which he makes endeavours), this gives rise to the development of an important belief among the believers known as *Eisaal-e-Sawaab* or conveying through prayers the reward of one's virtues to the soul of the (believing dead). For a detailed discussion on this point, see the Major Work, *ibid.,* Vol. XI, pp. 45-50.

42. And that to your Lord is the Final Goal:

٤٢-وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ ۝

43. And that it is He Who makes (one) laugh and makes (one) weep.

٤٣-وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ۝

44. And that it is He Who causes Death and grants Life:

٤٤-وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ۝

45. And that He did create in pairs, male and female,

٤٥-وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۝

46. From a drop (of seed) when it is poured forth;

٤٦-مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ۝

47. And that upon Him is the Second Bringing Forth (i.e. Raising of the Dead):

٤٧-وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ ۝

48. And that it is He Who gives wealth and contentment;

٤٨-وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ۝

49. And that it is He Who is the Lord of Sirius (the Mighty Star);[6]

٤٩-وَأَنَّهُ هُوَ رَبُّ الشِّعْرَىٰ ۝

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6. Although Allah is the Lord of all stars, but reference to *Sh'era* is made particularly because, according to Suddi, the tribes of Hameer and Khiza'a used to worship it and the one who started their worship was known as Abu Kashsha. It is also said that though other tribes of Arabia did not worship it but still they revered and honoured it. In the English language *Sh'era* known as 'Canis Majoris', Dog star, and Sirius. According to the 'Encyclopaedia Britannica', this Star is the most illuminating of the stars, and is more illuminating by 21 times than the Sun, and is also greater than the Sun, and its temperature is also very high. It is at a distance of 8.6 Light Years (see Vol. XX, as referred to by Ziaul Quran, *ibid.,* 47).

'Zus-Shara' was represented in Petra 'by a quadrangular block of unhewn black stone four feet high and two feet wide' (Hitti, *ibid.,* p. 98) 'Sirius' was also worshipped among the Egyptians, the Greeks and the Romans. In astronomy, 'Sirius' is the highest in all the sky. Also called Day Star, it is one of our nearest stellar neighbours, and is really a double star, or binary, consisting of a very bright member and a very fine companion (Maajid, Vol. II, Part XXVII, Note 203).

50. And that it is He Who destroyed the (powerful) ancient 'Aad (people);

٥٠-وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ ۝

51. And the Samud – He did not allow them to stay perpetually,

٥١-وَثَمُودَا۟ فَمَآ أَبْقَىٰ ۝

52. And the people of Noah, before them (He had destroyed): Indeed they were (all) most unjust, and most insolent transgressors;

٥٢-وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ
إِنَّهُمْ كَانُوا۟ هُمْ أَظْلَمَ وَأَطْغَىٰ ۝

53. And the Overthrown Cities He destroyed (of Sodom and Gomorrah),

٥٣-وَٱلْمُؤْتَفِكَةَ أَهْوَىٰ ۝

54. So that (ruins unknown) have covered them with that which covered (them).

٥٤-فَغَشَّىٰهَا مَا غَشَّىٰ ۝

55. Then which of the gifts of your Lord, (O man) will you dispute about?[7]

٥٥-فَبِأَىِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ۝

56. This is a Warner,[8] of the (series of) Warners of old!

٥٦-هَٰذَا نَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلْأُولَىٰ ۝

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7. It may be noted that according to some scholars the statement in verse 55, viz., "Then which of the gifts of your Lord will you dispute?" is also part of the teachings contained in the Scriptures of Prophets Moses and Abraham, while according to some, the statement in these Scriptures and in the words: So that (ruins unknown) have covered them with that which covered them (verse 54) refers to the ruins of the overthrown cities of Sodom and Gomorrah. According to Abul A'ala Maududi, however, the first view is more sound because it is also supported by the statement made in the subsequent verse i.e. verse 56 that, "this is a warner of the (series of) warners of old" (Tafheemul Quran, Vol. V, Chapter 53, Note 47).

8. The reference in the words "This is a Warner, of the (series of) Warners of Old" (in verse 56), according to the learned scholars, either refer to the Holy Prophet Muhammad (ﷺ), or the Holy Qur'an, or the unfortunate destruction of the previous non-believing nations referred to in the previous verses. According to Abul A'ala Maududi, the third view appears to be more fitting in the context (Tafheemul Quran, *ibid.*, 49).

57. The ever approaching (Day of Judgment) draws near;

٥٧-اَزِفَتِ الْاٰزِفَةُ ۚ

58. And there is none beside Allah who can unfold it.

٥٨-لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ كَاشِفَةٌ ۭ

59. Do you then wonder at this recital?

٥٩-اَفَمِنْ هٰذَا الْحَدِيْثِ تَعْجَبُوْنَ ۙ

60. And will you laugh and not weep,

٦٠-وَتَضْحَكُوْنَ وَلَا تَبْكُوْنَ ۙ

61. Wasting your time in vanities?[9]

٦١-وَاَنْتُمْ سٰمِدُوْنَ ۝

62. So prostrate yourselves to Allah and worship (Him)![10]

٦٢-فَاسْجُدُوْا لِلّٰهِ وَاعْبُدُوْا ۝ السجدة

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9. The word *Saamidoon* (those wasting time in vanities) appearing in verse 61 has a two-fold meaning. According to Hazrat Abdullah bin Abbas, Ikramah, and Abu Ubaidah (a Grammarian) the word *Saamidoon,* in the Yamani language, means singing the songs, and the reference, accordingly is to the fact that, in order to divert the attention of the people, and to keep them away from listening to the Holy Qur'an whenever Qur'an was recited, the non-believers of Mecca used to start singing in loud voices. The other meaning, according to Hazrat Abdullah bin Abbas and Mujahid, is that the word *Saamidoon* signifies raising the head in arrogance, and the reference is to the fact that whenever the non-believers of Mecca passed by the Holy Prophet, they used to raise their heads with anger or vanity (see Tafheemul Quran, *ibid.,* 54; also see Ziaul Quran, *ibid.,* 57).

10. On recitation of this verse, there should be performance of a prostration to Allah (vide comments on verse 206 of Chapter VII – *A'araaf*).

CHAPTER 54

AL-QAMAR

(The Moon)

Chapter 54 consists of 3 Sections, 55 Verses, 342 Words, and 1423 Letters.[1]

This is an early Meccan *Surah,* the fifth in the series dealing with Judgment, and the truth of Revelation both in terms of the misdeeds and their requital in the world as well as in the Hereafter. The theme of the *Surah* is explained by the refrain: "Is there any that will receive admonition?" which occurs six times, at the end of each reference to a past story of sin and rejection of warnings and in the appeal to the simplicity of the Qur'an (verses 15, 17, 22, 32, 40 and 51). There is an invitation to listen to the Message and turn to Truth and Righteousness (Yusuf Ali, Vol. II, Introduction to the Chapter).

Name

The name of this Chapter has been taken from the word *Qamar* appearing in the first verse of it.

Revelation

This Chapter refers to the Prophetic Miracle of the Holy Prophet named as *Shaqqul Qamar* (i.e. cleaving of the Moon) which, according to the learned scholars, occurred five years before the Holy Prophet's Migration from Mecca to Medinah.

According to the generally accepted chronological order of revelation, this Chapter is placed at serial No. 37.[2]

Subject Matter

The basic subject matter of this chapter is warning to the non-believers of

1. Naimuddin, Chapter 54, Note 1; Ziaul Quran, Vol. V, p. 47.
2. Index-cum-Concordance for the Holy Qur'an by Kheire, *ibid.*

of Mecca for their arrogance and insistence on unbelief in spite of the fact that they saw a clear Prophetic Miracle that the moon, by a simple pointation of the Holy Prophet by his fore-finger, was split in two pieces, the two parts of which separated in such a way that one piece was clearly visible on one side of the mountain while the other piece drifted on the other side of the mountain, and later both parts came and joined together. This demonstration of Prophetic Miracle clearly proved that the Holy Prophet had the Divine Mandate to proclaim his Mission among the people who had fallen prey to the Devil and were carried away from the path of Guidance and worship of the One Absolute Allah the Almighty. The miracle was brought to view in order to clear their misgivings and doubts about the Truthfulness of the Holy Prophet, and in response to their own demand accompanied by a promise of theirs that in case the miracle was brought to view they would accept the Faith and the Message of Guidance as proclaimed by the Holy Prophet. In this there was also a clear proof of the fact that, as repeatedly pointed out by the Holy Qur'an, on the Day of Judgment the heavenly bodies will split asunder and the entire existing organization of the world and the heavens will come to an end. It will herald the occurrence of the Day of Judgment. But even after seeing such an extraordinary Sign the non-believers, particularly their chief Abu Jehl, declared it to be a magic and thus vindicated that the rejection of the Divine Message by the Quraish was merely an act of arrogance and transgression; and their demand for the miracle and their promise in that respect was either a pretension or a device to cause distress to the Holy Prophet.

The Chapter starts with an assertion that the split of the moon was a warning that the Hour of Reckoning has drawn near and the Moon has cleft asunder, but the non-believers were still unmindful of their doom and they had not learnt any lesson from the history of the past previous transgressing people who were destroyed on account of their persistent disbelief and arrogance.

In order to remind the non-believers there is reference, in short to the people of Noah, the 'Aad, the Samud, the people of Lot, and the people of Pharaoh who had also rejected the Messengers of Allah and were destroyed in this very world. After referring to the stories of previous non-believing people, Qur'an has repeatedly proclaimed "And certainly We have made the Qur'an easy to understand and reflect" and asked the question: Is there any, therefore, who will receive admonition (and adopt righteousness)?

The Chapter also speaks about the callous indifference of the non-believers to the Divine call of guidance reminding them their helplessness when they shall be brought forth from their graves in a disgraceful state and made to stand before Allah the Almighty on the Day of Judgment and account for their misdeeds and face the consequences thereof.

The Chapter contains a fundamental direction for the believers calling upon them to reflect and meditate over the Blessings of the Holy Qur'an that strengthen the Faith when it is studied with single minded devotion. That is the reason why the verse "And We have indeed made the Qur'an easy to understand and remember, then is there any that will receive Admonition?", has been repeated four times in this Chapter. It is significant that this verse in exactly the same words has been repeated after describing the devastation of each of the powerful arrogant nations on account of their rejecting the Divine Message of Truth. Thus every recital of this verse fills the heart of every conscientious believer with awe and reverence of Divine Power and Majesty, ensuring thereby: "indeed the Righteous shall be (on the Day of Judgment) in an Assembly of Truth in the Presence of a Sovereign Omnipotent" (see the last two verses). It may also be stated by way of Qur'anic Methodology of communicating its Message that the first verse of this Chapter contains a grim warning of the imminent occurrence of the Day of Judgment in the wake of the Moon-Split, and concludes with the glad-tidings of the reward for the believers as mentioned in the last two verses.

CHAPTER 54

AL-QAMAR
(The Moon)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. The Hour (of Judgment) has drawn near, and the Moon is cleft asunder.[2]

١-اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

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1. After stating facts of the Absolute Authority of Allah, the previous Section, as also the previous Chapter, concluded with a brief reference to the destruction of some of the non-believing nations of the previous ages, by way of warning to the non-believers of Mecca. In continuation of it, the present Chapter, and with it the first Section of it, starts with a reference to the Prophetic Miracle of the Holy Prophet of cleaving asunder the moon by a simple pointation of his finger, and rejection of the Truth of it by the non-believers, and then, after giving warning of the punishment of the Day of Judgment, there is a reference to the destruction of those nations which were punished on account of rejection of the Truth, again by way of a lesson to the opponents of Islam.

Section 1 consists of 22 verses i.e. verses 1 to 22. Verses 1 to 5 speak of he Prophetic Miracle by the Holy Prophet of cleaving asunder the moon warning thereby the non-believing Quraish that the Miracle is the Sign to the coming of the Day of Judgment. It is said: the Hour (i.e. the Day of Judgment) has drawn near, and the Moon is cleft asunder. But if they see a Sign, they turn away, and say: this is (but) a transient magic! They reject (the Truth) and follow their (own) lusts but every matter has its appointed time. And indeed there have already come to them the news (of the past) wherein there is (enough) to deter (them from unbelief). (The Signs are full of) mature wisdom – but (the preaching of) warners profits them not.

Contd.....

2. But if they see a Sign, they turn away, and say, "This is (but) a transient magic".[3]

٢- وَإِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا وَيَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ ○

Verses 6 to 8 contain warning of punishment on the Day of Judgment. In response to this therefore, the Divine Command is: Therefore (O Prophet) turn away from them (i.e. the non-believers). The Day that the Caller will call (them) to a terrible affair; they will come forth – their eyes humbled – from (their) graves, (torpid) like locusts scattered abroad, hastening (with eyes transfixed), towards the Caller: Hard is the Day! the non-believers will say.

Verses 9 to 22 refer to the destruction of some of the previous non-believing nations. It is said: Before them, the People of Noah rejected (the Apostles): They rejected Our Servant, and said "Here is one possessed (by Evil Spirit)! and (he was) Driven out". Then he (i.e. Prophet Noah) called on His Lord: (Saying): I am indeed vanquished, so help (me) so We opened the gates of heaven, with water pouring forth, and We caused the earth to gush forth with springs. So the waters met (and rose) according to the extent decreed. And We bore him (i.e. Prophet Noah) on an (Ark) made of broad planks and caulked with nails. Floating (on surface of stormy water) under Our Eyes (and care) as a recompense to one (i.e. Prophet Noah) who had been rejected (with scorn). And We have left this (eventful Episode) as a Sign (for all time); so is there any that will receive admonition? So (see) how (terrible) was My penalty and My Warning? And indeed We have made the Qur'an easy to understand and remember: So, is there any, that will receive admonition? The 'Aad (people) (too) rejected (the Truth): then (see) how terrible was My Penalty and My Warning? For We sent against them a furious wind, on a Day of violent disaster, plucking out men as if they were roots of palm-trees torn up (from the ground). So (see) how (terrible) was My Penalty and My Warning? And indeed We have made the Qur'an easy to understand and remember: So is there any that will receive admonition?

2. As stated by Bukhari, Muslim and Ahmad, on the authority of Hazrat Abdullah bin Masood, Abdullah bin Umar, Zubair bin Mat'am, Abdullah bin Abbas and Anas bin Malik, it is said that one night when the Holy Prophet was at Mina, alongwith his Companions, the non-believing Quraish of Mecca demanded from him a Sign (Miracle), thereby indicating that, if their demand was met, they would accept the Faith propounded by him.

In order, therefore, to put the brunt of unbelief and arrogance on the Mecci opponents themselves, at that particular moment Allah the Almighty showed the Sign (Miracle) in that the full moon was cloven asunder by a simple pointation of the Holy Prophet by his forefinger and one part of it moved at a distance while the other part remained over the mountain and in between the two interposed the mount of Hira. The Holy Prophet then looked at the split moon with gratefulness to Allah and consolation to his own soul and with a desire that the two parts be joined again which sight too was witnessed by many. The non-believers, however, belied this manifest Sign and said that it was a magic, while others said that they would wait and confirm it from persons coming from outside (Behaqi and Mujahid). Hazrat Abdullah bin Masood later said that the people coming from outside Mecca also confirmed that they had seen the moon cleft asunder in two parts (see Ma'ariful Quran, Vol. VIII, p. 227 and Tafheemul Quran, Vol. V, Chapter 54, Note 1).

Moreover, in the most authentic history of India known as 'Tareekh-e- Farishta' reference is made to the fact that the ruler of Malabar (India) himself saw this incident on that particular night, and that he recorded it in his biography, and it is said that this particular incident was the cause of his accepting Islam (see Ma'ariful Quran, Vol. VIII, p. 227).

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3. They reject (the Truth) and follow their (own) lusts but every matter has its appointed times.

٣- وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ۝

4. And indeed there have already come to them the news (of the past) wherein there is (enough) to deter (them),

٤- وَلَقَدْ جَاءَهُم مِّنَ الْأَنبَاءِ مَا فِيهِ مُزْدَجَرٌ ۝

5. Mature wisdom; – but (the preaching of) Warners profits them not.

٥- حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ ۝

6. Therefore, (O Prophet!) turn away from them. The Day that the Caller will call (them)[4] to a terrible affair;[5]

٦- فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكُرٍ ۝

The USA launched Orbiter-4 from Cape Kennedy, Florida, on the 4th May 1967. The Mission was to photograph 95% of the lunar surface. On the 11th May 1967 a wide angle picture was taken of the hidden side of the moon from an altitude of about 3,000 Kilometers. This photograph numbered 67-1805 shows a straight line crack on the moon's surface which is estimated to be about 240 kilometers long and upto eight kilometers wide in places. ['Al-Hunafa' – the Magazine published by Persian Al-Hunafa, Wilayah Perekutuan and Selangor, No. 7C, Block A, P.K.N.S. Flats, Road 17/2, 46400 Petaling Jaya, Selangor, Malaysia, Tel. 7563691 (KDN 1505/85, Vol. 1, No. 1)].

Thus has modern day science also proved conclusively this miracle of the Holy Prophet Muhammad (ﷺ). For more details see the Major Work, *ibid.*, Vol. XIV, pp. 65-67.

3. The word *Mustamir* appearing in verse 2, stands for something permanent or staying along, but in Arabic it also means something passing away or transient and according to Mujahid and Qatadah, it is in this particular sense that this word has been used in verse 2. Accordingly, on seeing the Sign of cleaving asunder of the moon, the non-believers felt that just as other magics pass away, the influence of this particular magic will also fade away in some moment, leaving behind no permanent impact at all. As regards the other synonyms, implying strong, permanent and enduring enchantment, this view has been adopted by other scholars like Abul Alia and Zohak (Ma'ariful Quran, Vol. VIII, pp. 227 and 228).

4. As regards the calling by a Caller, referred to in verse 6, we may also refer to verse 41 of Chapter 50 (*Qaaf*).

5. The word *Nukorin* in verse 6, translated as a 'terrible affair' to describe the situation on that Day generally also refers to something unpleasant or something of which one has no idea at all.

7. They will come forth – their eyes humbled – from (their) graves, (torpid) like locusts scattered abroad,[6]

٧- خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ
كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ ۝

8. Hastening, (with eyes transfixed), towards the Caller! Hard is this Day! the non-believers will say.[7]

٨- مُهْطِعِينَ إِلَى الدَّاعِ ۖ
يَقُولُ الْكَافِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ۝

9. Before them, the People of Noah rejected (the Apostles): They rejected Our Servant and said, "Here is one Possessed!" and (he was) driven out.

٩- كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ
فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ۝

10. Then he (i.e. Prophet Noah) called on his Lord: "I am vanquished: So help (me)!"

١٠- فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرْ ۝

11. So We opened the gates of Heaven, with water pouring forth.

١١- فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ۝

12. And We caused the earth to gush forth with springs. So the waters met (and rose) to the extent decreed.

١٢- وَفَجَّرْنَا الْأَرْضَ عُيُونًا
فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ ۝

13. And We bore him on an (Ark) made of broad planks and caulked with nails.

١٣- وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ ۝

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6. Abdul Maajid Daryabadi gives an interesting idea of the locust. As he puts it, "Locusts' breeding-grounds are estimated to contain millions upon millions of the insects and on one occasion in flight in East Africa measured sixty miles by three miles and it was reckoned by experts that it consisted of a million million locusts, and even larger swarms have been observed and recorded" (Maajid, Vol. II, Part XXVII, Note 233).

7. It may be noted that state of the panic-stricken non-believers on that Day has been described in some details in verses 108 to 111 of Chapter 20 (*Taa Haa*).

14. Floating under Our Eyes (and Ears), as a recompense to one who had been rejected (with scorn)!

١٤-تَجْرِي بِأَعْيُنِنَا ۚ جَزَاءً لِّمَن كَانَ كُفِرَ ۝

15. And We have left this as a Sign (for all time);[8] so is there any that will receive Admonition?

١٥-وَلَقَد تَّرَكْنَٰهَآ ءَايَةً فَهَلْ مِن مُّدَّكِرٍ ۝

16. So how (terrible) was My Penalty and My Warning?

١٦-فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ۝

17. And Indeed We have made the Qur'an easy to understand and remember: So is there any that will receive Admonition.[9]

١٧-وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ۝

18. The 'Aad (people) (too) rejected (the Truth): then (see) how terrible was My Penalty and My Warning?[10]

١٨-كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ۝

19. For We sent against them a furious wind, on a Day of violent Disaster.[11]

١٩-إِنَّآ أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِى يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ۝

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8. Verses 9 to 15 describing the tragic fate of the arrogant rebellious people of Prophet Noah are by way of admonition and reminder to equally arrogant unbelieving Quraish of Mecca. For an exhaustive study of the life and mission of Prophet Noah which also include detailed account of his opposition by his own people and their consequential punishment, reference may be made to verses 59 to 64 of Chapter 7 (*A'araaf*); verses 71 to 73 of Chapter 10 (*Yunus*), verses 25 to 49 of Chapter 11 (*Hud*); verses 23 to 30 of Chapter 23 (*Mo'minoon*) and verses 105 to 122 of Chapter 26 (*Shoora*).

9. Verses 16 and 17 are by way of reminder that persistent disbelief leads only to destruction and the only source of salvation is through paying heed to the Message of Guidance propounded through the Holy Qur'an.

10. After mentioning the destruction of the people of Noah together with the warning contained in verses from 9 to 17 referred to above, there is in verses 18 to 20 reference to the rejection of Truth by the 'Aad people who were destroyed being blown away by a furious wind, and were rendered as if they were torn up roots of palm-trees.

11. As regards the words *Youme Nahesin Mustamirrin* (a Day of violent disaster), appearing in verse 19, we may also refer to verse 7 of Chapter 69 (*Haaqqah*) wherein it is said "which He has made to prevail against them for seven nights and eight days continuously". The reference to this Day of calamity has also been made in verse 16 of Chapter 41 (*Haa Meem Sajdah*).

20. Plucking out men as if they were roots of palm-trees torn up (from the ground).

٢٠-تَنْزِعُ النَّاسَ ۙ
كَاَنَّهُمْ اَعْجَازُ نَخْلٍ مُّنْقَعِرٍ ○

21. Then (see) how (terrible) was My Penalty and My Warning!

٢١- فَكَيْفَ كَانَ عَذَابِيْ وَنُذُرِ ○

22. And indeed We have made the Qur'an easy to understand and remember: So is there any that will receive Admonition?

٢٢-وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ
فَهَلْ مِنْ مُّدَّكِرٍ ○ ع

SECTION 2[1]

23. The Samud (also) rejected (their) Warners.[2]

٢٣-كَذَّبَتْ ثَمُوْدُ بِالنُّذُرِ ○

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1. In continuation of the details about the destruction of the 'Aad people for rejecting Prophet Hud, as given in the previous Section, in Section 2 there are given some details of the destruction of the Samud who rejected Prophet Swalih. This Section also refers to the Sodomites and Gomorrites who rejected Prophet Lot and were punished for their heinous unnatural carnal crimes.

Section 2 consists of 18 verses i.e. verses 23 to 40. Verses 22 to 32 give some details of the destruction of Samud, the people of Prophet Swalih, for rejecting his Warnings. It is said: the Samud (also) rejected (their) warners. For they said: What! a man! a solitary one from among us! Shall we follow such a man? Truly should we then be straying in mind and madness. Is it that the Message is sent to (him) of all people from amongst us? Nay, he is a liar, an insolent one! Ah! they will know on the morrow, who is the liar, the insolent one! For We will send the She-Camel as a test for them. So watch them (O Swalih), and hold yourself in patience. And tell them that the water is to be divided between them: each one's (right to) drink (water) being brought forward (in agreed turns). But they called their companion, so he took (a sword in hand) and hamstrung (her). Then (see) how (terrible) was My Penalty and My Warning! Truly We sent against them a single Mighty Blast, and they became like the dry stubble used by one who pens cattle. And We have indeed made the Qur'an easy to understand and remember: Then is there any that will receive admonition?

Verses 33 to 40 give some details of the destruction of the people of Prophet Lot, namely the Sodomites and the Gomorrites for rejecting his Warnings. It is said: the People of Lot rejected (his) warning. Verily We sent against them a violent tornado with showers of stones (which destroyed them), except Lot's household, whom We delivered by early dawn, as a Grace from Us. Thus do We reward those who give thanks. And (Lot) did indeed warn them of Our Seizure, but they disputed about the warning. And indeed they (even) sought to snatch away his guests (i.e. the angels) from him, but We blinded their eyes, (and warned them): Now taste

Contd.....

24. For they said: "What! a man! a solitary one from among us! Shall we follow such a one? Truly should we then be straying in mind, and madness!

٢٤- فَقَالُوٓا أَبَشَرًا مِّنَّا وَٰحِدًا نَّتَّبِعُهُۥٓ
إِنَّآ إِذًا لَّفِى ضَلَٰلٍ وَسُعُرٍ ○

25. Is it that the Message is sent to (him) of all people amongst us? Nay, he is a liar, an insolent one!

٢٥- ءَأُلْقِىَ ٱلذِّكْرُ عَلَيْهِ مِنۢ بَيْنِنَا
بَلْ هُوَ كَذَّابٌ أَشِرٌ ○

26. Ah! they will know on the morrow, who is the liar, the insolent one!

٢٦- سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ○

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you My Wrath and My Warning. And indeed early on the morrow an abiding punishment seized them: So taste My Wrath and My Warning. And We have indeed made the Qur'an easy to understand and remember: Then is there any that will receive admonition?

2. We have already dealt with the story of Prophet Swalih and the Samud in some detail in our comments on verses 73 to 79 of Chapter 7 (*A'araaf*); verses 61 to 68 of Chapter 11 (*Hud*); and verses 141 to 159 of Chapter 26 (*Shu'araa*), which may also be read along with the present comments.

In addition, however, it may be noted that according to verse 24, the Samud rejected Prophet Swalih for a three-fold, self-conceited notions, namely that he was a human being and, therefore, not above them, so that they could not accept his superiority as a human being over them; that he was one of their own fraternity and on this account also they could not accept his superiority; and that he was all alone, in that there was none on his support. On that account too they were not ready to submit to him! In fact none of these reasons had any substance because superiority of the Prophet of Allah consisted in the fact that he had been chosen as a Prophet and deputed by Allah the Almighty for the guidance of mankind. It appears that a group of mankind in every Prophetic phase of history has remained traditionally unreconciled to the Divine Plan of raising one of their chosen brother to the status of Prophethood. For the same reason similar objections were also raised by the non-believers of the Quraish of Mecca against the Holy Prophet Muhammad (ﷺ).

As regards their admonition by Prophet Swalih, it has been given in details in verses 141 to 159 of Chapter 26 (*Shu'araa*). However, in answer to the admonition of Prophet Swalih, the Samud belied him and declared him to be an insolent liar (verse 25). Then in verses 27 to 32 a She-Camel with a miraculous appearance, was sent by Allah, by way of a trial, for unbelieving rebels, asking Prophet Swalih to patiently watch their behaviour, specially in respect of the water to be shared between the She-Camel and other animals of the community. Verses 141 to 159 of Chapter 26 (*Shu'araa*), and other verses quoted above, provide fuller details of how the wrong-doers got the She-Camel of Samud hamstrung by a wicked chief of theirs, and, as a result, were punished by a Single Mighty Blast. For the punishment of Samud in verse 78 of Chapter 7 (*A'araaf*) also the word *Saihatan Waahidatan* i.e. a Single (Mighty) Blast (Cry) is used which shows that the destruction of the Samud was brought about through earthquake accompanied by a terrible resounding noise.

27. For We will send the She-Camel as a test for them. So watch them, (O Swalih), and hold yourself in patience!

٢٧- إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَّهُمْ
فَارْتَقِبْهُمْ وَاصْطَبِرْ ○

28. And tell them that the water is to be divided between them: Each one's (right to) drink being brought forward (in agreed turns).

٢٨- وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ ۖ
كُلُّ شِرْبٍ مُّحْتَضَرٌ ○

29. But they called their companion, so he took (a sword in hand), and hamstrung (her).

٢٩- فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ○

30. Then (see) how (terrible) was My Penalty and My Warning!

٣٠- فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ○

31. Truly We sent against them a single Mighty Blast, and they became like the dry stubble used by one who pens cattle.

٣١- إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً
فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ○

32. And We have indeed made the Qur'an easy to understand and remember: Then is there any that will receive Admonition?

٣٢- وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ
فَهَلْ مِن مُّدَّكِرٍ ○

33. The People of Lot[3] rejected (his) Warning.

٣٣- كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ○

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3. The story of Prophet Lot and his People, namely Sodomites and the Gomorrites has also been given in detail in our comments on verses 77 to 83 of Chapter 11 (*Hud*); and verses 51 to 47 of Chapter 16 (*Hijr*), which may also be read alongwith the present verses.

In the present verses, details of the admonition through Prophet Lot and the misdeeds of Sodomites and Gomorrites have been omitted, and straightaway it is said that the people of Lot rejected the warnings given by him (verse 33); and by way of punishment, therefore, a storm of stone was sent down upon them which destroyed them, but Allah the Almighty saved Prophet Lot and his household. The word *Haasib* used for the punishment is a violent tornado bringing a shower of stones.

34. Verily We sent against them a violent tornado[4] with showers of stones (which destroyed them), except Lot's household, whom We delivered by early Dawn,

٣٤- إِنَّآ أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا
إِلَّآ ءَالَ لُوطٍ ۖ نَجَّيْنَٰهُم بِسَحَرٍ ۝

35. As a Grace from Us: thus do We reward those who give thanks.

٣٥- نِّعْمَةً مِّنْ عِندِنَا ۚ
كَذَٰلِكَ نَجْزِى مَن شَكَرَ ۝

36. And (Lot) did indeed warn them of Our Seizure, but they disputed about the Warning.

٣٦- وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا
فَتَمَارَوْا بِالنُّذُرِ ۝

37. And indeed they (even) sought to snatch away his guests[5] from him; but We blinded their eyes, (and warned them) "Now taste you My Wrath and My Warning".

٣٧- وَلَقَدْ رَٰوَدُوهُ عَن ضَيْفِهِۦ
فَطَمَسْنَآ أَعْيُنَهُمْ
فَذُوقُوا عَذَابِى وَنُذُرِ ۝

38. And indeed early on the morrow an abiding Punishment seized them:

٣٨- وَلَقَدْ صَبَّحَهُم
بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ۝

39. 'So taste My Wrath and My Warning'.

٣٩- فَذُوقُوا عَذَابِى وَنُذُرِ ۝

40. And We have indeed made the Qur'an easy to understand and remember: Then is there any that will receive Admonition?

٤٠- وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ
فَهَلْ مِن مُّدَّكِرٍ ۝ ع

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4. This word also occurs in verse 68 of Chapter 17 (*Bani Israil*) (without reference to any particular place); in verse 40 of Chapter 29 (*Ankaboot*) which seems to refer to Lot's cities, and in verse 17 of Chapter 67 (*Mulk*) where again there is no reference to a particular place. In Lot's cities the shower was of brim stones (see verse 82 of Chapter 11 – *Hud*) (Yusuf Ali, Vol. II, Note 5154).

5. As regards the guests of Prophet Lot, mentioned in verse 37, they refer actually to the two angels who had come as guests of Prophet Lot assuming the corporal forms of two handsome youths and deputed to destroy his opponents.

SECTION 3[1]

41. To the People of Pharaoh,[2] too: aforetime, came Warners (from Allah).

٤١-وَلَقَدْ جَآءَ اٰلَ فِرْعَوْنَ النُّذُرُ ۝

42. (But) they rejected all Our Signs; So We seized them with the seizing of the Mighty Exalted in Power (able to carry out His Will).

٤٢-كَذَّبُوْا بِاٰيٰتِنَا كُلِّهَا
فَاَخَذْنٰهُمْ اَخْذَ عَزِيْزٍ مُّقْتَدِرٍ ۝

43. Are your Unbelievers (O Quraish) better than they? Or have you an immunity in the Scriptures?

٤٣-اَكُفَّارُكُمْ خَيْرٌ مِّنْ اُولٰٓئِكُمْ
اَمْ لَكُمْ بَرَآءَةٌ فِى الزُّبُرِ ۝

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1. In continuation of the previous Sections, which gave the details of the destruction of Samud and the People of Lot, Section 3 speaks of the destruction of Pharaoh and his people for rejecting Prophet Moses, by way of warning of punishment of the Day of Judgment to the non-believers of Mecca for rejecting the Word of the Holy Prophet Muhammad (ﷺ). Lastly there is reference to the unique Reward which the righteous servants of Allah will receive in the Hereafter of being in the Presence of Allah.

Section 3 consists of 15 verses i.e., verses 41 to 55. Verses 41 and 42 speak of the destruction of Pharaoh and his people for rejecting the warnings conveyed through Prophet Moses. It is said: To the people of Pharaoh (too) aforetime came Warners (from Allah), But they rejected all Our Signs; so We seized them with the seizing of the Mighty Exalted in Power (able to carry out His Will).

Verses 43 to 48 contain warning of punishment to the non-believers of Mecca, who were opposing the Holy Prophet Muhammad (ﷺ). It is said: Are your unbelievers (O Quraish) better than they? Or have you an immunity in the Scriptures? Or do they say: We are a multitude, victorious? Soon will their multitude be routed, and they will turn their backs. Nay, the Hour (of Judgment) is the time promised them (for their full recompense): And the Hour will be most grievous and most bitter. Truly those in sin are the ones straying in mind, and madness. The Day (when) they will be dragged through the Fire on their faces (they will hear): Taste you the touch of Hell!

Verses 49 to 51 speak of the Absolute Authority of Allah, saying: Verily, all things we have created in proportion and measure. And Our Command is but a Single (Act), like the twinkling of an eye, And (oft) in the past, have We destroyed gangs like you: Is there then any that will receive admonition?

Verses 52 and 53 contain warning for the disbelievers. It is said: all that they do is noted in (their) Books (of Deeds). Every matter, small and great, is written down.

Verses 54 and 55 speak of the reward to the righteous servants of Allah. It is said: As to the Righteous, they will be in the midst of Gardens and Rivers (of Paradise) in an Assembly of Truth, in the Presence of Sovereign Omnipotent.

2. Verses 41 and 42 make a brief reference to the warning that was given to Pharaoh and his people, through Prophet Moses, and their rejecting all Signs of Allah, and, as a result, they were destroyed by drowning in the river. Details of these events have been given in verses 75 to 90 of Chapter 10 (*Yunus*).

44. Or do they say: We are a multitude victorious?

٤٤-أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ○

45. Soon will their multitude be routed, and they will turn their backs.[3]

٤٥-سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ○

46. Nay, the Hour (of Judgment) is the time promised them (for their full recompense); and the Hour will be most grievous and most bitter.

٤٦-بَلِ السَّاعَةُ مَوْعِدُهُمْ
وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ○

47. Truly those in sin are the ones straying in mind, and madness.[4]

٤٧-إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ○

48. The Day they will be dragged through the Fire on their faces,[5] (they will hear): Taste you the touch of Hell!

٤٨-يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ۖ
ذُوقُوا مَسَّ سَقَرَ ○

49. Verily, all things have We created in proportion and measure.[6]

٤٩-إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ○

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3. This was going to happen in this very world and this actually happened in the battle-field of Badr, in the very first year of the Holy Prophet's Migration from Mecca to Medinah, where, in spite of all power which the non-believers of Mecca had at their disposal, they suffered a disgraceful defeat at the hands of the Holy Prophet and his followers who were very few in numbers and had almost no resources to fight in the mundane sense.

4. This is an irony of situation. In verse 24 above these very men are reported to have arrogantly refused to follow the Messenger, because that, in their own words, would mean, "should we then be straying in mind and madness". Now verse 47 shows "how the tables are turned in the argument by the repetition (of words "straying in mind and madness"). The unjust think that the Godly are wandering in mind and madness. They will find that it is really they who were wandering in mind and madness even when they were in plentitude of their power and in the enjoyment of all good things in this life" (Yusuf Ali, Vol. II, Note 5161).

5. The words: "upon their faces" appearing in verse 48, signify the entire personality of man because "Face is the symbol of Personality, and, accordingly, the meaning is that their whole Personality will be subverted and degraded in the midst of the Fire of *Saqar* (Hell), (also see Yusuf Ali, Vol. II, Note 5162).

6. Which means that "God's Creation is not haphazard. Everything goes by law, proportion and measure. Everything has its appointed time, place and occasion, as also its definite limitation. Nothing happens but according to His Plan, and every deed, word, and thought of man has its fullest consequences, except in so far as the Grace or Mercy of God intervenes, and that is according to law and plan (Yusuf Ali, Vol. II, Note 5163).

50. And Our Command is but a Single (Act), like the twinkling of an eye.

٥٠-وَمَآ اَمۡرُنَآ اِلَّا وَاحِدَةٌ كَلَمۡحٍۭ بِالۡبَصَرِ ○

51. And (oft) in the past, have We destroyed gangs like you: then is there any that will receive Admonition?

٥١-وَلَقَدۡ اَهۡلَكۡنَآ اَشۡيَاعَكُمۡ فَهَلۡ مِنۡ مُّدَّكِرٍ ○

52. All that they do is noted in (their) Books (of Deeds):

٥٢-وَكُلُّ شَىۡءٍ فَعَلُوۡهُ فِى الزُّبُرِ ○

53. Every matter, small and great, is written down.[7]

٥٣-وَكُلُّ صَغِيۡرٍ وَّكَبِيۡرٍ مُّسۡتَطَرٌ ○

54. As to the Righteous, they will be in the midst of Gardens and Rivers,

٥٤-اِنَّ الۡمُتَّقِيۡنَ فِىۡ جَنّٰتٍ وَّنَهَرٍ ۙ

55. In an Assembly of Truth, in the Presence of a Sovereign Omnipotent.[8]

٥٥-فِىۡ مَقۡعَدِ صِدۡقٍ
عِنۡدَ مَلِيۡكٍ مُّقۡتَدِرٍ ۚ ع

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7. In verses 52 and 53 again there is a warning that 'everything small or great is written down in the Book of Deeds'. The point is that nothing which men do is lost – good or evil. Everything gives rise to an inevitable chain of consequences, from which a release is only obtained by the intervention of God's Grace acting on an act, a striving of the human will to repent and turn to God (Yusuf Ali, Vol. II, Note 5167).

8. According to Hazrat Imam Jafar-us-Sadiq, this verse shows that on both particular places the *Ahlul Sidq* (or the Truthful ones) will be graced to sit (Roohul Ma'ani), which will be the place where the friends of Allah, known as the *Aulia Allah* will be made to sit and witness the celestial splendour of the Presence of Allah the Almighty in their midst (Ziaul Quran, Vol. V, Chapter 54, Note 27).

The highest bliss will be in the Presence of Allah the Almighty. No doubt "God is present everywhere, and at all times, but when His Presence becomes an actual realised experience to its fullest extent, then we have reached Heaven. Such realisation of God, can only be perfected when we know – it comes into our inmost being – that God is Sovereign, All-in-All, First and Last, not only for ourselves but for all persons and things and events. The word *Muqtadir,* which has been translated as Omnipotent, implies something more: the eighth declension form denotes not only complete mastery but the further idea that the mastery arises from God's own nature, and depends on nothing else whatever" (Yusuf Ali, Vol. II, Notes 5170-5171).

Note: Abdullah Yusuf Ali has written a very comprehensive article on "The Gardens of Paradise", as Appendix XII on his commentary entitled as "The Muslim Heaven" (vide Vol. II, pp. 1464-1470). See the Major work, *ibid.,* Vol. XIV, pp. 87-94.

CHAPTER 55

AR-RAHMAN

(The Most Gracious)

Chapter 55 consists of 3 Sections, 78 Verses, 351 Words and 1636 Letters.[1]

According to one view the non-believing Quraish, specially the arrogant chiefs among them, were averse to the worship of *Rahman* – one of the Beautiful Names (*Asma-ul-Husna*) of Allah, saying that they did not know what *Rahman* is vide verse 60 of Chapter 25 (*Furqaan*) which reads" And when they are told (to) prostrate for Rahman, they ask what is Rahman? Should we worship that which you command us? And it increases their aversion, "In answer to this Allah the Almighty revealed this Chapter which more than any Chapter is entirely devoted to expound the attributes of *Rahman* (Allah) in the manifestations of natural forces in the world and the Hereafter. According to another view, when the non-believers of Mecca alleged that the Qur'an was not Revelation of Allah but someone else had taught it to the Holy Prophet, this Chapter was revealed asserting that it was really *Rahman* (Allah) Who taught the Holy Qur'an (to the Holy Prophet) (Khazin, vide Naimuddin, Chapter 55, Note 2).

The Chapter is the sixth of the series of the seven Chapters dealing with the Revelation, the favours of Allah and the Hereafter. It is highly poetical and mystical, and the refrain "Then which of the favours of your Lord will you deny?" is interspersed thirty one times among its 78 verses. Here the special theme is indicated by the refrain. The rhyme in most cases is in the dual grammatical form, and the argument implies that though things are created in pairs, there is an underlying Unity, through the Creator, in the favours which he bestows, and in the goal to which they are marching (see Yusuf Ali, Vol. II, p. 1471).

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1. Naimuddin, Chapter 55, Note I, Ziaul Quran, Vol. V, p. 63.

Name

The name of this Chapter has been taken from the very first word *Ar-Rahman* with which it begins.

Revelation

Excepting Hazrat Abdullah bin Abbas, Ikramah and Qatadah, who declared this chapter as Madani, the Commentators in general are of the view that this is a Mecci Revelation and some authentic Traditions also support this view. According to a Tradition, noted by Ahmad, on the authority of Hazrat Asma, daughter of Hazrat Abu Bakr, this Chapter was revealed before Chapter 16 (*Hijr*). According to another Tradition, noted by Bazzaz, Ibne Jareer, Ibnul Munzir, Dar Qutni, Ibne Marduyya and Alkhafi, on the authority of Hazrat Abdullah bin Umar, this Chapter was revealed before Chapter 46 (*Ahqaaf*) which was revealed in the 10th year of the Holy Prophet's Mission at Mecca. Similar view is also available in Tirmizi, and Haakim on the authority of Hazrat Jaabir bin Abdullah Ansari. There is, however, another Tradition which has been noted by Ibne Ishaq, on the authority of Hazrat Urwah bin Zubair, according to which Hazrat Abdullah bin Mas'ood recited this Chapter loudly in the *Ka'bah* and the non-believing Quraish present there gave him serious beating on it, which shows that this chapter was revealed in the early period of the Holy Prophet's mission at Mecca (Ibne Hushsham, Vol. I, p. 336, as referred to by Tafheemul Quran, Vol. V, pp. 244-246; and also by Ziaul Quran, Vol. V, p. 63, with reference to Qurtabi). According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 97.[1]

***Ar-Rahman* and *Al-Qamar* (Refrain of Verses)**

In Chapter *Al-Qamar;* by the repetition of the verses *Fakaifa Kana Azabi Wa Nuzur* (Then how terrible was My Punishment and My Warning) and *Walaqad Yassarnal Qur'ana Liz-zik're Fahal Mim Muddakir* (And indeed We have made the Qur'an easy to understand and remember; then, is there any that will receive admonition?), it was emphasised upon the arrogant non-believing Quraish of Mecca as to why they do not take lesson from the destruction of the previous non-believing nations, instead of demanding the punishment and remaining adamant to unbelief and rejection of the Word of

1. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

Allah revealed to the Holy Prophet Muhammad (ﷺ). The same theme has also been retained in Chapter *Ar-Rahman* with a new style by the refrain *Fa'be Ayye Aalaa-e-Rab-bikuma Tukazzibaan* (Then what of the favours of your Lord will you deny?), in order to make the people understand that it is in fact great Mercy of Allah that through the Holy Qur'an He has made arrangements for guiding the mankind to the Straight Path and they are reminded of their obligations towards Allah Who has favoured them with the power of speech and made all sorts of arrangements for the sustenance and comforts for their life in this world, physically as well as spiritually. By repetition of the 'refrain' emphasis is made on the point that instead of remaining adamant to unbelief they should realise the unbounded favours of Allah and submit to Him following the guidance revealed in the form of Qur'an through the Holy Prophet Muhammad (ﷺ) (Tadabbure Quran, Vol. VII, p. 120).

Subject Matter

As regards the subject matter, it is pointed out by Abul A'ala Maududi that this is the only Chapter of the Holy Qur'an in which the mankind as well as the Jinns have been addressed together and both have been reminded of the favours of Allah on them. They are asked (impliedly) to realize their responsibility of their obligations and accountability of their deeds, and to desist from disobedience and ingratitude to Allah the Almighty. They are also reminded about the good reward of obedience to the Commands of Allah. This warning and admonition equally hold good even for the Jinns who, like men, are also the creation, having the power of volition and the choice between the truth and unbelief, obedience as well as sin, and, accordingly, among them also there are believers as well as non-believers, disobedient as well as faithful and loyal ones. More details of this unman like species (though endued with manlike behaviour, etc.) will follow in our comments on Chapter 72 (with the title of this very Species – Jinn). This Chapter (*Rahman*) makes it amply clear that the Message of the Holy Prophet Muhammad (ﷺ) and the Holy Qur'an is as much addressed to the Jinns, as it is to men, which confirms the Truth that the Prophethood of the Holy Prophet was not restricted to the mankind alone, though the obvious address is to mankind who, in their material and visible forms, are the main habitants of the earth. This is the reason why in the beginning, the address is only to the men because Prophets have been raised among them, and Books have been revealed in their languages, but from verse 13 of this Chapter the address is both to the men as well as the Jinns having one and the same invitation to both (Tafheemul Quran, Vol. V, p. 246).

Coming to the subject matter in brief, we can note that the primal source

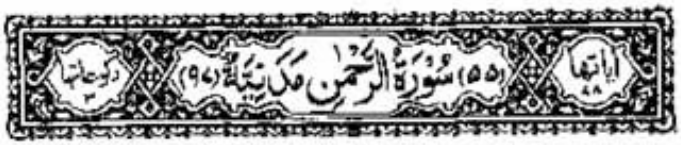
of learning is Allah the Almighty, and the fountainhead of all knowledge is the Holy Qur'an and the main recipient of Divine Blessing is Man who has been endowed with power of speech (the Vehicle of expression of intellectual content) and whom Allah has taught the Holy Qur'an.

Then there is emphasis on the fact that the entire administration of the universe is under the Command and Control of Allah, and everything of the heaven and the earth is obedient to Him. He is Eternal and Absolute Sovereign Lord of the Universe. The entire system of the universe is established on a measure planned and executed by Allah the Almighty. It is, therefore, obligatory that people should also remain within the limits of justice and equity. In order to bring home to men (and Jinn who as a species of spirits are also the addressees of Divine Message in their own sphere) the Majesty and Supreme Power of Allah, as the Creator and Sustainer of the entire Universe, there is reference to wonderful Signs, of the Absolute Unity and Authority of Allah over the land and sea, and to the favours which Allah has bestowed upon both these people.

Section one of this Chapter is, in a sense, the Preamble or foreword that deals with the natural phenomena as symbols of the Absolute Power and Authority of Allah over the land and sea, under the river bed and over the heavens, all to perish also under His Command, and He as the Eternal Being remaining Firm and Serene throughout the evolutionary din and clamour on the earth and in the heaven. Sections 2 and 3 respectively demonstrate His wrath against the non-believers (and the punishment they will suffer) and the reward of the righteous servants, on the Day of Judgment. All these stagger the human imagination and one feels speechless before His Power to punish the wrong-doers for their transgression and unrepenting arrogance (Section 2) and the unlimited Favours and undescribable Bounties and Comforts in the Gardens of Bliss (Section 3) granted as rewards for righteousness, through submission to His Command and Message of Guidance conveyed by the Holy Prophet.

CHAPTER 55

AR-RAHMAN
(The Most Gracious)



SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. (Allah) Most Gracious!

١- اَلرَّحْمٰنُ ۙ ○

2. (It is He Who) has taught the Qur'an.[2]

٢- عَلَّمَ الْقُرْاٰنَ ؕ ○

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1. The last Section, and with it the previous Chapter, ended on a sound note of esteemed reference to the attributes of Allah with which the believers shall be honoured on the Day of Judgment. In continuation of it, the present Chapter, and its first Section, starts with a reference to another fundamental attribute of Allah i.e. *Ar-Rahman,* the most Gracious, and then, by way of manifestation of it, refers to many favours of Allah, repeating again and again, as an admonition, the refrain, viz., then which of the Favours of Allah will you (i.e. the Men and the Jinns) deny?

Section 1 consists of 25 verses, i.e. verses 1 to 25. Verses 1 to 4 declare (Allah) Most Gracious! (It is He Who) has taught the Qur'an. He has created man; He has taught him speech (and Intelligence).

Verses 5 and 6 speak of the total control of the universe by Allah the Almighty. It is said: The Sun and the Moon follow courses exactly (computed); and the herbs and the tees both (alike) bow in adoration (to Allah).

Verses 7 to 9 speak of the raising of the Sky and setting up of Balance and the Command to maintain just balance in all affairs. In these verses it is said: and the Firmament has He raised high, and He has set up the balance (of justice), in order that you may not transgress (due) balance. So establish weight with justice, and fall not short in the balance.

Contd...

3. He has created man;[3] ٣۔ خَلَقَ الْإِنْسَانَ ۝

4. He has taught him speech.[4] ٤۔ عَلَّمَهُ الْبَيَانَ ۝

Verses 10 to 25 refer to the favours of Allah on the mankind. In these verses it is said: and the earth, He has spread out for (His) creatures; therein are fruit and sheathed palm-trees. And corn with (its) leaves and stalk for fodder (for animals) and sweet-smelling plants. Then which of the favours of your Lord will you deny? He created man from sounding clay like unto pottery, and He created the Jinns from smokeless fire (i.e. flame). Then which of the favours of your Lord will you deny? (He is) Lord of the Two Easts and Lord of the Two Wests. Then which of the favours of your Lord will you deny? He has let free the two bodies of flowing waters (salt and fresh) meeting together; between them is a Barrier which they do not transgress. Then which of the favours of your Lord will you deny? Out of them come Pearls and Coral. Then which of the favours of your Lord will you deny? And His are the Ships sailing smoothly through the seas, lofty as mountains. Then which of the favours of your Lord will you deny?

2. This impliedly means to affirm that of all Books, in the Galaxy of this Universe, it is Qur'an alone whose teaching and assimilation could never be attained without the Will and Pleasure of Allah the Almighty. Here 'learning' or 'teaching' does not mean the formal reading or study of the Qur'an, but it is acquisition and delving into the spiritual or Divine depth of its contents, and exploring the very essence of each and every word revealed by Allah the Almighty. This also rebuts the senseless allegation of the non-believers who used to say that Qur'an was forged by the Holy Prophet himself, or that somebody else had taught it to him (vide *Ambia,* 21:5; and *Nehl,* 16:103).

3. According to Hazrat Abdullah bin Abbas, the word *Al-Insaan,* appearing in verse 3, means the Holy Prophet Muhammad (ﷺ) (Qurtabi) (Vol. IX, p. 152). Relying upon this, Qazi Sanaullah of Panipat (Vol. IX, p. 145), has interpreted these verses, saying that verses 3 and 4 are details of verse 2 meaning that Qur'an speaks of the creation and teaching of the Book to him who has been given the knowledge of Qur'an. Khazin and Baghawi (Vol. IV, p. 208) and other Commentators (Ibne Jozi, Vol. VII, p. 254; Naishapuri, Vol. XI, p. 84; Fathul Qadeer, Vol. V, p. 131) are also of this view. Maulana Ahmad Raza Khan, in his Urdu Translation, and Maulana Naimuddin Muradabadi in his comments on it, have also adopted this view (vide Naimuddin, Chapter 55, Notes 2 and 3). Keeping in view the objection of the non-believers that Qur'an was either a forgery of the Holy Prophet himself, or he was taught by somebody else, as Peer Karam Shah puts it, the meaning, therefore, of these verses would be that Qur'an has not been forged by the Holy Prophet, nor has it been interpreted by him of his own, but that it has been revealed by Allah to him, and its explanation has also been taught to him by Allah. In that view of the matter anybody who interprets Qur'an in disregard to the Traditions of the Holy Prophet, he not only denies the Traditions of the Holy Prophet, but also is arrogant against the affirmations of Allah (vide Ziaul Quran, Vol. V, Chapter 55, Note 3).

4. The word *Bayan* means both intelligent speech, and power of expression, but actually it implies the capacity to understand clearly the relation of things and to explain them; to distinguish between right and wrong, which further implies the existence of intellect, consciousness and the will or power to choose and act. Therefore, it is really the *Bayan* (or the power of speech) which distinguishes between 'man' and the animal.

5. The sun and the moon follow courses (exactly) computed;[5]

٥- اَلشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۝

6. And the herbs[6] and the trees – both (alike) bow in adoration.[7]

٦- وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۝

7. And the Firmament has He raised high, and He has set up the Balance (of Justice),[8]

٧- وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ ۝

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5. In verse 5 it is said that "the sun and the moon follow the courses (exactly) computed", meaning thereby that they follow definite laws. "In the great astronomical universe there are exact mathematical laws, which bear witness to God's Wisdom, and also to His favours to His creatures; for we all profit by the heat and light, the seasons, and the numerous changes in the tides and the atmosphere, on which the constitution of our globe and the maintenance of life depend" (Yusuf Ali, Vol. II, Note 5174).

6. The word *Najm,* in its general connotation, stands for 'star', but, according to the Arabic usage, it is also used for those plants and herbs which do not have the stems as for instance the vegetables, the water melon, etc. According to Ibne Abbas, Saeed bin Jubair, Suddi, and Sufyan Suri, the word *Najm* has been used for vegetables not having the stems and the reason for this, according to them is, that after the word *Najm,* the word *Shajar* has been used. On the other hand, Mujahid, Qatadah, and Hasan Basri are of the view the word *Najm* appears in its primary meaning i.e. the star and this meaning also fits in the context as it has been used immediately after the words *Shams* and *Qamar* i.e. Sun and Moon, with which it has a natural relation. Generally the Commentators have adopted the first view, but Ibne Kaseer is of the second view. According to him, in the context of the present verses the second meaning is more appropriate. Instances of it also appear in other verses of the Holy Qur'an, e.g. verse 18 of Chapter 22 (*Hajj*) where the word *Nujoom* (plural of *Najm* – star) has been used alongwith mountains and the animals and it is said that all of them prostrate to Allah. Abul A'ala Maududi (vide Tafheemul Quran, Vol. V, Chapter 55, Note 5) and Ameen Ahsan Islahi (vide Tadabbure Quran, Vol. VIII, p. 129) have also adopted the same view. In their Urdu Translations Maulana Ahmad Raza Khan and Peer Karam Shah have, however, adopted the former view. Maulana Ashraf Ali Thanwi in his Bayanul Quran, and Muftie Mohammad Shafie in his 'Ma'ariful Quran' have also used the word *Najm* in the first sense i.e. vegetations having no stem.

7. To quote Abdul Maajid Daryabadi: this strikes at the root of the universally prevalent plant-lore and tree cult. "Trees have been objects of worship in all parts of the world ... They were worshipped among the Semites and the Hebrews were no exception to this" ('Jewish Encyclopaedia', Vol. VII, p. 239). It is said in the 'Dictionary of the Bible', 'The worship of sacred trees is one of the most widely religious phenomena in the early Greek world' (Vol. V, p. 113). In the words of Robertson Smith, "there is ... abundant evidence that in all parts of Semitic area trees were adored as divine" (Religion of the Semites, p. 185). "In fact the evidence for tree-worship is almost unmanageably large" ('Encyclopaedia Britannica', Vol. XXVII, p. 236, 11th Edition) (Maajid, Vol. II, Part XXVII, Note 297).

8. As Abdullah Yusuf Ali puts it, "The balance of justice in this verse (i.e. verse 7) is connected with 'the Balance' in the next two verses, that men may act justly to each other

8. In order that you may not transgress (due) balance.

٨- اَلَّا تَطْغَوْا فِي الْمِيْزَانِ ○

9. So establish weight with justice, and fall not short in the balance.

٩- وَاَقِيْمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيْزَانَ ○

10. And the Earth He has spread out for (His) creatures;[9]

١٠- وَالْاَرْضَ وَضَعَهَا لِلْاَنَامِ ۙ

11. Therein are fruits and sheathed palm-trees,[10]

١١- فِيْهَا فَاكِهَةٌ ۙ وَّالنَّخْلُ ذَاتُ الْاَكْمَامِ ۙ

12. And corn, with (its) leaves and stalk[11] for fodder, and sweet-smelling plants.[12]

١٢- وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۚ

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and observe due balance in all their actions, following the golden mean and not transgressing due bounds in anything. But the balance is also connected figuratively with the heavens above in three symbols (1) Justice is a heavenly virtue; (2) the heavens themselves are sustained by mathematical balance; and (3) the Constellation Libra (the Balance) is entered by the Sun at the middle of the Zodiacal year" (Vol. II, Note 5177).

9. The word *Anaam* meaning creatures, according to the Arabic usage is generally used for the human beings as well as all other living creatures (Tafheemul Quran, Vol. V, Chapter 55, Note 10; Ma'ariful Quran, Vol. VIII. p. 246).

Here it may be noted that the Communists and Socialists relying upon verse 10, contend that the earth is the property of the State. Their ideology, however, is wrong because the word *Anaam* does not merely mean the human beings. It actually signifies all beings having the soul, and therefore, it includes men, Jinns, animals, cattle, birds, reptiles, and insects, etc., which live on the earth and get their sustenance from it. To reserve the earth only for the men, and give exclusive ownership of it to the State is, therefore, totally wrong and against the clear meaning and spirit of this verse (see Tafheemul Quran, *ibid.,* 10; and Ziaul Quran, *ibid.,* 10).

10. The word *Akmaam,* which is the plural of *Kimum* (i.e. sheath or covering) means the covering of the fruits so that their juice, flavour, and their substance, may not be destroyed by the weather, birds, and insects.

11. The word *'Asf* is the chaff, husk, or covering, of the grain, so that each and every grain remains safe from the sky, the weather, the birds, or the insects.

12. The word *Raihan* generally means fragrance, and Ibne Zaid has also interpreted it in this meaning; and, accordingly, the word *Raihan* means fragrant flowers, but sometimes this word is also used for food in the sense of *Rizq,* Hazrat Abdullah bin Abbas has interpreted this word in this meaning (Ma'ariful Quran, Vol. VIII, p. 246).

13. Then which of the favours[13] of your Lord will you deny?

١٣-فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ○

14. He has created man[14] from sounding clay – like unto pottery,

١٤-خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۙ○

15. And He created Jinns[15] from smokeless fire (i.e. flame).

١٥-وَخَلَقَ الْجَآنَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ۚ○

16. Then which of the favours of your Lord will you deny?

١٦-فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ○

17. (He is) Lord of the Two Easts and Lord of the Two Wests.[16]

١٧-رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ۖ○

18. Then which of the favours of your Lord will you deny?

١٨-فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ○

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13. The word *Aalaa,* according to the learned scholars, generally means 'the favours,' which is also the meaning adopted by Abdullah bin Abbas, Qatadah, and Hasan Basri, and from a Tradition of the Holy Prophet also this meaning is clear. The Holy Prophet has said that each time on hearing the verse "then which of the favours of your Lord will you deny?", the Jinns said, *Laa Be Shai'im Min Ne'ameka Rabbana Nokazzibo* i.e. 'O Allah'! We do not deny any of your favours!

However, this word i.e. *'Aalaa* has also been taken to mean "wonders of nature" as well as "noble qualities" or "good manner" or "excellence of the human character" (see Tafheemul Quran, *ibid.,* 12).

14. The word *Insaan,* in verse 14, according to all Commentators, means Adam in person and also as a symbol of human creation till eternity, who was the first 'man', and the first in the ancestral chain of all human beings. Qur'an has referred to the creation of man or *Insaan* with his origin or the first stage of his planned span of life consisted in (1) *Turab* or dust (*Imran,* 3:59); (2) *Teen* or clay (*Sajdah,* 32:7); (3) *Teenin Laazib* i.e. sticky clay, (*Saaffaat,* 37:11); (4) *Salsaalin Min Hama'im Mas'noon* i.e. sounding clay moulded as mud (*Hijr,* 15:26); (5) *Fakh'khaar,* (i.e. sounding clay like unto pottery) (verse 14 of the present chapter).

15. As regards the creation of the Jinn, as it is said in verse 15, He has created the Jinns from the flame of the fire. The flame of the fire signifies the fire having no smoke as distinguished from the fire which is by the fire having no smoke as distinguishes from the fire which is made by the burning of wood or the coal producing smoke.

16. This phenomenon has also been referred to as *Rabbil Mashaariqe Wal Maghaaribe* (i.e. Lord of all points in the East and the West) in verse 40 of Chapter 70 (*Ma'arij*).

19. He has let free the two bodies of flowing water, meeting together;

١٩- مَرَجَ الْبَحْرَيْنِ يَلْتَقِيٰنِ ۙ

20. Between them is a Barrier which they do not transgress.[17]

٢٠- بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيٰنِ ۚ

21. Then which of the favours of your Lord will you deny?

٢١- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

22. Out of them come Pearls and Coral:[18]

٢٢- يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ۚ

23. Then which of the favours of your Lord will you deny?

٢٣- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

24. And His are the Ships sailing smoothly through the seas, lofty as mountains:[19]

٢٤- وَلَهُ الْجَوَارِ الْمُنْشَـَٔاتُ فِى الْبَحْرِ كَالْاَعْلَامِ ۚ

النصف

25. Then which of the favours of your Lord will you deny?

٢٥- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۚ

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17. It may be noted that this phenomenon has also been mentioned in verse 53 of Chapter 25 (*Furqaan*), where it is explained how the two bodies of water, salt and sweet, meet together, yet keep separate, as if there was a barrier or partition between them. This is also one of the favours of God. Sea-water is a sanitating agent, while fresh water is sweet and palatable to drink" (Yusuf Ali, Vol. II, Note 5185).

18. The word *Lu'lu* means the pearls which are produced by the oyster and *Marjan* or Coral by the polyp, a minute marine creature which, working in millions, has by its secretions, produced the reefs, islands, and banks in and on both sides of the Red Sea and in other parts of the world. The pearl has a translucent lustre, usually white, but sometimes pink or black. Coral is usually opaque, red or pink, but often white, and is seen in beautiful branching or cup-like shapes, as visitors to Port Sudan will recall. Both are used as gems, and stand here for gems generally. Mineral gems, such as agate and Cornelian are found in river-beds. Pearl Oysters are also found in some rivers (Yusuf Ali, Vol. II, Note 5186).

19. The word *Munsha'aat,* used in verse 24, refers to the loftiness of the ships "both in respect of their high sails, or masts, and in respect of the height to which the top of the ship towers above the surface of the sea. The Queen Mary – the biggest ship afloat in 1936 – has a height, from the keel to the top of the superstructure, of 135 ft., and from the keel to the mast-head, of 234 feet' (Yusuf Ali, Vol. II, Note 5188).

SECTION 2[1]

26. All that is on earth will perish:

٢٦- كُلُّ مَنْ عَلَيْهَا فَانٍ ۝

27. But will abide (for ever) the Countenance of your Lord – Full of Majesty, Bounty and Honour.

٢٧- وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝

28. Then which of the favours of your Lord will you deny?[2]

٢٨- فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

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1. In continuation of the previous Section, which spoke of the creation of man and imparting knowledge of the Holy Qur'an to him, giving him the power to speak, and commanding him to observe justice; and of arrangement for the sustenance of his life on land and sea, and provision of other valuables, Section 2 speaks of mortality of all creatures on earth and Eternal Being of Allah the Almighty; dependence of the creation on Him, powerlessness of man against Nature and occurrences on the Day of Judgment and some description of the punishment on that Day.

Section 2 consists of 20 verses i.e. verses 26 to 45. Verses 26 to 28 speak of mortality of every living thing on earth except Allah the Almighty Who is. Eternal. It is said: All that is on earth will perish; but will abide (for ever) the Countenance (The Being) of your Lord – Full of Majesty, Bounty and Honour, Then which of the favours of your Lord will you deny?

Verses 29 to 32 speak of dependence on, and seeking subsistence from, Allah by all creatures on the earth and in the heavens. It is said: of Him seeks (its need) every creature (that exists) in the heavens and on earth: Every Day He (i.e. Allah) is in (a new) Splendour, Then which of the favours of your Lord will you deny? Soon shall We settle your affairs O you two worlds (of Men and Jinns). Then which of the favours of your Lord will you deny?

Verses 33 to 36 speak of the powerlessness of all in the Presence of Allah including those who boast of having acquired immense power and resources to conquer Nature. It is said: O you Assembly of Jinns and men! If you have the power to pass beyond the regions of the heavens and the earth, then pass! You cannot pass except with authority (from Allah). Then which of the favours of Allah you will deny? On you will be sent (O you evil ones twain) a flame of fire (to burn) and a smoke (to choke): no defence will you have: Then which of the favours of your Lord will you deny?

Verses 37 to 45 give some details of the occurrences on the Day of Judgment. It is said: When the sky is rent asunder, and it becomes red like red hide. Then which of the favours of your Lord will you deny? On that Day no question will be asked of man and Jinn as to his sin. Then which of the favours of your Lord will you deny? (For) the sinners will be known by their marks: and they will be seized by their forelocks and their feet. Then which of the favours of your Lord will you deny? This is the Hell which the sinners (used to) deny: In its midst and in the midst of boiling hot water will they go round! Then which of the favours of your Lord will you deny?

2. In verse 27, the word *Zul Jalal* meaning 'Full of Majesty' and the word *Ikraam,* implying the idea of Generosity and the idea of honour, are to emphasise upon the point that

29. Of Him seeks (its need) every creature in the heavens and on earth: Every day He is in (new) Splendour.[3]

٢٩- يَسْـَٔلُهٗ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ ؕ
كُلَّ يَوْمٍ هُوَ فِىْ شَاْنٍ ۝

30. Then which of the favours of your Lord will you deny?

٣٠- فَبِاَىِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

31. Soon shall We settle your affairs, O you two worlds![4]

٣١- سَنَفْرُغُ لَكُمْ اَيُّهَ الثَّقَلٰنِ ۝

32. Then which of the favours of your Lord will you deny?

٣٢- فَبِاَىِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

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the Real Quintessential Majesty and Beneficence originate from, and rest in, Allah the Almighty, and, besides Him, there is none who can claim any of these as of his own. Since the Excellence belongs to Allah, the word *Aalaa,* used in verse 28, refers to the act of perfection or wonders of nature as belonging to Allah, and no human being can have claim over them meaning thereby that claim of excellence by anyone, besides Allah, is false, baseless, and even stupid. Any claim by, or in respect of, anybody is actually the denial of Allah the Almighty and His Power and Perfection (Tafheemul Quran, Vol. V, Chapter 55, Note 26).

3. The word *Sh'an,* appearing in verse 29, stands for state, splendour; aim, work business, momentous affair. God's is still the directing hand in all affairs; He does not sit apart, careless of mankind or of any of His creatures. But His working shows new splendour every day, every hour, every moment (Yusuf Ali, Vol. II, Note 5192).

This refutes the Hindu doctrine that 'Brahma having performed his legitimate part in the mundane evolution by his original creation of the universe has retired into the background' ('Encyclopaedia Britannica', Vol, XI, p. 577). This also repudiates the mechanistic conception of deism which limits the divine activity to creation of the world and denies to Him any direct contact with His creation and also the Greek idea that God is static and aloof from the world. A Christian scholar sums up the position of the orthodox Muslim theologian thus: He regards the world and all the events in the world as a perpetual miracle – a miracle always and constantly going on. It is not only that by a creative miracle the world was brought into existence ... but all through the existence of the world – from moment to moment – there is this miraculous creation going on ... When fire burns or when a knife cuts, that is not by any nature in the fire or quality in the knife. The cutting and the being cut, the burning and the being burned are all by Allah. The burning and its direct effect are the direct creation of Allah' (Madonald, 'Aspects of Islam', pp. 137-139) (Maajid, Vol. II, Part XXVII, Note 314).

4. The word *Saqalaan* is the plural of the word *Saqal* which means 'the burden loaded on any conveyance'. Literally speaking, therefore, in the context of the present and subsequent verses, the word *Saqalaan* indicates the two (burdensome) classes of men and Jinns, and among men the reference is to the non-believers and wrong-doers because they actually are the (loathsome) burdens over the earth.

33. O you assembly of Jinns and men! If you have the power to pass beyond the Regions of the heavens and the earth, then pass! You cannot pass except with authority![5]

٣٣- يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ
اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ
فَانْفُذُوْا ؕ لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ ۝

34. Then which of the favours of your Lord will you deny?

٣٤- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

35. On you will be sent (O you evil ones twain!) a flame of fire (to burn) and a smoke (to choke):[6] no defence will you have.

٣٥- يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ ۙ
وَّ نُحَاسٌ فَلَا تَنْتَصِرٰنِ ۝

36. Then which of the favours of your Lord will you deny?

٣٦- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

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5. The word *Sultan,* meaning 'Authority', has been interpreted by Qazi Sanaullah of Panipat to mean 'Sultanini', i.e. My authority, which shows that none can go beyond the limits of the earth and the heavens but only that who is granted authority or power by Allah the Almighty Himself as we see in the case of the Holy Prophet Muhammad (ﷺ) who, during the Night of Ascension (*Me'raj*), went upto *Sidratul Munteha* (i.e. beyond the limits of the earth and the heavens), and further that spiritually the mystics in their ultimate stage of spiritual development surpass the limits of the material world (see Ziaul Quran, Vol. V, Chapter 55, Note 27).

Maulana Ahmad Raza Khan has translated the word *Sultan* in the sense of *Saltanat,* or the 'kingdom', and according to him, therefore, the meaning of this word is that one cannot go beyond the regions of the heavens and the earth, and that wherever he may go he will be within the kingdom of Allah (see Naimuddin, Chapter 55, Note 26). Also see Tafseer Ibne Kaseer, Vol. V, p. 54; Tafseer-e-Usmani, p. 691; Jawahirul Quran, by Moulvi Ghulamullah Khan, Vol. III, p. 1207; Fathul Qadeer, by Shaukani, Vol. V, p. 337; Behrul Muheet, Vol. VII, p. 194, Kanzul Eiman Aur Ma'aroof Tarajim-e-Quran by Dr. Majeedullah Qadri, pp. 543-544.

6. According to Hazrat Abdullah ibne Abbas and other Commentators of the Holy Qur'an, the word *Shuwaz* (verse 35) means 'flame without smoke', and the word *Nohas* means 'smoke without flame'. Accordingly, the meaning is that, when on the Day of Judgment the wrong-doers among the Jinns and the men will try to run away to save themselves from the punishment, they will be surrounded by flame and smoke and they will not be able to run away. It may also mean that in the Hell the punishment will be of two kinds, namely (1) burning in the fire having no smoke at all, and the smoke causing extreme choking having no name (Ma'ariful Quran, Vol. VIII, p. 355).

37. When the sky is rent asunder, and it becomes red like red hide:

٣٧- فَإِذَا انْشَقَّتِ السَّمَآءُ
فَكَانَتْ وَرْدَةً كَالدِّهَانِ ۝

38. Then which of the favours of your Lord will you deny?

٣٨- فَبِأَيِّ آلَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝

39. On that Day no question will be asked of man or Jinn as to his sin,[7]

٣٩- فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنۢبِهِۦٓ
إِنسٌ وَلَا جَآنٌّ ۝

40. Then which of the favours of your Lord will you deny?

٤٠- فَبِأَيِّ آلَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝

41. (For) the sinners will be known by their marks: and they will be seized by their forelocks and their feet.

٤١- يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ
فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ ۝

42. Then which of the favours of your Lord will you deny?

٤٢- فَبِأَيِّ آلَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝

43. This is the Hell which the Sinners (used to) deny:

ع ٤٣- هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ۝

44. In its midst and in the midst of boiling hot water will they go round![8]

٤٤- يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آنٍ ۝

45. Then which of the favours of your Lord will you deny?

ع ٤٥- فَبِأَيِّ آلَآءِ رَبِّكُمَا تُكَذِّبَانِ ۝

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7. To quote Abdullah Yusuf Ali, "this does not mean that they will not be called to account for their sin. They will certainly be called to account for all their deeds (XV:92). The meaning of this whole passage is that their personal responsibility will be enforced, But their own tongues and hands and feet will bear witness against them as to their actions (XXIV:24). Every man will bear marks on his person, showing his classification in the Final Account (VII:48). After these marks are affixed, everyone's position and status in the Final Account will be known to everyone. As to the Judge on the Throne of Judgment, He will of course know all before Judgment is set up. But to give every chance to the accused, his record will be produced and shown to him (LXIX:19 and 25; VII :53), but if a sinner, he will be in confusion (XXVIII:66)" (Vol. II, Note 5200).

8. This shows that the fire of Hell will burn them, but will not consume them, and that is why, on account of extreme heat, they will run towards the water, but each time they will find hot boiling water, and thus they will pass their time in the Hell by running between the Hell and its fountains of hot boiling water,' and this will continue for ever.

SECTION 3[1]

46. And for him who fears to stand before his Lord, there are two Gardens[2] –

٤٦- وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ۚ

47. Then which of the favours of your Lord will you deny? –

٤٧- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۚ

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1. In continuation of the previous Section which bears some details of the sufferings of the inmates of the Hell on account of unbelief, idolatry and transgression of the limits of Allah in this world, Section 3 speaks of the reward, blessings, and comforts which the righteous servants of Allah will enjoy in the Hereafter.

Section 3 consists of 33 verses i.e. verses 46 to 78, which speak of the blessings, reward and comfort which the righteous servants of Allah will enjoy in the Hereafter. Sixteen of these verses make reference to the favours, rewards and comforts, and sixteen contain the reflective questions as refrains in regard to the favours of the Almighty Creator and Lord of the Universe asking the beneficiaries viz., the men and the Jinns if they would dare belie these favours. The last one speaks of the Majesty and Beneficence of Allah the Almighty. The order of these verses is that one verse speaks of some favours, rewards or comforts and the following one repeats the question, viz., then which of the favours of your Lord will you deny? In these verses it is said: And for him who fears to stand before his Lard (for accountability of deeds), there are two gardens – Then which of the favours of your Lord will you deny? With spreading branches (of trees and delights) – Then which of the favours of your Lord will you deny? – In them (each) will be two springs flowing; Then which of the favours of your Lord will you deny? – In them will be fruits of every kind, in pairs; Then which of the favours of your Lord will you deny? Reclining on couches whereof the linings will be of rich brocade; the fruit of the gardens will be near (and easy of reach); Then which of the favours of your Lord will you deny? In them will be (Maidens) chaste, restraining their glances, whom no man or Jinn before them (ever) touched; Then which of the favours of your Lord will you deny? Like unto rubies and coral; Then which of the favours of your Lord will you deny? – Is there any reward for Good other than Good? Then which of the favours of your Lord will you deny? And besides these two, there are two (other) Gardens, – Then which of the favours of your Lord will you deny? Dark Green in colour; (from plentiful watering). Then which of the favours of your Lord will you deny? In them (each) will be two Springs pouring forth water in continuous abundance: Then which of the favours of your Lord will you deny? In them will be fruits, and dates, and pomegranates; Then which of the favours of your Lord will you deny? In them will be Fair (Companions), goodly, beautiful; Then which of the favours of your Lord will you deny? Companions restrained (as to their glances) in (goodly) pavilions; Then which of the favours of your Lord will you deny? Reclining on green cushions and rich carpets of beauty. Then which of the favours of your Lord will you deny? Blessed be the Name of Your Lord, Full of Majesty, Bounty and Honour.

2. According to Abdullah Yusuf Ali: 'Here two Gardens are mentioned, and indeed four, counting the other two mentioned in verses 62 to 76. Opinions are divided about this, but the best opinion is that the two mentioned in verses 46 to 61 are for the degree of those Nearest

48. With spreading branches (of trees and delights):

٤٨-ذَوَاتَآ أَفْنَانٍ ۝

49. Then which of the favours of your Lord will you deny? –

٤٩-فَبِأَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

50. In them (each) will be two springs flowing;

٥٠-فِيهِمَا عَيْنٰنِ تَجْرِيٰنِ ۝

51. Then which of the favours of your Lord will you deny? –

٥١-فَبِأَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

52. In them will be fruits of every kind, in pairs.

٥٢-فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجٰنِ ۝

53. Then which of the favours of your Lord will you deny?

٥٣-فَبِأَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

54. Reclining on couches whereof the linings will be of rich brocade; the fruit of the Gardens will be near (and easy of reach).

٥٤-مُتَّكِـِٔينَ عَلٰى فُرُشٍ بَطَآئِنُهَا مِنْ
إِسْتَبْرَقٍ ۗ وَجَنَا الْجَنَّتَيْنِ دَانٍ ۝

55. Then which of the favours of your Lord will you deny?

٥٥-فَبِأَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝

56. In them will be (Maidens) chaste, restraining their glances,[3] whom no man or Jinn before them has (ever) touched[4] –

٥٦-فِيهِنَّ قٰصِرٰتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ
إِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ۝

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to God (*Muqarrabun*) (verse 11 of Chapter 56 – *Waaqi'ah*) and those in verses 62 to 76 for the Companions of the Right Hand: (*Ashabul Yameen* – verse 27, *ibid.*). Why two for each? The duality is to express variety, and the whole scheme of the Sura runs in twos. There will be no dullness of uniformity; as our minds can conceive it now, there will be freshness in change, but it will be from Bliss to Bliss, and there will be Unity (Vol. II, Note 5205).

3. Qur'an specifically mentions their chastity and their bashful mannerism in restraining of glances, which shows that the real merit of a woman consists in chastity and restraining of glances and not beauty alone.

Grace, purity, innocence, and beauty of the Maidens of Paradise is also stated in various other verses, e.g. verse 54 of Chapter 44 (*Dukhaan*); and in verse 48 of Chapter 37 (*Saaffaat*).

Contd....

57. Then which of the favours of your Lord will you deny? –

٥٧- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ○

58. Like unto rubies and coral.

٥٨- كَاَنَّهُنَّ الْيَاقُوْتُ وَالْمَرْجَانُ ۚ

59. Then which of the favours of your Lord will you deny?

٥٩- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ○

60. Is there any Reward for Good – other than Good?[5]

٦٠- هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ ۚ

61. Then which of the favours of your Lord will you deny?

٦١- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ○

62. And besides these two, there are two (other) Gardens,[6] –

٦٢- وَمِنْ دُوْنِهِمَا جَنَّتٰنِ ۚ

63. Then which of the favours of your Lord will you deny? –

٦٣- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ○

64. Dark-green in colour (from plentiful watering).

٦٤- مُدْهَآمَّتٰنِ ۚ

65. Then which of the favours of your Lord will you deny?

٦٥- فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ○

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4. The statement 'None has touched them before', neither men or Jinns, in verse 56 indicates (1) that the righteous believing women, though may die as virgin or married, young or old, will be made young and virgin as though untouched, and when they will be married to the righteous men, in the Paradise (verse 54; Chapter 44, *Dukhan*) they will be as if totally untouched by anybody else in the Paradise; and (2) just as the righteous among the Jinns and their families will also be granted the Paradise and they will also be joined together like the men and women (see Tafheemul Quran, Vol. V, Chapter 55, Note 46).

5. In other words, it is said that it is but natural that those who, in obedience to the Commands of Allah, pass their lives in restraint of their wayward, luscious desires, sentiments, and emotions, remain away from prohibited things, fulfil the obligations imposed by Allah and His Worthy Prophet, perform their duties towards relations, friends, and the people at large, suffer in opposition to evil, maintain the truth, should be fully rewarded and their sacrifices could not go unrewarded (Tafheemul Quran, *ibid.*, 47).

6. To quote Abdullah Yusuf Ali, "these gardens will also be fruitful and flourishing and watered plentifully but their aspect and characteristic will be different, corresponding to the subjective difference in the ideas of Bliss among those who would respectively enjoy the two sets of Gardens" (Vol. II, Note 5214).

66. In them (each) will be two Springs pouring forth water in continuous abundance:

٦٦-فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ۝

67. Then which of the favours of your Lord will you deny?

٦٧-فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

68. In them will be fruits, and dates and pomegranates:

٦٨-فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ۝

69. Then which of the favours of your Lord will you deny?

٦٩-فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

70. In them will be fair (companions), goodly, beautiful –

٧٠-فِيهِنَّ خَيْرَاتٌ حِسَانٌ ۝

71. Then which of the favours of your Lord will you deny?

٧١-فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

72. Companions[7] restrained (as to their glances), in (goodly) pavilions; –

٧٢-حُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ ۝

73. Then which of the favours of your Lord will you deny? –

٧٣-فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

Further, "in them (each) will be two springs pouring forth water in continuous abundance (verse 66). Thus, in comparison with the Springs in the other two Gardens, described previously in verse 50, these springs would seem to irrigate crops of vegetables, and fruits requiring a constant supply of abundant water" (Yusuf Ali, Vol. II, Note 5215).

In them will be fruits, and dates and pomegranates (verse 68). The fruits, as already mentioned in verse 52, will be of every kind (Yusuf Ali, *ibid.,* 5216). They will also be delicious and juicy (Maajid, Vol. II, Part XXVII, Note 344).

In them be fair (companions), goodly, beautiful (verse 70) – companions restrained (as to their glances), in (goodly) pavilions (verse 72) whom no man or Jinn before them has (ever) touched (verse 74).

7. **The *Hur:*** The word *Hur* has already appeared in verses 48 and 49 of Chapter 37 (*Saaffaat*) and verse 54 of Chapter 44 (*Dukhan*), where we have already dealt with it in detail. As regards the word *Maqsoorat,* here it is passive participle of the same verb as the active participle, *Qaaseraatin* verse 56 of this Chapter, and verse 48 of Chapter 37 (*Saaffaat*) and verse 52 of Chapter 38 (*Swad*) (Yusuf Ali, Vol. II, Note 5218).

74. Whom no man or Jinn before them has (ever) touched; –

٧٤-لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ۚ

75. Then which of the favours of your Lord will you deny? –

٧٥-فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ

76. Reclining on green Cushions[8] and rich Carpets of beauty.[9]

٧٦-مُتَّكِئِينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ۚ

77. Then which of the favours of your Lord will you deny?

٧٧-فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۚ

78. Blessed be the Name of your Lord, Full of Majesty, Bounty and Honour.

٧٨-تَبَارَكَ اسْمُ رَبِّكَ
ذِي الْجَلَالِ وَالْإِكْرَامِ ۚ ع

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8. Here we may note that in the Bible also it is said, "Behold thou art fair, my beloved, Yea, pleasant: also our bed is green". (Songs of Solomon, 1:16). "Green is a colour pleasant to most people; but it is of particular welcome and refreshing to the parched eyes of the sun-burnt Arabians for whom it possesses a special appeal, probably because of its association with grass and vegetation in general, which are the basis of pastoral life. Hence the dominant role it plays in the colour 'scheme of the Qur'anic Paradise' (Inayatullah, 'Geographical Factors in Arabian Life and History', p. 122) (Maajid, *ibid.,* 349-A).

9. This description of physical pleasures in Paradise, says Gibbon, "has provoked the indignation, perhaps the envy, of the monks; they declaim against the impure religion of Mahomet: and his modest apologists are driven to the poor excuse of figures and allegories. But the sounder and more consistent party adhere, without shame, to the literal interpretation of the Koran; useless would be the resurrection of the body, unless it were restored to the possession and exercise of its worthiest faculties; and the union of sensual and intellectual enjoyment is requisite to complete the happiness of the double animal, the perfect man" (Gibbons, "Rise and Fall of the Roman Empire", Vol. V, p. 351) (Maajid, *ibid.,* 349).

CHAPTER 56

AL-WAAQI'AH

(The Event)

Chapter 56 consists of 3 Sections, 96 Verses, 378 Words, and 1703 Letters.[1]

This is the seventh and the last of *Surahs* devoted to 'Revelation' and the Hereafter.

The theme of this Chapter is the Certainty of the Day of Judgment and its adjustment of true Values (verses 1 to 56). God's power, Goodness and Glory (verses 57 to 74); and truth of Revelation (verses 75 to 96) (Yusuf Ali, Vol. II, p. 1483).

Name

The name of this Chapter has been taken from the word *Al-Waaqi'ah* appearing in verse 1 of it.

Revelation

According to the order of revelation, given by Hazrat Abdullah bin Abbas, first Chapter 20 (*Taa Haa*), then Chapter 56 (*Waaqi'ah*), and then Chapter 26 (*Sho'ara*) was revealed. Accordingly, this Chapter was revealed after *Surah Taa Haa* (Chapter 20) ('Al-Ittaqan', by Suyuti). The same order of revelation has also been given by Ikramah ('Dalailun Nubuwah', by Behaqi). That this Chapter was revealed after *Surah Taa Haa* is also proved from the incident of acceptance of Islamic Faith by Hazrat Umar, as reported by Ibne Hishsham, on the authority of Ibne Ishaq. Acceptance of Faith by Hazrat Umar under circumstances of indignation and humble submission respectively before and after the incident was a turning point in the early period of Islam, details of which are already available in commentaries and history books and need not be repeated

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1. Naimuddin, Chapter 56, Note 1, Ziaul Quran, Vol. V, p. 84.

here. The need to refer to Chapter *Taa Haa* arose because it was that very *Surah* (Chapter) which the sister of Umar was reciting when he entered her house in rage and demanded the verses to be shown to him and which his sister declined because there is an express prohibition in Chapter *Waaqi'ah* against the touching of Qur'an by unclean and infidel. The event of acceptance of Faith by Hazrat Umar is admittedly after the migration of the believers to Abyssinia in the fifth year of the Holy Prophet's Mission at Mecca.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 46.[1]

Subject Matter

The subject of this Chapter is basically the *Qayamat* or the Day of Judgment, *Towheed* or the Absolute Unity of Allah, and Revelation of the Holy Qur'an as well as manifestations of Divine Power in our day-to-day life. Both in respect of the reward for righteousness and the punishment of evil-doing, this Chapter was assertive and forceful even at the early period of the advent of Islam when persecution by the non-believers was at its peak. There was nothing apologetic or compromising in the propagation of Islam and its revolutionary teachings. This spirit of forthrightness is apparent throughout this Chapter. In verses 1 to 56 there is an assertion, by way of answering the allegation, and denial by the non-believers, regarding the occurrence of the Day of Judgment through lucid and factual arguments from the manifestations visible around them. This part of the Chapter also states that on the Day of Judgment mankind shall be divided in three main groups according to their deeds and the recompense thereof.

In verses 57 to 74 arguments have been given in favour of the fundamentals of Faith of Islam, i.e. *Towheed* or Absolute Unity of Allah and *Aakhirat* i.e. the Day of Judgment. Mention of natural phenomena as affecting our daily life has also been made as a manifestation of Divine Power in the world. This is with a view to persuade alike the unwary and the arrogant non-believers to accept the Truth of Divine Message of guidance, give up opposition, and submit to the Command of Almighty. That way alone lies the Salvation.

Verses 75 to 82 deal with the exalted reverential position which Allah the Almighty has Himself given to the Holy Qur'an through an oath by its being most honourable and as a Book well-guarded, which none but the spiritually pure and clean can touch, and which has been revealed by the Lord of the Worlds. It is, therefore, a travesty of Truth if the non-believers take it lightly as if of no significance.

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1. Index-cum-Concordance for the Holy Qur'an by Kheiri, *ibid.*

From verses 83 to 96 there is emphasis on the fact that in spite of all arrogance, pride, power, and claim of authority, the man is bound to die when the Reality which he had been denouncing all his life will manifest itself and at that moment he shall find himself utterly helpless either to resist the extraction of his soul or to call it back after it has left his corporal frame. He shall find that now there is no escape from the punishment which he has earned through his disbelief, arrogance, and transgression. As against this, the righteous and chosen servants of Allah shall be honoured with comfort and satisfaction in the Gardens of Delight. For them shall be 'Peace and Blessings' from Allah the Almighty.

Blessings

According to a Tradition, reported by Behaqi, on the authority of Hazrat Abdullah ibne Abbas, the Holy Prophet has said that whoever recites this *Surah* in the night he will never starve. Similar Tradition has also been noted by Ibne Asakar on the authority of Hazrat Anas. The Holy Prophet has said that *Suratul Waaqi'ah* is the *Surah* of Wealth. Recite it yourself and also teach it to your children. According to yet another Tradition, noted by Durre Mansoor, from Hazrat Anas, the Holy Prophet has said: 'teach this Surah to the women of your household because this is the Surah of wealth and prosperity'. Allama Qurtabi has noted that when during the last illness of Abdullah bin Masood, Hazrat Usman went to see him and made offers of his monthly allowance, he refused saying that he did not need it. On this Hazrat Usman told him that it will be for his daughter after his death. On this, Hazrat Abdullah bin Masood said that he was not at all worried for his daughter because he had learnt from the Holy Prophet that whoever recites *Suratul Waaqi'ah* in the night he will never starve, and accordingly he had asked his daughter to recite *Suratul Waaqi'ah* each night. And, therefore, he was sure that she will never have to face starvation (Ziaul Quran, Vol. V, pp. 85-86; also see Ma'ariful Quran, Vol. VIII, pp. 268-269).

CHAPTER 56

AL-WAAQI'AH
(The Event)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. When the Event Inevitable comes to Pass,

١ إِذَا وَقَعَتِ الْوَاقِعَةُ ۝

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1. In the concluding Section of the previous Chapter, there was mention of the blessings, rewards, and comforts which the righteous servants of Allah will enjoy in the Paradise. In continuation of it, the present Chapter, in its first Section, first speaks of the inevitable occurrence of the Day of Judgment, and then groups of the human beings in three categories, namely the foremost, those who will be on the right hand, and those who will be on the left hand, and then proceeds to give further description of the blessings and rewards and comforts which the first two categories will enjoy in the Paradise.

Section 1 consists of 38 verses i.e. verses 1 to 38. Verses 1 to 6 speak of the Event (Hour of Judgment) that will come to pass (as appointed by Allah). It is said: When the Event Inevitable comes to pass – there is no lying about its coming (many) will it bring low; (many) will it exalt, and the earth will be shaken with violent shaking, and the mountains shall be crumbled to atoms, becoming dust scattered abroad.

Verses 7 to 10 speak of the division of the people in three groups according to their ranks in deeds. It is said: and you shall be sorted out into three classes. Then (there will be) the Companions of the Right Hand: what will be the Companions of the Right Hand? and the Companions of the Left Hand, what will be the Companions of the Left Hand? And those Foremost (in Faith) will be the Foremost (in the Hereafter). These will be those Nearest to Allah.

Verses 11 to 26 speak of the blessings and reward which those nearest to Allah (*Muqarraboon*) will enjoy in the Paradise. It is said: (these will be) in Gardens of Bliss: a multitude from those of the earliest times, and a few from those of the later times. (They will

2. There is no concerning its coming.[2]

٢-لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ۝

3. (Many) will it bring low; (many) will it exalt,[3]

٣-خَافِضَةٌ رَّافِعَةٌ ۝

4. When the earth shall be shaken with violent shaking.[4]

٤-إِذَا رُجَّتِ الْأَرْضُ رَجًّا ۝

5. And the mountains shall be crumbled to atoms,

٥-وَبُسَّتِ الْجِبَالُ بَسًّا ۝

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be) on Thrones encrusted (with gold and precious stones), reclining on them, facing each other. Round about them will move youths never altering in age, with goblets, (shining) beakers, and cups (filled) out of clear-flowing fountains; No effect of headache will they receive therefrom, nor will they suffer intoxication: and fruits from any that they may select: and the flesh of fowls, of any that they may desire. And (there will be) Companions with beautiful big, and lustrous eyes, – like unto Pearls well-guarded – a reward for the deeds of their past (life). No frivolity will they hear therein, nor any taint of ill. But (only) the saying: Peace! Peace!

Verses 27 to 38 speak of the blessings and rewards which those on the Right Hand will enjoy. It is said: the Companions of the Right Hand! (They will be) among the Lote-trees without thorns, among Talha Trees with flowers (or fruits) piled one above another – In shade long-extended, by water flowing constantly, and fruit in abundance, whose season is not limited, nor (supply) forbidden, and on Thrones (of dignity), raised high. We have created (their Companions) of (special) creation, and made them virgin – pure (and undefiled) – loving (by nature), equal in age, – for the Companions of Right Hand.

2. The word *Waaqi'ah* has been used in verse 1 for the Day of Judgment, and according to verse 2, "People may doubt, now whether it will come. But when it comes, as it will come, suddenly upon them it will come with such tremendous reality that it will be burnt deep into the experience of every soul. No one can then be deceived or entertain false notions about it" (Yusuf Ali, Vol. II, Note 5222). Neither anyone will be able to belie it nor avert it by any means, whatsoever (Tafheemul Quran, Vol. V, Chapter 56, Note 1; Ziaul Quran, Vol. V, Chapter 56, Note 1).

3. This shows that many who were high and mighty in the world, on account of their misdeeds in acquiring wealth and power, will be brought down for their sin, and many who were lowly, but virtuous, will be exalted to various ranks and degrees, which shows that the life will be in a totally new order, and according to the merits or demerits of the people.

4. Hazrat Abdullah bin Abbas has interpreted the word *Rajjan* by the words *Al-Harkatus Shadeeda,* i.e. violent shaking. According to the learned Commentators, the earth will shake like a cradle so that all structures, trees, and mountains, etc. will fall to ground (Ziaul Quran, *ibid.,* 4).

An account of this occurrence has been given in different words in verses 14 and 15 of Chapter 69 (*Haaqqah*) (on the First Blowing of Trumpet) "the earth and the mountains will be torn away and crushed at one stroke – on the Day the Great Event comes to pass".

6. Becoming dust scattered abroad,

٦-فَكَانَتْ هَبَآءً مُّنۢبَثًّا ۝

7. And you shall be sorted out into three classes.[5]

٧-وَّكُنتُمْ أَزْوَاجًا ثَلٰثَةً ۝

8. Then (there will be) the Companions of the Right Hand:[6] What will be the Companions of the Right Hand?

٨-فَأَصْحٰبُ الْمَيْمَنَةِ ۙ مَآ أَصْحٰبُ الْمَيْمَنَةِ ۝

9. And the Companions of the Left Hand,[7] – What will be the Companions of the Left Hand?

٩-وَأَصْحٰبُ الْمَشْـَٔمَةِ ۙ مَآ أَصْحٰبُ الْمَشْـَٔمَةِ ۝

10. And those Foremost (in Faith)[8] will be foremost (in the Hereafter).

١٠-وَالسّٰبِقُونَ السّٰبِقُونَ ۝

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5. According to verses 7 to 10, on the Day of Judgment, the people will be sorted out in three groups, namely, (1) the Companions of the Right Hand, (2), the Companions of the Left Hand, and (3) the Foremost (in Faith).

It may be noted that in verse 32 of Chapter 35 (*Faatir*) also Qur'an speaks of three groups of the mankind saying, "there are among them (1) some who wrong their own souls; (2) some who follow a middle course; and (3) some who are by Allah's leave, Foremost in good deeds".

6. According to the Arabic usage, the word *Maimanah* has two different usages, viz., *Yameen* which means the 'right hand' or *Yumn* which means 'blessing'. In case of the former, the meaning literally in 'those of the right hand' which actually signifies 'those of high status', and in this sense the word *Yameen* is still extant among the Arabs. 'The right ones in general' have been referred to as *As'habal Maimanah,* in verse 8, most probably on account of the fact that according to verses 19 and 20 of Chapter 69 (*Haaqqah*), their book of deeds will be given over to them in their right hands.

As regards the second interpretation i.e. *Yumn,* since the righteous servants of Allah have passed their lives in this world in total submission to the Commands of Allah, and his worthy Prophet, in order to please Allah, they will, therefore, be of the blessed ones in the Hereafter, and on that account also they have been rightly addressed as the *As'habul Maimanah.*

7. As regards the word *Mash'amah,* it is derived from *Shum* which means 'evil luck', and, according to the Arabic usage, it is also used for the 'left hand', and generally signifies the 'man of ill-luck, and as such it stands for meanness or degradation. Accordingly, in verse 9, it is used for those who pass their lives in this world in unbelief, idolatry, and transgression of the limits of Allah, and His worthy Prophet, and, therefore, they will have to suffer the punishment on the Day of Judgment.

As regards the *As'habal Mash'amah,* they will be given their book of deeds in their left hand, as it is said in verses 25 to 29 of Chapter 69 (*Haaqqah*).

8. As regards the *Sabiqoon,* it is derived from *Sabaqat* meaning the ones who will be

11. These will be those Nearest to Allah;

١١-أُولَٰئِكَ الْمُقَرَّبُونَ ۝

12. In Gardens of Bliss:

١٢-فِي جَنَّاتِ النَّعِيمِ ۝

13. A multitude from those of the earlier times,

١٣-ثُلَّةٌ مِّنَ الْأَوَّلِينَ ۝

14. And a few from those of later times.[9]

١٤-وَقَلِيلٌ مِّنَ الْآخِرِينَ ۝

15. (They will be) on Thrones encrusted (with gold and precious stones).

١٥-عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ۝

16. Reclining on them, facing each other.

١٦-مُّتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ۝

Foremost and they will be those who forthrightly accepted the invitation to Islam, and passed each and every moment of their lives in this world in total submission to Allah and His worthy Prophet. According to a Tradition of the Holy Prophet, they are those that when 'the Truth was presented to them, they, without least hesitation, accepted it; and when they were asked to sacrifice their life and property, they offered it forthwith, and when they got authority over the land, they dealt with the people just as they would have liked to deal with their own selves (Ahmad, on the Authority of Hazrat Aisha).

As regards the *Sabiqoon* it is said in verse 10 of Chapter 57 (*Hadeed*), "Not equal among you are those who spent (freely) and fought, before the victory, (with those who did so later). They are greater in rank than those who spent (freely) and fought afterwards, and Allah has promised good to all. And Allah is Aware of what you do".

9. As regards the statement "a multitude from amongst the earlier times, and a few from those of later times", appearing in verses 13 and 14, there are three different versions of the scholars, as to their specific time and crime of existence. According to one view, all nations from Adam till the last Prophet Muhammad (ﷺ) formed the *Awwaleen* or people of earlier times and the people from the time of the Holy Prophet upto the Day of Judgment form the *Aakhireen* (those to later times), indicating that from amongst the nations upto the time of Holy Prophet the number of *Sabiqeen* will be more and those of the time after the Holy Prophet till the Day of Judgment will be less. The other view is that the words *Awwaleen* and *Aakhireen* refer to the Ummah of the Holy Prophet himself, meaning thereby that the believers of the earlier times before the Holy Prophet, and the believers entering the Islamic fold in its initial phase of invitation by the Holy Prophet, when there was all round opposition and persecution against them, constitute the *Sabiqeen* and will be more in number than those of later period who accordingly will be less. The third view is that these words refer to the *Ummah* of each and every Prophet of Allah, meaning that from amongst the followers of every Prophet in the earlier stages forming group of *Sabiqeen* will be more while in the latter ones will be less (Tafheemul Quran, *ibid.,* 8; also see Tadabbure Quran, Vol. VII, pp. 161 to 162; and Ma'ariful Quran, Vol. VIII, pp. 270 to 274).

17. Round about them will move Youths never altering in age,

١٧-يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ۝

18. With goblets, (shining) beakers, and cups (filled) out of Clear-flowing fountains:

١٨-بِأَكْوَابٍ وَّأَبَارِيقَ ۙ وَكَأْسٍ مِّن مَّعِينٍ ۝

19. No effect of head-ache will they receive therefrom, nor will they suffer intoxication:

١٩-لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ۝

20. And fruits from any that they may select:

٢٠-وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ۝

21. And the flesh of fowls of any that they may desire.

٢١-وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ۝

22. And (there will be) Companions with beautiful, big, and lustrous eyes, –

٢٢-وَحُورٌ عِينٌ ۝

23. Like unto Pearls well-guarded.

٢٣-كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ۝

24. A Reward for the Deeds of their past (life).

٢٤-جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ۝

25. No frivolity will they hear therein, nor any taint of ill.

٢٥-لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ۝

26. But the saying: "Peace! Peace!"

٢٦-إِلَّا قِيلًا سَلَامًا سَلَامًا ۝

27. The Companions of the Right Hand, What will be the Companions of the Right Hand?

٢٧-وَأَصْحَابُ الْيَمِينِ ۙ مَا أَصْحَابُ الْيَمِينِ ۝

28. (They will be) among Lote-trees[10] without thorns,

٢٨-فِيْ سِدْرٍ مَّخْضُوْدٍ ۙ

29. Among Talha Trees[11] with flowers (or fruits) piled one above another –

٢٩-وَّطَلْحٍ مَّنْضُوْدٍ ۙ

30. In Shade long-extended.

٣٠-وَّظِلٍّ مَّمْدُوْدٍ ۙ

31. By water flowing constantly.

٣١-وَّمَآءٍ مَّسْكُوْبٍ ۙ

32. And fruit in abundance,

٣٢-وَّفَاكِهَةٍ كَثِيْرَةٍ ۙ

33. Whose season is not limited, Nor (supply) forbidden,

٣٣-لَّا مَقْطُوْعَةٍ وَّلَا مَمْنُوْعَةٍ ۙ

34. And on Thrones (of Dignity), raised high.

٣٤-وَّفُرُشٍ مَّرْفُوْعَةٍ ؕ

35. We have created (their Companions) of (special) creation.

٣٥-اِنَّآ اَنْشَاْنٰهُنَّ اِنْشَآءً ۙ

36. And made them Virgin – pure (and undefiled) –

٣٦-فَجَعَلْنٰهُنَّ اَبْكَارًا ۙ

37. Loving (by nature), Equal in age, –

٣٧-عُرُبًا اَتْرَابًا ۙ

38. For the Companions of Right Hand.

٣٨-لِّاَصْحٰبِ الْيَمِيْنِ ؕ

10. The word *Sidrah* means the lote tree appearing in verse 15 of Chapter 34 (*Saba*), and also in verses 14 to 16 of Chapter 53 (*Najm*). It is defined as the Tree situated at the farthest end or at the border of the physical and the Divine worlds, and near it is situated the Garden of abode or the Paradise in which the righteous servants of Allah will live and that it was the *Sidrah* on which the Holy Prophet saw the extraordinary *Tajalli* or Transcendental Celestial Light of Allah's Countenance which was highest Grace granted to him in that Blissful Journey.

11. By the word *Talha* some understand the plantain or banana tree, of which the fruit is borne in bunches, one tier above another; but the banana tree does not grow in Arabia and its ordinary Arabic name is *Mauz;* perhaps it is better to understand a special kind of Acacia tree, which flowers profusely, the flowers appearing in tiers one above another" (Yusuf Ali, Vol. II, Note 5238).

SECTION 2[1]

39. A multitude from those of old,

٣٩-ثُلَّةٌ مِّنَ الْأَوَّلِينَ ۙ

40. And a multitude from those of later times.[2]

٤٠-وَثُلَّةٌ مِّنَ الْآخِرِينَ ۗ

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1. In continuation of the previous Section, Section 2 first speaks in passing of the Companions of the Right Hand and then in detail of the companions of the Left Hand, and the punishment which they will suffer on the Day of Judgment; and then also speaks of the Absolute Power, Authority, and Favours of Allah the Almighty over the universe.

Section 2 consists of 36 verses i.e. verses 39 to 74. Verses 39 and 40 make a passing reference to Companions of Right Hand, and say that (they will be) a multitude from those of old, and a multitude from those of later times.

Verses 41 to 56 speak of the Companions of the Left Hand, and give in detail the punishment they will suffer on the day of Judgment. It is said: the Companions of the Left Hand – What will be Companions of the Left Hand? (They will be) in the midst of a fierce blast of Fire and in boiling water, and in the shades of Black Smoke; neither cool nor refreshing: Verily they have been before that indulgent in wealth and persisted obstinately in heinous crimes! and they used to say: What! when we die and become dust and bones, shall we then indeed be raised up again? (We) and our fathers of old (too)? Say: Yes, those of old and those of later times, all will certainly be gathered together for the meeting appointed for a Day well-known. Then will you truly, O you that go wrong, and treat (Truth) as Falsehood! you will surely taste of the tree of *Zaqqoom* then will you fill your inside (bellies) therewith, and drink Boiling Water on top of it: Indeed you shall drink like (diseased) camels raging with thirst! Such will be their entertainment on the Day of Requital!

Verses 57 to 74 speak of the Absolute Power, Authority, and Favours of Allah over the Universe. It is said: It is We Who have created you, why will you not witness the Truth (i.e. Resurrection)? Do you then see? The (human seed) that you emit, – is it you who create it, or are We the Creators? We have decreed Death to be your common lot, and We are not to be frustrated, that We change your forms and create you (again) in (forms) that you know not. And you certainly know already the first form of creation; why then do you not pay heed and reflect? See you the seed that you sow (in the ground)? Is it you that cause it to grow, or are We the Cause? Were it Our Will! We could crumble it into chaff, and you would be left in wonderment, (saying): We are indeed left with debts: Nay, We are deprived (of the fruits of our labour). See you the water which you drink? Do you bring it down (in rain) from the cloud? Or do We send it down? Were it Our will, We could make it saltish (and unpalatable); then why do you not give thanks? See you the Fire which you kindle? Is it you who grow the tree which feeds the fire, or do We grow it? We have made it a memorial (of Our handiwork) and an article of comfort and convenience for the denizens of the deserts. Then celebrate with praises the Name of your Lord, the Supreme!

2. According to Yusuf Ali, "This class – the righteous – will be a large number in Heaven, belonging to all the ages of the world. Such is the Unbounded Bounty of God. These verses (39 and 40) should really be in the last Section (Vol. II; Note 5241).

41. The Companions of the Left Hand,[3] – What will be the Companions of the Left Hand?

٤١-وَاَصْحٰبُ الشِّمَالِ ۙ
مَآ اَصْحٰبُ الشِّمَالِ ۙ

42. (They will be) in the midst of fierce Blast of Fire and in Boiling Water,[4]

٤٢-فِيْ سَمُوْمٍ وَّحَمِيْمٍ ۙ

43. And in the shades of Black Smoke;

٤٣-وَّظِلٍّ مِّنْ يَّحْمُوْمٍ ۙ

44. Neither Cool nor Refreshing:

٤٤-لَّا بَارِدٍ وَّلَا كَرِيْمٍ ۝

45. Verily they have been, before that, indulgent in wealth (and luxury),

٤٥-اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُتْرَفِيْنَ ۚ

46. And persisted obstinately in heinous crimes!

٤٦-وَكَانُوْا يُصِرُّوْنَ عَلَى الْحِنْثِ الْعَظِيْمِ ۚ

47. And they used to say: What! when we die and become dust and bones, Shall we then indeed be raised up again? –

٤٧-وَكَانُوْا يَقُوْلُوْنَ ۙ
اَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا
ءَاِنَّا لَمَبْعُوْثُوْنَ ۙ

48. (We) and our fathers of old?

٤٨-اَوَ اٰبَآؤُنَا الْاَوَّلُوْنَ ۝

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

٤٩-قُلْ اِنَّ الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ ۙ

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3. The switch over from the persons on the Right Hand to people on the Left Hand, in this Section, is meaningful. With the exception of the first two verses, a major part of this Section relates to the miserable fate of the wrong-doers, the people on the Left Hand – the *As'haabus Shimaal.*

4. Regarding the hot water, in verse 44 of Chapter 55 (*Rahman*) also it is said: round about shall they go between it (the Hell) and hot boiling water. Similarly, regarding the shades it is said in verse 31 of Chapter 77 (*Mursalaat*), that "the column of smoke is neither cool nor availing against the flame".

50. All will certainly be gathered together for the meeting appointed for a Day well-known.[5]

٥٠- لَمَجْمُوعُونَ ۙ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ○

51. Then will you truly, – O you that go wrong, and treat (Truth) as Falsehood!

٥١- ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ ۝

52. You will surely taste of the Tree of *Zaqqoom.*[6]

٥٢- لَآكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ۝

53. Then will you fill your insides (or bellies) therewith,

٥٣- فَمَالِـُٔونَ مِنْهَا الْبُطُونَ ۝

54. And drink Boiling Water on top of it:

٥٤- فَشَٰرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ۝

55. Indeed you shall drink like (diseased) camels raging with thirst![7]

٥٥- فَشَٰرِبُونَ شُرْبَ الْهِيمِ ۝

56. Such will be their entertainment on the Day of Requital!

٥٦- هَٰذَا نُزُلُهُمْ يَوْمَ الدِّينِ ۝

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5. It may be noted that in verse 38 of Chapter 26 (*Sho'ara*) the words *Meeqate Youmim Ma'loom* appear in the sense of a Solemn Day of Festival when the multitude of people gather together. Accordingly, these words signify an already appointed Day of Gathering, and, in the present verse, it refers to the Day of Judgement when all men and Jinns will be gathered together before Allah the Almighty for accounting of the deeds, and to receive the reward for Good, or suffer the punishment for the Evil, done in this world.

6. As regards the tree of *Zaqqoom,* mentioned in verse 52, it may be noted that it has been referred to as *Shajaratil Mal'oona,* i.e. 'Cursed tree', in verse 16 of Chapter 17 (*Bani Israil*); it has also been referred to as an entertainment to the wrong-doers in verse 52 of Chapter 37 (*Saaffaat*), and also in verses 43 and 44 of Chapter 44 (*Dukhan*).

7. The word *Al-Heem,* appearing in verse 55, is used for the camels suffering from the disease of thirst so that as much as it drinks, its thirst increases; and according to Zohak, this word is also used for sandy land which, in spite of enough water, remains dry. The idea is that, on account of extreme thirst, they will drink hot boiling water and will continue drinking it because their thirst will not be quenched (see Ziaul Quran, Vol. V, Chapter 56, Note 16).

57. It is We Who have created you: why will you not witness the Truth?

٥٧-نَحْنُ خَلَقْنٰكُمْ فَلَوْلَا تُصَدِّقُوْنَ ○

58. Do you then see? – the (human seed) that you emit, –

٥٨-اَفَرَءَيْتُمْ مَّا تُمْنُوْنَ ○

59. Is it you who create it, or are We the Creators?

٥٩-ءَاَنْتُمْ تَخْلُقُوْنَهٗٓ اَمْ نَحْنُ الْخٰلِقُوْنَ ○

60. We have decreed Death[8] to be your common lot, and We are not to be frustrated,

٦٠-نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ
وَمَا نَحْنُ بِمَسْبُوْقِيْنَ ○

61. That We change your forms[9] and create you (again) in (forms) that you know not.

٦١-عَلٰٓى اَنْ نُّبَدِّلَ اَمْثَالَكُمْ
وَنُنْشِئَكُمْ فِيْ مَا لَا تَعْلَمُوْنَ ○

62. And you certainly know already the first form of creation: Why then do you not pay heed and reflect?

٦٢-وَلَقَدْ عَلِمْتُمُ النَّشْاَةَ الْاُوْلٰى
فَلَوْلَا تَذَكَّرُوْنَ ○

63. See you the seed that you sow in the ground?[10]

٦٣-اَفَرَءَيْتُمْ مَّا تَحْرُثُوْنَ ○

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8. It may be noted that death, according to Qur'anic concept, as given in verses 60 and 61, is not in the nature of punishment; nor is it the result of some initial disobedience on the part of man. It is a cardinal condition of existence. This lends no support whatever to the Biblical conception of death, that it is the result of an act of disobedience ... 'but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt die' (Genesis, 2:17). "Wherefore, as by one sin man entered into the world, and death by sin; and so death passed upon all men, for that all have sinned' (Romans, 5:12); and further, "For the wages of sin is death', (Romans, 6:23); 'and sin, when it is finished, bringeth forth death" (James, 1:15) (Maajid, Vol. II, Part XXVII, Note 392).

9. By the words 'That We may change your form' (verse 61) the assertion is to the effect that Allah the Almighty has the Power to replace you by another human beings, and to transfigure you into something altogether strange. In this respect we may also refer to verses 40 and 41 of Chapter 70 (*Ma'arij*) in which it is said, "That we are certainly powerful to bring in their place others better than they, and We shall not be overcome".

10. Test-Tube Births and Cloning (Verses 63 to 67): Like the growth of vegetation by man, the birth of babies through Test-Tube mechanism, or preparation of exact copies

64. Is it you that cause it to grow, or are We the Cause.

٦٤- ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ○

65. Were it Our Will, We could crumble it into Chaff, and you would be left in wonderment,

٦٥- لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا
فَظَلْتُمْ تَفَكَّهُونَ ○

66. (Saying), We are indeed left with debts:

٦٦- إِنَّا لَمُغْرَمُونَ ○

67. Nay, we are deprived (of the fruits of our labour).

٦٧- بَلْ نَحْنُ مَحْرُومُونَ ○

68. See you the water which you drink?

٦٨- أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ○

69. Do you bring it down (in rain) from the Cloud or do We send it down?

٦٩- ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ
أَمْ نَحْنُ ٱلْمُنزِلُونَ ○

70. Were it Our Will, We could make it saltish (and unpalatable): Then why do you not give thanks?

٧٠- لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا
فَلَوْلَا تَشْكُرُونَ ○

71. See you the Fire which you kindle?[11]

٧١- أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ○

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of animals through the technique of Cloning, also does not negate Allah's absolute and exclusive power of creation, because here also the basic stuff, viz., the Seed, or the Cells, the base, viz., the Test-Tube, or the physique of an animal, the knowledge, as well as the process, all come from the creation of Allah. Man is not the creator of all or any of these things. He has merely learnt the process of natural birth, and natural development of the Cells in the stage of "Duplication Cycle", and applied the same to artificial methods of Test-Tube, and Cloning, experiments respectively. That is the reason that even the Fiqah Academy of the Raabta-e-Aalam-e-Islami, Mecca, by a unanimous Resolution, dated 3rd July, 1997, declared that Cloning within the limits of *Shari'ah* is permissible. The Academy, however, like many prominent scientists of the world, including the founder of Cloning himself, recommended that the Governments should by law ban the preparation of the copies of human beings through Cloning, obviously, because it will create innumerable and unsoluble problems for the humanity at large.

The same, I think, will be the position as regards the preparation of human organs through the process of "Tissue Engineering".

11. It may be noted that, as indicated by verses 71 and 72, "the relation of Fire to trees

72. Is it you who grow the tree which feeds the fire, or do We grow it?

٧٢- ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ
أَمْ نَحْنُ الْمُنشِـُٔونَ ○

73. We have made it a memorial (of Our Handiwork),[12] and an article of comfort and convenience for the denizens of deserts.[13]

٧٣- نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً
وَمَتَٰعًا لِّلْمُقْوِينَ ○

74. Then celebrate with Praises the Name of your Lord, the Supreme!

٧٤- فَسَبِّحْ بِاسْمِ رَبِّكَ
الْعَظِيمِ ○

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is intimate. In nearly all the fire that we burn, the fuel is derived from the wood of trees. Even mineral coal is nothing but the wood of prehistoric forests petrified under the earth through geological ages. Fire produced out of green trees is referred to in verse 80 of Chapter 36 (*Yaa Seen*)" (Yusuf Ali, Vol. II, Note 5254).

As regards the importance of fire, we may note that, 'In the ancient Jewish religion and many others, fire is the means whereby offerings are transmitted to the deity or to departed souls as among the Greeks. In many cases fire itself is worshipped, and often the worship of the sun can scarcely be distinguished from that of fire. The ancient Mexicans had a fire-god Xinbenctli ... Among more civilized people, the ancient Assyrians, Chaldeans and Phoenicians practised fire-worship ... Among the ancient Aryans, if we use so indefinite a term, Agni (Latin Ignnis) was the chief god. Even today fire-worship is a notable feature of Hinduism ... and is the dominant factor in the religion of the Zoroastrians or Parsees' ('Encyclopaedia Britannica', Vol. IX, p. 263). As it is said in the 'Encyclopaedia of Religion and Ethics', 'The god Agni is the most perfect instance of a divinized personification of fire. He is the giver of immortality, and purges from sin. After death he burns away the guilt of the body and carries the immortal part to heaven ... Whereas the worship of Agni and the ancient ritual has degenerated in Hinduism, the modern Parsees practise a very conservative form of the ancient fire-worship' (Vol. VI, nn. 29, 30) (Maajid, *ibid.,* 402).

12. As Abdullah Yusuf Ali puts it, 'Fire is a fit memorial of God's handiwork in nature. It is also an emblem of man's earliest civilization. It can stand as a symbol of physical comfort and convenience to man, of the source of spiritual light, and also of the warning to Evil about its destruction. In the same way the sower's seed has a symbolical meaning in the preaching of the message, and the rain and the streams of water have a symbolical meaning' (Yusuf Ali, Vol. II, Note 5255).

13. As regards the advantage for the denizens (way-farers) of the deserts, "A fire in a desert is a sign of human habitation; by following it you may get human society and human comfort. A fire, or light, or beacon in many places direct a traveller on the way. Lighthouses at sea, and beacons in modern aerodromes, serve the same purpose for mariners and airmen" (Yusuf Ali, Vol. II, Note 5256).

SECTION 3[1]

75. So, I Swear by the places of setting[2] of the Stars,

٧٥- فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ۝

76. And that is indeed a Mighty Oath if you but know,[3] –

٧٦- وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ۝

77. That this is indeed a Qur'an Most Honourable,[4]

٧٧- إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ۝

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1. In the concluding verses of the previous Section, there was reference to the manifestation of the Absolute Power, Authority, and Favour of Allah. In continuation of it, Section 3 first speaks of the excellence of the Holy Qur'an; then refers to the helplessness of man at the time of death; then refers to the treatment that will be meted out to the three categories of men namely *Muqarrebeen,* the *As'haabil Yameen* and the *Mukazzibeen* on the Day of Judgement; and ends with the Glorification of Allah, the Supreme.

Section 3 consists of 22 verses i.e. verses 75 to 96. Verses 75 to 82 speak of the excellence of the Holy Qur'an and its Divine Purity that purifies the spiritually impure. In these verses it is said: So, I swear by the places of the setting of the stars – and that is indeed a Mighty Oath, if you but knew: That this is indeed a Qur'an Most Honourable, in a Book well-guarded, which none shall touch but those who are pure and clean, – (It is) a Revelation from the Lord of the worlds. Is it such a Message that you would hold in light esteem? And have you made it your livelihood that you should belie it?

Verses 83 to 87 speak of the utter helplessness of man against the forces of nature. In these verses it is said: Then why do you not (intervene) when (the soul of the dying man) reaches the throat, and you at that time (sit) looking on, but We are nearer to him than you, and you see (Us) not, – then why do you not, if you are not to be requited from (future) account, call back the soul, if you are true (in your claim of independence)?

Verses 88 to 94 speak of the treatment which will be meted out to the three categories of people on the Day of Judgment. It is said" Thus, then, if he be of those Nearest to Allah, (there is for him) Rest and Satisfaction, and a Garden of Delights. And if he be of the Companions of the Right Hand, (for him is the salutation): Peace be unto you, from companions of the Right Hand. And if he be of those who treat (Truth) as Falsehood, – who go wrong for him is entertainment with Boiling Water, and burning in Hell-Fire.

In verses 95 and 96 it is said: Verily, this is the Very Truth and Certainty; so celebrate with Praises the Name of your Lord, the Supreme.

2. The word *Mawaaqe,* appearing in verse 75 is the plural of *Mauqa* (place) which in reference to the context stands for the places of the setting of the stars, or their path-ways, or their orbits (Qatadah, vide Ziaul Quran, Vol. V, Chapter 56, Note 32).

3. In fact, "the glory of the firmament as it exists, and the wonder of its passing away, are both evidence, to the discerning mind, of the Future which God has prepared, but this evidence can only be effective if men 'but knew' i.e. turned their earnest attention to it" (Yusuf Ali, Vol. II, Note 5259).

4. The greatness and excellence of the Holy Qur'an itself which, as mentioned in verses 77 to 80, consists in four of its transcendental attributes, namely "(1) It is most

78. In a Book well-guarded,

٧٨- فِيْ كِتٰبٍ مَّكْنُوْنٍ ۙ

79. Which none shall touch but those who are pure and clean;[5]

٧٩- لَّا يَمَسُّهٗۤ اِلَّا الْمُطَهَّرُوْنَ ۘ

80. A Revelation from the Lord of the Worlds,

٨٠- تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ۝

81. Is it such a Message that you would hold in light esteem?[6]

٨١- اَفَبِهٰذَا الْحَدِيْثِ اَنْتُمْ مُّدْهِنُوْنَ ۙ

82. And have you made it your livelihood[7] that you should belie it?

٨٢- وَ تَجْعَلُوْنَ رِزْقَكُمْ اَنَّكُمْ تُكَذِّبُوْنَ ۝

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honourable (*Kareem*) which implies, besides the fact that it is worthy of receiving honour, that it confers great favours on those who receive it (verse 77). (2) It is well-guarded (*Maknoon*) precious in itself and well-preserved in its purity (verse 78), (3) none but the clean shall touch it, – clean in body, mind, thought, intention, and soul; only such can achieve real contact with its full meaning (verse 79). (4) It is a Revelation from the Lord of the Worlds, and therefore universal for all (verse 80)" (Yusuf Ali, Vol. II, Note 5260).

5. In explanation of verse 79, viz., none but the clean (and pure) shall touch it (i.e. the Qur'an), Abul A'ala Maududi refers to the allegations of the non-believers who used to say that Qur'an was conveyed to the Holy Prophet by the Jinns and the Satans. These very particular allegations or insinuations against the Holy Qur'an and the Holy Prophet have been emphatically refuted by Allah the Almighty in verses 210 to 212 of Chapter 26 – *Sho'ara,* saying: The Satans (or other evil creatures) have not brought down this (Qur'an), nor are they worthy or capable of it, (on the other hand) they are indeed far removed even from hearing it (while it is being revealed through the Angel). From these latter verses, the learned scholars have inferred that the Satan (or Jinns) cannot even touch it, and that when it is revealed from the *Lauh- e-Mahfooz* (or the Guarded Tablet) to the Holy Prophet, none, excepting the angels, can even come near to it" (Tafheemul Quran, Vol. V, Chapter 56, Note 39).

For the Principles relating to the "touching of Qur'an" see the Major Work, *ibid.,* Vol. XIV, pp. 178 to 180.

6. The word *Mudhinoon,* in verse 81, is from *Idhaan,* which means to 'take lightly'. The meaning, therefore, is that Qur'an is the all-important Message of guidance which Allah the Almighty has revealed to His chosen Holy Prophet, with such care and purity, so that you may receive guidance from it, and make your lives successful in this world as well as in the Hereafter. But it is most unfortunate on your part that, instead of accepting it and following it, you are bent upon taking it as unimportant, and as if it were of no value, and, as such, you are adamant to reject it; and "have made as means of your livelihood that you should declare it false".

7. According to Imam Raazi, the words *Taj'aloona Rizqakum,* in verse 82, meaning, "You make it (a source of) your livelihood" can also be interpreted in the sense of "Vocation for earning livelihood" since the non-believing Quraish of Mecca thought the invitation of the

83. Then why do you not (intervene) when (the soul of the dying man) reaches the throat, –

٨٣- فَلَوْلَآ إِذَا بَلَغَتِ الْحُلْقُومَ ۝

84. And you at that time (sit) looking on, –

٨٤- وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ۝

85. But We are nearer to him than you, and you see (Us) not –

٨٥- وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ۝

86. Then why do you not, if you are not to be requited from (future) account,

٨٦- فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ۝

87. Call back the soul, If you are true (In your claim of independence)?

٨٧- تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ۝

88. Thus, then, if he be of those Nearest to Allah,

٨٨- فَأَمَّآ إِن كَانَ مِنَ الْمُقَرَّبِينَ ۝

89. (There is for him) Rest and Satisfaction, and a Garden of Delights.

٨٩- فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ۝

90. And if he be of the Companions of the Right Hand,

٩٠- وَأَمَّآ إِن كَانَ مِنْ أَصْحَٰبِ الْيَمِينِ ۝

91. (For him is the Salutation), Peace be unto you, from the Companions of the Right Hand.

٩١- فَسَلَٰمٌ لَّكَ مِنْ أَصْحَٰبِ الْيَمِينِ ۝

92. And if he be of those who treat (Truth) as Falsehood, who go wrong,

٩٢- وَأَمَّآ إِن كَانَ مِنَ الْمُكَذِّبِينَ الضَّآلِّينَ ۝

Qur'an to be against their financial benefit, and it was their view that, if they accept the invitation of Qur'an, their livelihood would receive a set back. It is, therefore, said in this verse that you have made the denial of Qur'an as a source of livelihood for you. In other words, the only thing of importance for you is the bread, and for that purpose you can even oppose the Truth and support the falsehood (Tafheemul Quran, *ibid.*, 41).

93. For him is entertainment with Boiling Water,

٩٣- فَنُزُلٌ مِّنْ حَمِيْمٍ ۙ

94. And burning in Hell-Fire.

٩٤- وَّتَصْلِيَةُ جَحِيْمٍ ۙ

95. Verily, this is the Very Truth and Certainty.

٩٥- اِنَّ هٰذَا لَهُوَ حَقُّ الْيَقِيْنِ ۚ

96. So celebrate with praises the Name of your Lord, the Supreme.[8]

ع ٩٦- فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ۚ

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8. Hazrat Uqbah bin 'Aamir Johani has said that when verse 96, viz., *Fasab-beh Bisme Rabbikal Azeem* was revealed, the Holy Prophet commanded his Companions to recite it in the *Ruku* or bowing to the knees in the *Salaat,* and accordingly the words *Subhaana Rabbiyal Azeem* were adopted for recitation (*Tasbeeh*) in the *Ruku,* and when the verse *Sabbeh Bisme Rab-bik-al A'ala* was revealed, the Holy Prophet commanded his Companions to recite it in the *Sajdah* or prostration in the *Salaat,* and accordingly the words *Subhaana Rab-biyal A'ala* were adopted to be recited in the *Sajdah* (Ahmad, Abu Dawood, Ibne Majah, Ibne Habban and Haakim). This shows that in the performance of *Salaat* i.e., Prayer, the Holy Prophet took all recitations from the Holy Qur'an (Tafheemul Quran, *ibid.,* 42; Naimuddin, Chapter 56, Note 79).

CHAPTER 57

AL-HADEED

(The Iron)

Chapter 57 consists of 4 Sections, 29 Verses, 544 Words, and 2476 Letters.[1]

In his introduction to this Chapter, Abdullah Yusuf Ali writes, "We have now studied the contents of nearly nine-tenths of the Qur'an. We have found that the arrangement of the *Surahs* in the present text is not haphazard, but that they follow a distinct logical order more helpful for study than the chronological order. The comprehensive scheme of building up the new *Ummat* or Brotherhood and its spiritual implications is now complete. The remaining tenth of the Qur'an may be roughly considered in two parts. The first contains ten *Surahs* (57 to 66), all revealed in Medinah, and each dealing with some special point which needs emphasis in the social life of the *Ummat*. The second *Surahs* (57 to 94) contain short Meccan lyrics, each dealing with some aspect of spiritual life, expressed in language of great mystic beauty. The present Medinah *Surah* is chiefly concerned with spiritual humility and the avoidance of arrogance, and a warning that retirement from the world may not be the best way of seeking the good pleasure of God" (Vol. II, p. 1496).

The Name

The name of this Chapter has been taken from the words *Wa Anzalnal Hadeed* appearing in verse 25 of it.

Revelation

Admittedly this Chapter is Medani and from its subject matter it appears that it was revealed between the Battle of Uhad and the Treaty of Hudaibiah.

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1. Naimuddin, Chapter 57, Note 1; Ziaul Quran, Vol. V, p. 104.

It was the time when the Islamic State created at Medinah was surrounded from all round by the non-believers and the believers were few as well as without any worldly means. Still they were facing the entire Arabia with determination and resolute conviction in the ultimate success of their cause or mission. At that moment not only the sacrifice of life but also that of property was demanded from the believers in order that the foundation of the state may be consolidated and made secure from crumbling in its very formative stage. The establishment of Islamic State was perhaps a unique venture in the midst of ill-wishers and hypocrites at home, and the blood thirsty and revengeful non-believers at Mecca, who had to watch the exodus of their erstwhile fellow citizens whom they wished to crush simply because the latter had denounced idolatry, joined hands with the Holy Prophet and his followers, and had safely migrated to Medinah to start the life of their own in the new set up.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 94.[1]

Subject Matter

In the background referred to above, the Chapter begins with a reference to the Attributes of Allah and the manifestation of His Power and Wisdom in the creation and management of the Entire Universe. His Attributes of being 'The First' and 'The Last,' 'The Evident' and 'The Immanent'; having full knowledge of all things, proclaim Him as the Sole Arbiter and Administrator of the Universe and demand that His Absolute Unity and Authority must neither be tarnished nor compromised through worship of other objects besides Him, or refuse to believe in His Entity at all. Both the responses by mankind, viz., to submit to Him or to reject His Message of Guidance decide their Fate in the world as well as in the Hereafter. The course of history had established the Truth that Faith and Belief in Allah ultimately led the believers to success after initial trials and tribulations, while the detractors from the path of guidance were ultimately destroyed after initial opulence and prosperity and causing set back for a while in the march of believers to the Call of Obedience and submission to Allah and His worthy Messengers.

For obvious reasons there is emphasis, almost the commanding demand to the believers, to spend in the Way of Allah as it is through financial stability that every unit of human life, home, society and the State takes its sustenance and survival. Moreover, spending or offering monetary sacrifice is the test to evaluate the sense of loyally and devotion to a cause, specially when the need

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1. Naimuddin, Chapter 57, Note 1; Ziaul Quran, Vol. V, p. 104.

for such a sacrifice is supreme at the initial or formative stage when all-round opposition is mounting and the very continuity of the Mission is at stake. That Islam was bound to survive and thrive could not be doubted. But the adherents were to prove their worth and it was only when they responded to the call when the need was dire. Therefore, the promise for Divine Reward for spending before victory (symbolising Faith and Sacrifice) was greater than for contributions made afterwards. Those belonging to neither class, and refusing to spend at all, were easily marked out as hypocrites, who, as a cancerous spot in any human society, were to prove a source of trouble at every stage before they lost their strength.

The social set up at Medinah, specially after Migration, consisted of diverse elements as far as their religious learnings were concerned, i.e. the Believers, the People of Scriptures (the Jews and the Christians), the non-believers who were still at cross road of belief and unbelief and the trouble shooters the Hypocrites. The believers being less advantageously placed worldwide surrounded by detractors and temptations were warned against imitating their opponents who had forgotten their obligations towards Allah, and their hearts had become hard due to their persistent disbelief and indulgence in wrong deeds. The role the true believers were called upon to perform was manifold and tremendously complex. They engaged their hearts in all humility in the remembrance of Allah and faithfully adhered to the Message of Guidance conveyed to them, The Holy Qur'an has all the praise and acclamation for their steadfast adherence to their Noble Mission. Their spending money in the Cause of Allah is praised as having given in loan to Allah which increases manifold with Him and will be repaid with handsome reward on the Day of Judgment, besides raising their ranks to those of *Siddiqeen* (Sincere Lovers of Truth) and *Shohadaa* (those who are witnesses to Allah's Munificence), the highest status below only the Prophets of Allah. They are alive to their obligations toward Allah, and they submit to their destiny bearing comforts or otherwise as from Allah cheerfully and with due contentment, neither feeling proud when in opulence, nor dismayed when facing hardships.

Allah the Almighty has sent His Messengers with Clear Signs, Books and the *Meezan* (The Balance, symbol of Equity and Fairdeal) so that people may adopt Justice. Allah the Almighty has also 'sent down' Iron (*Hadeed*) as a symbol and primal base as an instrument of war, and as source of benefits for mankind through industrialization, and other usages. In this connection there is also defined the norms of use of the iron in war or industry in a manner that (1) ultimately it proves beneficial to mankind, and (2) it helps promote the Cause and Mission of Allah and His Prophets. The use of iron thus becomes a test for the believers of their Faith in the Unseen in that the Ultimate Good will come at its destined Hour though not visible to the eye at the moment.

Even previously the Prophets of Allah have come and invited the people to the Straight Path, but most of the people remained *Fasiq* or transgressors, then there came Jesus Christ, whose preaching mended the manners of the people to some extent, but his followers adopted asceticism or monasticism and thus set a tradition which did more harm than good to their religion. Then finally the Holy Prophet was sent with an all-permeating and all-encompassing Message of Guidance to reform and cure the ailing humanity which was corrupted by centuries old disbelief and falsehood and to restore to it, its former glory and pristine humane values and thus make it worthy of the special Grace and Mercy of Allah.

The Blessings

According to the Traditions of the Holy Prophet, five Chapters, i.e., *Al-Hadeed, Al-Hashr, Al-Saff, Al-Jumu'ah,* and *Al-Taghabun* are the *Musabbihaat* (comprising of Glorification of Allah) because each of these begins with the words *Sabbeha* or *Yusabbiho.* Abu Dawood, Tirmizi, and Nisai have noted, on the authority of Hazrat Arbaad bin Sariyah, that the Holy Prophet used to recite these Chapters before going to sleep in the night, and the Holy Prophet has said that in these chapters one verse is superior to one thousand verses, and, according to Ibne Kaseer, this verse is *Howal Awwalo Wal Aakhiro Wal Zaahiro Wal Batino Wa Howa be Qulle Shay'in 'Aleem,* which appears in the present Chapter (at verse No. 3) (Ma'ariful Quran, Vol. VIII, p. 292).

Suratul Waaqi'ah and *Suratul Hadeed*

According to Ameen Ahsan Islahi, *Suratul Hadeed* supplements *Suratul Waaqi'ah* in the sense that while the former speaks of the three categories of the people, namely the *Saabiqoon,* the *As'haabul Yameen,* and the *As'haabul Shimaal,* the latter lays down the way in which the believers can attain the status of the *Saabiqoon* because, according to this Chapter, those of the Companions of the Holy Prophet who offered the sacrifice of life and property before the victory over Mecca have been declared to be superior to those who made the same offer after the victory. Apart from this there is also a sequence of meaning between the two in that the *Suratul Waaqi'ah* ended with the words *Fasabbeh Bisme Rabbikal Azeem,* the *Suratul Hadeed* starts with the words *Sabbaha Lillahe Ma Fissamaawaate Wal Ard,* which shows that, even as regards their meaning, they form a circle which kind of circles are also available in other Chapters of the Holy Qur'an (Tadabbure Quran, Vol. VII, p. 191).

CHAPTER 57

AL-HADEED
(The Iron)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Whatever is in the heavens and on the earth, — declares the Praise and Glory[2] of Allah; and He is the Exalted in Might, the Wise.[3]

١- سَبَّحَ لِلّٰهِ
مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

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1. The previous Section, and with it the previous Chapter also, concluded with the command to the Holy Prophet, and, through him, to all believers, to "celebrate with praises the Name of your Lord, the Supreme". In continuation of it, the present Chapter, and with it the first Section of it, starts with a statement that "whatever is in the heavens and on the earth declares the Praise and Glory of Allah; and He is the Exalted in Might, the Wise"; and then proceeds to speak of the Absolute Authority of Allah over the Universe, and Manifestation or His Power in the creation of the Heavens and the Earth, the Night and the Day; and then commands the believers to spend in the cause of Allah.

Section 1 consists of 10 verses i.e. verses 1 to 10. Verses 1 to 6 speak of the Glory of Allah, His Absolute Authority over the universe, and Manifestation of His Power in the creation. It is said: whatever is in the heaven and on the earth declares the Praise and Glory of Allah; and He is the Exalted in Might, the Wise. To Him belongs the Dominion of the Heavens and the Earth: It is He Who gives life and (causes) death; and He has Power over all things. He is The First and The Last, The Evident and the Hidden, and He has full Knowledge of all things. He it is Who created the Heavens and the Earth in Six Days; and He is Firmly Established on the Throne (of Power). He knows what enters into the earth and that which comes forth out of it, and that which comes down from the heaven and what mounts upto it.

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2. To Him belongs the Dominion of the Heavens and the Earth; It is He Who gives Life and (causes) Death; and He has Power over all things.

٢-لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ
يُحْيٖ وَيُمِيْتُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

3. He is the First and the Last, the Evident, and the Hidden,[4] and He has full Knowledge of all things.

٣-هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

And He is with you wheresoever you may be, and Allah sees well all that you do. To Him belongs the Dominion of the heavens and the earth: and unto Allah all affairs will be brought back (for Judgment). He merges Night into Day, and He merges Day into Night; and He has Full knowledge of the secrets of (all) hearts.

Verses 7 to 10 call upon the believers to spend in the Way of Allah. It is said: Believe in Allah and His Apostle, and spend (in the Cause of Allah) out of the possessions whereof He has made you successors. For those of you who believe and spend (in the cause of Allah) – for them is a Great Reward. What cause have you that you do not believe in Allah? – and the (Holy) Prophet invites you to believe in your Lord, and He has indeed taken your Covenant, if you are men of Faith. He (Allah) is the One Who sends to His servant Manifest Signs, that he may lead you from the depths of Darkness (of Ignorance) into the Light (of Guidance): and verily, Allah is to you Most Kind and Merciful. And what cause have you that you should not spend in the cause of Allah? For to Allah belongs the heritage of the Heavens and the Earth. Not equal among you are those who spent (freely) and fought, before the Victory, (with those who did so later). Those (the former) are higher in rank than those who spent (freely) and fought afterwards. But to all Allah has promised a goodly (reward). And Allah is well acquainted with all that you do.

2. The word *Sabbaha* is derived from *Tasbeeh* which means to declare that Allah is free from all impurities and associations as nothing can attain His Status and Eminence. And not only should a man declare the glory of Allah by the word of mouth but also demonstrate it practically.

Similar statement is also made in verse 44 of Chapter 17 (*Bani Israil*) and verse 41 of Chapter 24 (*Al-Noor*).

It may be noted that in this Chapter as well as in *Suratul Hashr* (Chapter 59) and *Suratus Saff* (Chapter 61) the word *Sabbaha* has been used which is in the *Sigha-e-Mazi,* or the past tense, while in *Suratul Jumu'ah* (Chapter 62) and *Suratut Taghabun* (Chapter 64) the word *Yusabbiho* has been used which is *Muzara'e,* or *Aoris,* which means that glorification of Allah, through the word of mouth as well as through deeds, has continued throughout the past, it is continuing through the present, and will also continue throughout the future. This shows that every creation of Allah is busy in glorification of Allah the Almighty.

3. The word *Azeez* signifies the One Who is the Almighty, All-Powerful, having Authority over all things, and that there is none who can go out of His Control, and the word *Hakeem* signifies that each and every act of His is full of wisdom, equity and mercy.

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4. He it is Who created the Heavens and the Earth in Six Days, and He is Firmly Established on the Throne (of Power). He knows what enters into the earth[5] and what comes forth out of it,[6] and what comes down[7] from the heaven and what mounts up[8] to it. And He is with you wheresoever you may be. And Allah sees well all that you do.

٤-هُوَ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِیْ
سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ ؕ
یَعْلَمُ مَا یَلِجُ فِی الْاَرْضِ وَمَا یَخْرُجُ مِنْهَا
وَمَا یَنْزِلُ مِنَ السَّمَآءِ وَمَا یَعْرُجُ فِیْهَا ؕ
وَهُوَ مَعَكُمْ اَیْنَ مَا كُنْتُمْ ؕ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِیْرٌ ۝

5. To Him belongs the Dominion of the Heavens and the Earth: and unto Allah all affairs will be brought back.

٥-لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ
وَاِلَی اللّٰهِ تُرْجَعُ الْاُمُوْرُ ۝

6. He merges Night into Day, and He merges Day into Night; and He has full Knowledge of the secrets of (all) hearts.

٦-یُوْلِجُ الَّیْلَ فِی النَّهَارِ وَیُوْلِجُ النَّهَارَ
فِی الَّیْلِ ؕ وَهُوَ عَلِیْمٌۢ بِذَاتِ الصُّدُوْرِ ۝

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4. As regards the Divine Attributes The First (*Al-Awwal*), The Last (*Al-Aakhir*), The Manifest (*Al-Zaahir*), The Hidden (*Al-Baatin*), the Holy Prophet has interpreted it saying "(O Allah) You are the First, so that there was nothing before You; and You are the Last, so that there is nothing beyond You; and You are the Manifest, so that there is nothing above you; and You are the Hidden, so that there is nothing hidden from You", (Muslim, 48:13; Ahmad, Muslim, Tirmizi and Behaqi on the authority of Abu Hurairah; and Abu Ya'li of Musal, on the authority of Hazrat Aisha) (see Tafheemul Quran, Vol. V, Chapter 57, Note 3).

5. The words *Ma Yalejo* (what enters) refer to the seed which is sown in the earth, as well as the drop of water which goes down into the earth, or anything that may be concealed beneath the earth including the dead one.

6. The words *Ma Yakhrojo* (what comes out) refers to the fountains gushing forth from the earth, growth of vegetation of all types, the minerals, the gases, the oil, the metals and everything coming out of the earth.

7. The words *Ma Yanzilo* (what comes down) refers to angels, the *Wahi* or Revelation, the Commands of Allah, the sustenance, the rainfall and everything coming down from the heaven.

8. The words *Ma Ya'rojo* (what mounts up) refer to the angels going to the heavens, the good deeds including invocations (e.g. *Du'a*) going up, the souls of the righteous ones taken to the heaven after death, and everything going upward.

7. Believe in Allah and His Apostle, and spend (in the Cause of Allah) out of the (possessions) whereof He has made you Successors. For those of you who believe and spend (in the Cause of Allah) – for them is a Great Reward.[9]

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

8. What cause have you that you do not believe in Allah? – And the (Holy) Prophet invites you to believe in your Lord, and has indeed taken your Covenant,[10] if you are men of Faith.

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

9. He is the One Who sends to His Servant Manifest Signs, that He may lead you from the depths of Darkness into the Light.[11] And verily, Allah is to you Most Kind and Merciful.

٩-هُوَ الَّذِىْ يُنَزِّلُ عَلٰى عَبْدِهٖٓ اٰيٰتٍۢ بَيِّنٰتٍ
لِّيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ
وَاِنَّ اللّٰهَ بِكُمْ لَرَءُوْفٌ رَّحِيْمٌ ۝

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9. This verse was revealed at the time of expedition to Tabook. In this expedition the Holy Prophet proceeded against the Romans, who were preparing to attack Medinah, with 30 thousand of his followers. At that particular moment the Holy Prophet had made a call for donations for the war expenses and in it particularly Hazrat Abu Bakr, Hazrat Umar and Hazrat Usman had shown extraordinary benevolence and contributed handsomely to resolve the monetary problem (see Ziaul Quran, Vol. V, Chapter 57, Note 7).

10. The Covenant: As regards the Covenant, according to Abdullah Yusuf Ali, 'there are two shades of meaning namely (1) there is the implied Covenant in a man who accepts the Gospel of Unity that he will bring forth all the fruits of that Gospel, i.e., believe in God, and serve God and humanity; and (2) there were at various times express Covenants entered into by the Muslims to serve God and be true to the Prophet, comparable to the Covenants of the Jewish nation about the Message of Moses e.g., the two Covenants of Aqba (*Maa'idah,* 5:8) and the Pledge of Hudaibiah (*Fatah,* 48:10)" (Vol. II, Note 5283). Also see Tafheemul Quran, *ibid.,* 12.

11. The words *Aayaatin Baiyenaatin* (Manifest Signs), appearing in verse 9, mean the verses of the Holy Qur'an as well as the Life and Mission of the Holy Prophet himself, through which also the Plan and Purpose of Allah the Almighty was being unfolded for the good of mankind. As against this, the word *Zulumaat* (depths of darkness) in this very verse, referred to the desire of the self or love for the world on account of which people were reluctant in spending their wealth in the Way of Allah. By asking them to spend in the Way of Allah, Qur'an was in fact taking them out of the darkness of ignorance and uncertainty and bringing them into

10. And what cause have you that you should not spend in the Cause of Allah? – For to Allah belongs the heritage of the Heavens and the Earth. Not equal among you are those who spent (freely), and fought, before the Victory,[12] (with those who did so later). Those (the former) are higher in rank than those who spent (freely) and fought afterwards. But to all has Allah promised a goodly (reward). And Allah is well-acquainted with all that you do.

١٠-وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ
وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ
لَا يَسْتَوِي مِنْكُمْ
مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ
أُولَٰئِكَ أَعْظَمُ دَرَجَةً
مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا ۚ
وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ ع

SECTION 2[1]

11. Who is he that will lend to Allah a goodly Loan?, that He may increase it manifold for him, and for him will be a liberal reward (besides).[2]

١١-مَنْ ذَا الَّذِي
يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا
فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ۝

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the light of submission to Allah the Almighty and making their life successful in this world as well as in the Hereafter. In this sense the word *Noor,* in this verse, refers to the Light of Faith and total submission to Allah, which guides a man to the Straight Path leading to the success in the world as well as in the Hereafter.

12. The scholars differ as regards the interpretation of the word *Fatah,* i.e. Victory, appearing in verse 10. According to Mujahid, Qatadah and Zaid bin Aslam, the victory in this verse means the victory over Mecca, while 'Aamir Sha'bi is of the view that it means the Treaty of Hudaibiah. The first view, however, has been adopted by majority of the scholars, while the second one has the support from Traditions reported by Hazrat Abu Saeed Khudri, according to which the Holy Prophet told them near about the time of Hudaibiah that soon people will come against persons whose deeds you will hold your own deeds to be of lesser value, but among them anyone spending even equal to the mountain of Uhad in the way of Allah, after the expedition, will not be equal to, or even double of that spent by you (Ibne Jareer, Ibne Abi Haakim, Ibne Marduyia, and Abu Na'eem Aspahani) (see Tafheemul Quran, *ibid.,* 14; also see Ma'ariful Quran, Vol. VIII, pp. 297 to 301).

1. In continuation of the previous Section, Section 2 speaks of the reward which the

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12. On the Day when you will see the believing men and the believing women – their Light running forward before them

١٢-يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنٰتِ يَسْعٰى نُوْرُهُمْ بَيْنَ اَيْدِيْهِمْ

believers will get in the Hereafter for spending in the Way of Allah. There is also reference to the state of affairs which the hypocrites will face on the Day of Judgment. There is also admonition for the believers not to slacken in the Remembrance of Allah.

Section 2 consists of 9 verses i.e. verses 11 to 19. Verses 11 and 12 speak of the reward of spending in the way of Allah. It is said: Who is he that will lend to Allah a goodly loan? (so) that He may increase it manifold for him, and for him will be a liberal reward (besides). On the Day when you will see the believing men and the believing women their Light running forward before them and by their right hands: (their greeting will be:) Good news for you this Day, (for the grant of) Gardens beneath which flow rivers, to dwell therein for ever: This is indeed the Mighty Achievement!

Verses 13 to 15 speak of the unfortunate state of affairs which the hypocrites will face on the Day of Judgment. It is said: On that Day will the hypocrites, men and women, say to the believers: Wait for us! that we may borrow (a light) from your Light! It will be said: turn you back to your rear! then seek a light (where you can)! Then a wall will be raised betwixt them, with a gate therein. Within it will be Mercy throughout and outside it, all along will be (wrath and), punishment. (Those outside) will call out, "Were we not with you (in the world)?" They (the others) will reply, "Truly! But you led yourselves into temptation, and you waited (for our ruins); you doubted (the Promise of Allah): and (your false) desires deceived you; until there issued the Command of Allah. And the Arch-Deceiver (the Satan) deceived you in respect of Allah. So this Day shall no ransom be accepted from you, nor from those who disbelieved: your abode in the Fire (of Hell): that is the proper place to claim you: and an evil refuge it is!

Verses 16 and 17 contain admonition for the believers lest they should slacken their verve and zest in the Cause before them, saying: Has not the time arrived for their believers that their hearts in all humility should engage in the remembrance of Allah and the Truth which has been revealed (to them in the form of Qur'an); and that they should not become like those to whom was given Revelation aforetime, long ages passed over them and their hearts grew hard and many among them are rebellious transgressors. Know you (all) that Allah gives life to the earth after its death! Already have We shown the clear Signs to you, so that you may understand.

Verses 18 and 19 again speak of the reward of spending in the way of Allah as well as blessing of the Faith. It is said: Verily the alms-giving men and alms-giving women – and they lend a goodly loan to Allah, it shall be increased manifold for them and for them is a liberal reward (besides). And those who believe in Allah and His Apostles – they are the *Siddiqoon* (lovers of Truth), and the *Shuhadaa* (Martyrs or witnesses who testify) in the Presence of their Lord: For them is their reward their *Noor* (Light), And those who reject the Faith and deny Our Signs – they are the companions of the Hell-Fire.

2. Verse 11 contains the promise of a three-fold blessings for spending in the Way of Allah. Firstly, out of extreme Grace and Favour, Allah the Almighty declares spending in the Way of Allah as *Qarze Hasanah* i.e. a goodly loan to Allah the Almighty Himself; secondly, it will be returned in manifold, and thirdly, in addition to it Allah the Almighty will also give a liberal reward (*Ajrun Kareem*) for it. According to Allama Aalusi, the conditions for *Qarze Hasanah,* i.e. goodly loan, are that it should be lawfully acquired, it should be good, it should also be of

and by their right hands:[3] (Their greeting will be): Good News for you this Day (for the grant of) Gardens beneath which flow rivers, to dwell therein for ever: This is indeed the Mighty Achievement!

وَبِأَيْمَانِهِمْ بُشْرَىٰكُمُ الْيَوْمَ
جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا ۚ
ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۚ

13. On that Day will the Hypocrites Men and Women – say to the Believers: Wait for us! that we may borrow (a light) from your Light! It will be said: Turn you back to your rear! Then seek a light (where you can)! Then a wall will be raised betwixt them, with a gate therein. Within it will be Mercy throughout, and outside it, all alongside, will be (Wrath and) Punishment!

١٣-يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ
آمَنُوا انْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ ۖ
قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا ۚ
فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ ۖ
بَاطِنُهُ فِيهِ الرَّحْمَةُ
وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ۚ

14. (Those outside) will call out, "Were we not with you? They (the others) will reply,

١٤-يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ ۖ
قَالُوا بَلَىٰ وَلَٰكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ

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the need of the man himself, it should be given secretly, there should be no showing of obligation or causing mental torture, it should be given for the Pleasure of Allah, whatever is spent is thought to be less (and not boasted of as something high!) (see Ziaul Quran, Vol. V, Chapter 57, Note 14).

3. According to the learned scholars, the light will be of sincerity of Faith and righteousness of the deeds. In this respect there are many Traditions of the Holy Prophet, as noted by Abu Dawood and Tirmizi from Hazrat Bureedah; and by Ibne Majah from Hazrat Anas; and by Ahmad and Tabrani from Hazrat Abdullah bin Umar and Abu Saeed Khudri and Hazrat Abu Hurairah, and by Wailami from Hazrat Abu Hurairah; and by Tabrani from Hazrat Abadah bin Saamit; and by Bazzaz from Hazrat Abdullah bin Masood and Hazrat Abu Hurairah; and by Behaqi from Hazrat Abdullah bin Umar; and by Muslim from Jabir bin Abdullah; and by Haakim from Hazrat Abu Hurairah and Hazrat Abdullah bin Umar; and also by Tabrani from Ibne Zia (vide Ma'ariful Quran, Vol. VIII, pp. 308 and 309). In a Tradition, as reported by Hazrat Abuzar and Abu Dardah, the Holy Prophet has said that "I will recognize the righteous ones of my *Ummah* by the light which will be running in front of them as well as on the right sides of them, and the left side of them" (Ibne Abi Haatim, Haakim, and Ibne Marduiyah) (Tafheemul Quran, Vol. V, Chapter 57, Note 17).

"True! But you led yourselves into temptation; and you waited (for our ruin); you doubted (Allah's Promise); and (your false) desires deceived you; until there issued the Command of Allah. And the Arch-Deceiver deceived you in respect of Allah.

وَتَرَبَّصْتُمْ وَارْتَبْتُمْ
وَغَرَّتْكُمُ الْأَمَانِيُّ
حَتّٰى جَآءَ أَمْرُ اللّٰهِ
وَغَرَّكُمْ بِاللّٰهِ الْغَرُورُ ○

15. So this Day shall no ransom be accepted from you, nor from those who disbelieved. Your abode is the Fire: That is the proper place to claim you: and an evil refuge it is!

١٥- فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ
وَّلَا مِنَ الَّذِيْنَ كَفَرُوْا ؕ
مَاْوٰىكُمُ النَّارُ ؕ
هِيَ مَوْلٰىكُمْ ؕ وَبِئْسَ الْمَصِيْرُ ○

16. Has not the time arrived for the Believers that their hearts in all humility[4] should engage in the remembrance of Allah and of the Truth which has been revealed (to them); and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? And many among them are rebellious transgressors.[5]

١٦- اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْٓا
اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ
اللّٰهِ وَمَا نَزَلَ مِنَ الْحَقِّ ۙ
وَلَا يَكُوْنُوْا كَالَّذِيْنَ
اُوْتُوا الْكِتٰبَ مِنْ قَبْلُ
فَطَالَ عَلَيْهِمُ الْاَمَدُ فَقَسَتْ قُلُوْبُهُمْ ؕ
وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ○

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4. The word *Takhsha'a,* derived from *Khushu* (humility), signifies the humility of the heart so that it may accept admonition and be submissive and obey (the Divine Commands) (Ibne Kaseer).

5. According to Abul A'ala Maududi, the words *Allazina Aamanu* (Those who believe), appearing in verse 16, are general in their application, but in the context of the present verses the address is particularly to those of the believers who showed slackness in offering the help financially, and in other way, although the Holy Prophet and his true followers were at that particular moment surrounded by the enemies and the believers were suffering at their hands. It was, therefore, to admonish them on their laxity, as also to inspire them to offer whatever they could, for the cause of Islam, and help of the believers. This is also clear from the fact that in the previous verses, not only Allah gave a Command for spending, but also declared it to be a loan to Himself with the Promise of manifold return and also liberal reward besides (see Tafheemul Quran, *ibid.,* 28).

17. Know you (all) that Allah gives life to the earth after its death! Already have We shown the Clear Signs to you so that you may understand.

١٧- اِعْلَمُوْٓا اَنَّ اللّٰهَ يُحْيِ الْاَرْضَ بَعْدَ
مَوْتِهَا ؕ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ
لَعَلَّكُمْ تَعْقِلُوْنَ ○

18. Verily the alms[6]-giving men and alms-giving women – and they lend a goodly loan to Allah, it shall be increased manifold for them and for them is a liberal reward (besides).

١٨- اِنَّ الْمُصَّدِّقِيْنَ وَالْمُصَّدِّقٰتِ
وَاَقْرَضُوا اللّٰهَ قَرْضًا حَسَنًا
يُّضٰعَفُ لَهُمْ وَلَهُمْ اَجْرٌ كَرِيْمٌ ○

19. And those who believe in Allah and His Apostles – They are the *Siddiqoon* (Lovers of Truth),[7] and *Shuhadaa* (Martyrs

١٩- وَالَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖٓ
اُولٰٓئِكَ هُمُ الصِّدِّيْقُوْنَ ۖ وَ

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6. In this verse, as it is clear, Qur'an has also used the term *Sadaqah* in addition to the term *Qardan Hasanan* (or, *Qarze Hasanah* in common usage). According to Ameen Ahsan Islahi, the former (i.e. *Sadaqah*) refers to the exhortation of spending by the believers in general and in general circumstances for purity of the self, while the latter (*Qarze Hasanah*) is the one which is demanded and given in case of extreme need for safety of the nation and other projects of supreme importance. For this reason, the former is indicated by the word *Sadaqah* as an attribute of virtue primarily intended to ward off some evil circumstances or purely as an act of goodness to help some one in dire need. In this way the *Sadaqah* is its own reward and gives hopes of some blessings from Allah the Almighty in return which is believed to be perpetual (*Sadaqah-e-Jariyah*) without the man's knowledge. The second one has been indicated by the word *Qarz* (Loan) which is for a timely need. But *Qarze Hasanah* is above all deals. It is with Allah Himself Who alone will bestow its reward in multiple fold as much as He is pleased with (see Tadabbure Quran, Vol. VII, pp. 217-218).

According to Abul A'ala Maududi, in the Islamic terminology, *Sadaqah* is that which is given in perfect sincerity of the heart and soul, merely for the Pleasure of Allah, having no semblance of obligation on anyone, and is given with a sense of absolute devotion to Allah the Almighty as His servant. This word is derived from *Sidq* (Truth), and accordingly *Sadaqah* or act of Truth or virtue is its own worth provided *Sadaqah* is given in its real sense, and unless it is based on pure intentions of *Infaq Fee Sabeelillah* or spending in the Way of Allah it does not attain the quality of *Sadaqah* (Tafheemul Quran, *ibid.,* 31).

7. As regards the *Siddiqoon,* which is the plural of *Siddiq,* the one who is true in his Faith is known as *Sadiq,* and not only he has absolute Faith in the Truth, but confirms it by his deeds also, and as such faith as well as deeds conforming to the true spirit of Truth are necessary for a *Siddiq.* Among the believers only those who have absolute truth in their faith in Allah the Almighty and His worthy Prophet, and are ready to offer sacrifice of life and property and everything they love, for the sake of Allah and His Prophet, they are known as the *Siddiqoon,* and Hazrat Abu Bakr is particularly known with the title of *Siddiq* because of

or Witnesses who testify)[8] in the Presence of their Lord: For them is their Reward and their Noor (Light). And those who reject the Faith and deny Our Signs – they are the Companions of Hell-Fire.

الشُّهَدَآءُ عِنْدَ رَبِّهِمْ ؕ
لَهُمْ اَجْرُهُمْ وَنُوْرُهُمْ ؕ
وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ
اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ۝ ع

SECTION 3[1]

20. Know you (all), that the life of this world is only play and amusement, pomp and boasting among you and multiplying, (in rivalry) in respect of wealth and children; as the similitude of (how) rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; you will see it turning yellow; then it becomes dry and crumbles away. But in the Hereafter is a severe punishment (for the devotees of wrong) and Forgiveness from

٢٠- اِعْلَمُوْٓا اَنَّمَا الْحَيٰوةُ الدُّنْيَا
لَعِبٌ وَّلَهْوٌ
وَّزِيْنَةٌ وَّتَفَاخُرٌۢ بَيْنَكُمْ
وَتَكَاثُرٌ فِى الْاَمْوَالِ وَالْاَوْلَادِ ؕ
كَمَثَلِ غَيْثٍ اَعْجَبَ الْكُفَّارَ نَبَاتُهٗ
ثُمَّ يَهِيْجُ
فَتَرٰىهُ مُصْفَرًّا
ثُمَّ يَكُوْنُ حُطَامًا ؕ
وَفِى الْاٰخِرَةِ عَذَابٌ شَدِيْدٌ ۙ

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his absolute submission to Allah and His worthy Prophet, not only by the word of mouth but also with total and unqualified submission and sacrifice with absolute sincerity of the heart and soul.

8. As regards the word *Shuhadaa,* which is the plural of *Shaheed* it signifies the one who gives his life in the Way of Allah and also the one who testifies the truth and carries the banner of truth against all odds and in all positions of danger, whether by pen or speech, or deed or counsel (Yusuf Ali, Vol. II, Note 5300).

1. After emphasising the need for spending in the Way of Allah and stating the promise of good reward for the Faithful, the Truthful and the Witnesses, and warning of punishment to the disbelievers in the previous Section, in Section 3 Qur'an proceeds to state the illusory character of the world, and call upon the people to strive with one another for seeking forgiveness from Allah, and grant of the Garden of Bliss. There is also condemnation of niggardliness. The purpose of sending the Messengers and Revelation of the Books has also been stated. There is also reference to the sending down of iron for use in the war, and other benefits for the mankind.

Section 3 consists of 6 verses, i.e. verses 20 to 25. Verse 20 speaks of the ungainfulness and transient of worldly pursuits. It is said: know you (all) that the life of this world is but only play and amusement, pomp and boasting among you and multiplying, (in rivalry), in respect

Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world, but goods and chattels of deception?[2]

وَمَغْفِرَةٌ مِّنَ اللّٰهِ وَرِضْوَانٌ ؕ
وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُوْرِ ○

21. Be you foremost[3] (in seeking) forgiveness from your

٢١- سَابِقُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ

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of wealth and children; as the similitude of (how) rain and the growth which it brings forth, delight (the hearts of) the tillers, soon it withers; you will see it turning-yellow, then it becomes dry and crumbles away. But in the Hereafter is a severe punishment (for the devotees of wrong) and forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world, but goods and chattels of deception? source of vanity and worldly belongings nothing more than a passing illusion and deception.

In verse 21 there is a call to vie with one another and to be foremost in seeking forgiveness from Allah and for securing the Paradise. It is said: Be you foremost (in seeking) forgiveness from your Lord, and a Garden (of Bliss) the width of which is as the width of the heaven and earth, prepared for those who believe in Allah and His Apostles; that is the Grace of Allah, which He bestows on whom He pleases: and Allah is the Lord of Grace abounding.

Verses 22 to 24 refer to the happenings in the world, and contain consolation, for the people. It is said: no misfortune befalls the earth or your persons but (what) is (already) recorded in a Decree before We bring it into existence; that is truly easy for Allah: In order that you may not despair over matters that pass you by, not exult over favours bestowed upon you. For Allah loves not any vainglorious boaster, – such persons are covetous and commend covetousness to men. And whoever turns away (from Allah's way), verily Allah is free of all needs, Worthy of all Praise.

Verse 25 gives the reason for sending the Messengers, and Revelation of the Book. It is said: We sent (aforetime) Our Apostles with Clear Signs, and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down 'Iron' in which is (material for) mighty war, as well as benefits for mankind, that Allah may test who it is that will help, unseen, Him and His Apostles; For Allah is Full of strength, Exalted in Might (and able to enforce His Will).

2. Similar statement has also been made by the Holy Qur'an in verse 32 of Chapter 6 (*An'aam*) saying, "the life of this world is nothing but a play and idle sport. And certainly the abode of the Hereafter is better for those who act righteously. Do you not then understand? In this connection verses 14 and 15 of Chapter 3 (*Imran*); verses 24 and 25 of Chapter 10 (*Yunus*); verse 18 of Chapter (*Kahf*); and verse 39 of Chapter 24 (*Noor*) may also be seen, in which also emphasis is laid on the fact that the life of this world is like a passing pageantry leaving no trace of its sparkle, while the life of the Hereafter is eternal.

There is also clear condemnation of worldly wealth in the Scriptures. It is stated in the New Testament, "Lay not up for yourselves treasures upon earth, which 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" (Mathew, 6:19-20) (Maajid, Vol. II, Part XXVII, Note 503).

3. The word *Saabiqu* (literally 'rush forward') has a two-fold meaning, viz., the age, the health and the capabilities of man are all of passing nature and one does not even know

Lord, and a Garden (of Bliss), the width of which is as the width of the heaven and earth,[4] prepared for those who believe in Allah and His Apostles; That is the Grace of Allah, which He bestows on whom He pleases:[5] and Allah is the Lord of Grace abounding.

وَجَنَّةٍ عَرْضُهَا
كَعَرْضِ السَّمَآءِ وَالْاَرْضِ ۙ
اُعِدَّتْ لِلَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖ ؕ
ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ
وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝

22. No misfortune befalls the earth[6] or your persons but (what) is (already) recorded in a Decree before We bring it into existence: That is truly easy for Allah:

٢٢- مَآ اَصَابَ مِنْ مُّصِيْبَةٍ فِى الْاَرْضِ وَ
لَا فِىْٓ اَنْفُسِكُمْ اِلَّا فِىْ كِتٰبٍ مِّنْ قَبْلِ اَنْ
نَّبْرَاَهَا ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ۝

23. In order that you may not despair over matters that pass you by, nor exult over favours bestowed upon you. For Allah loves not any vainglorious boaster, –

٢٣- لِّكَيْلَا تَاْسَوْا عَلٰى مَا فَاتَكُمْ
وَلَا تَفْرَحُوْا بِمَآ اٰتٰىكُمْ ؕ
وَاللّٰهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرِ ۙ ۝

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whether in the next moment he would be living and doing things as at this moment. It is, therefore, in the fitness of things that he should right now start doing good, and shun the evil. It may also mean that one should strive to remain ahead from others in righteousness deeds which is also clear from the saying of Hazrat Ali that 'be the first to enter the mosque and the last one to come out of it'; and also from a saying of Hazrat Abdullah bin Masood that 'try to remain in the first row while fighting against the non-believers in the Way of Allah', and also from saying of Hazrat Anas that 'try to join the prayer in company from the very first *Takbeer*' (Roohul Ma'ani, as referred to by Ma'ariful Quran, Vol. VIII, p. 316).

4. Similar statement has also been made in verse 133 of Chapter 3 (*Imran*).

5. The concluding part of the verse, viz., "That is the Grace of Allah, which He bestows on whom He pleases" indicates that "such grace and favour is beyond anyone's own merits. It is bestowed by God according to His Holy Will and Plan which is just, merciful and righteous" (Yusuf Ali, Vol. II, Note 5307). This is because "Allah is the Lord of Grace abounding".

6. The words *Museebatin fil Ard* refer to the natural calamities, including famine, earthquake, destruction of fields, gardens, loss in business, destruction of wealth and property, death of relatives and friends; as also the hardships of the self including diseases, wounds, afflictions, mental as well as physical sufferings.

24. Such persons as are covetous and commend covetousness to men. And whoever turns away (from Allah's Way), verily Allah is Free of all needs, Worthy of all Praise.

٢٤- اَلَّذِيْنَ يَبْخَلُوْنَ
وَيَأْمُرُوْنَ النَّاسَ بِالْبُخْلِ ؕ
وَمَنْ يَّتَوَلَّ
فَاِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ۝

25. We sent (aforetime) Our Apostles with Clear Signs and sent down with them The Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron,[7] in which is (material for) mighty war, as well as many benefits[8] for mankind, that Allah may test who it is that will help,

٢٥- لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ
وَاَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَالْمِيْزَانَ
لِيَقُوْمَ النَّاسُ بِالْقِسْطِ ۚ
وَاَنْزَلْنَا الْحَدِيْدَ فِيْهِ بَاْسٌ شَدِيْدٌ
وَّمَنَافِعُ لِلنَّاسِ
وَلِيَعْلَمَ اللّٰهُ مَنْ يَّنْصُرُهٗ

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7. It is indeed remarkable that the mention of these three concrete Divine Gifts for mankind has been preceded by the mention of the Prophets being sent with clear Signs. This reveals the Divine intention that, without fully and steadfastly adhering to the Divine Message of Guidance sent through the Prophets, the real significance of *Meezan* (Balance) and *Hadeed* (Iron) can never be understood and made use of; the Book (Holy Scriptures with the Qur'an proclaiming their finality in respect of Divine Messages of Guidance) being the Medium for achievement of spiritual and material benefits, 'as supplements to one another, to mark the total good of both the worlds. In the Qur'anic contemplation the purpose of the *Meezan* is that it may establish and hold upright the measurement of Right and Wrong, with Justice and Equity. As for the Iron (*Hadeed*) it is stated that it is a material for mighty war and that in it there are many benefits for mankind. All these three things were sent down with the Messengers, in order to guide the mankind to conduct themselves with equity, individually as well as on the whole. Thus the main purpose was to maintain justice in each and every affair of the human life so that there may not be any deviation from the Truth, because only in this consists the spiritual, moral, as well as material well being of the human life, in this world as well as in the Hereafter.

8. As regards the statement "and other benefits for mankind", in respect of *Hadeed,* i.e. the Iron, it may be noted that "the most useful metal known to man is iron. Out of it is made steel, and from steel and iron are made implements of war, such as swords, spears, guns, etc., as well as instruments of peace, such as ploughshares, bricklayers, trowels, architects' and engineers' instruments, etc. Iron stands as the emblem of Strength, Power, Discipline, Law's sanctions, etc. Iron and steel industries have also been the foundation of the prosperity and power of modern manufacturing nations like England" {Yusuf Ali, Vol. II, Note 5315).

Unseen, Him and His Apostles:[9] For Allah is Full of Strength, Exalted in Might (and able to enforce His Will).

وَرُسُلَهٗ بِالْغَيْبِ ؕ
اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ۝ ع

SECTION 4[1]

26. And Indeed We sent Noah and Abraham, and established in their posterity Prophethood And Scriptures: So some of them are guided ones but many of them are rebellious transgressors.

٢٦- وَلَقَدْ اَرْسَلْنَا نُوْحًا وَّاِبْرٰهِيْمَ
وَجَعَلْنَا فِيْ ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتٰبَ
فَمِنْهُمْ مُّهْتَدٍ ۚ
وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ۝

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9. Allah the Almighty is free from all needs. He is, therefore, not at all in need of anybody's help. Similarly, His Apostles, specially the Holy Prophet too was not in need of assistance for personal ease. The help, therefore, demanded in this verse for Allah and His Apostle was actually in respect of fulfilment of the Divine Mission of establishing the Absolute Unity of Allah on earth, so that the people could be saved from the punishment of the Hell on account of unbelief, idolatry and wrong doing. It was, therefore, for the benefit of the people themselves. To quote Abdullah Yusuf Ali, "to help God and His Apostles is to help their cause. It is to give men an opportunity of striving and fighting for His cause and proving their true mettle, for thus is their spirit tested" (Vol. II, Note 5317).

1. The previous Section concluded with the statement that Allah the Almighty sent down clear Signs, Book and *Meezaan* with His Messengers for establishment of Justice for all affairs of the human life. In continuation of it, Section 4 starts with a reference to some most prominent Prophets, and then condemns monasticism which the Christians themselves introduced. Then there is call to the believers to fear Allah and believe in His Messenger. This Section also condemns the misguided and mischievous People of the Book and ends with the statement that Allah is the Lord of Grace abounding.

Section 4 consists of 4 verses i.e. verses 26 to 29. Verses 26 and 27 speak of Prophets Noah and Abraham and bestowment of Prophethood in their posterity and also giving of the Gospel to Prophet Jesus and adoption of Monasticism by the Christians. It is said: And indeed We sent Noah and Abraham, and established in their posterity Prophethood and Scriptures; so some of them are guided ones, but many of them are rebellious transgressors. Then, in their wake; We followed them up with (others of) Our Apostles: We sent Jesus, the son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him, compassion and mercy. But the Monasticism which they invented for themselves, We did not prescribe for them. (We Commanded) only the seeking for the Good Pleasure of Allah; but that they did not foster with right observance. Yet We bestowed, on those among them who believed, their (due) reward, but many of them are rebellious transgressors.

27. Then, in their wake, We followed them up with (others of) Our Apostles: We sent after them Jesus, the Son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him compassion and Mercy.[2] But the Monasticism (Asceticism)[3] which they invented for themselves, We did not prescribe for them, (We commanded) only the seeking

٢٧- ثُمَّ قَفَّيْنَا عَلَىٰٓ اٰثَارِهِمْ بِرُسُلِنَا
وَقَفَّيْنَا بِعِيْسَى ابْنِ مَرْيَمَ
وَاٰتَيْنٰهُ الْاِنْجِيْلَ ۙ
وَجَعَلْنَا فِيْ قُلُوْبِ الَّذِيْنَ اتَّبَعُوْهُ
رَاْفَةً وَّرَحْمَةً ۭ وَرَهْبَانِيَّةَۨ ابْتَدَعُوْهَا
مَا كَتَبْنٰهَا عَلَيْهِمْ
اِلَّا ابْتِغَاۗءَ رِضْوَانِ اللّٰهِ

Verses 28 and 29 command the believers to adopt righteousness and believe in His Messengers. These verses give promise of a two-fold reward to believers in and also condemn the misguided people of the Book. It is said, "O you who believe! Fear Allah (i.e. adopt righteousness) and believe in His Apostle (i.e. the Holy Prophet), He will bestow on you a double portion of His Mercy: He will provide for you a Light by which you shall walk (straight in your path), and He will forgive you. For Allah is Oft-Forgiving, Merciful: That the people of the Book may know that they have no power whatever over the Grace of Allah and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills, and Allah is the Lord of Grace abounding.

2. This shows that the mission of Jesus Christ was also the same as those of the Prophets previous to him, and, by way of specific qualifications of his followers, it is said that Allah put *Rafatan wa Rahmatan,* i.e. Compassion and Mercy in their hearts. In fact, as Abdullah Yusuf Ali puts it, "the chief characteristic of the teaching in the Gospels is humility and other-worldliness. The first blessings in the Sermon on the Mount are on 'the poor in spirit', 'they that mourn', and they that are 'meek' (Matthew; 3-5). Christ's Disciples were enjoined to 'take no thought for the morrow', and told: 'Sufficient unto the day in the evil thereof (Matthew, VI:34). They were also commanded that 'ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also' (Matthew, V:39). These are fragmentary presentments of an imperfect philosophy as seen through monastic eyes. In so far as they represent pity, sympathy with suffering, and deeds of mercy, they represent the spirit of Christ" (Vol. II, Note 5320).

3. As regards monasticism, which includes all sorts of detaching oneself from human society, specially with a view to adopt a state of celibacy, to quote a Non-Muslim writer, 'Nearly two thousand years ago Saint Paul formulated his ascetic sexual ideal. He glorified the emasculated sexual man and the anaesthetic woman. He unfurled a metaphoric banner for Christianity to march behind, on which the main emblazened and sanctified feature was the repression of all sexual desires of appetite'. ('Sex Life of Man and Woman', p. 62, by Scott), (Maajid, *ibid.,* 538). In the 'Encyclopaedia Britannica' it is said: 'In the Christian Church there was from the earliest age a leaning to excessive asceticism. One and all of the permanent institutions of society were condemned by the early enthusiasts' (Vol. II, p. 499). 'The ascetic principle early made way for itself in the development of the Christian Church' ('Encyclopaedia of Religion and Ethics',

for the Good Pleasure of Allah;[4] but they did not foster (it) with right observances.[5] Yet We bestowed, on those among them who believed, their (due) reward, but many of them are rebellious transgressors.[6]

فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ
فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ
أَجْرَهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ○

Vol. II, p. 74). To quote another authority, 'Almost from the very commencement of Christianity ascetics are mentioned as persons pre-eminent in the Christian community for self-denial and sanctity' ('History of Christian Antiquities', by Smith, Vol. II, p. 1219), (Maajid, Vol. II, Part XXVII, Note 539).

All this shows that Monasticism among the Christians was of a later development; Prophet Jesus Christ did not preach it at all. This is also confirmed from the statement in verse 27, i.e. 'We did not prescribe it to them', this obviously means that Jesus Christ being the Prophet of Allah also could not, and did not, prescribe it for his followers.

4. In fact, 'Islam, unlike Christian and many pagan philosophies, does not base its system of religio-moral perfection on the conception of the wickedness and sinfulness of the human body; and the law of Islam does not repudiate the earthly life in toto as intrinsically impure. It does not demand the suppression of fleshy impulses; it only requires that they should be curbed and controlled in accordance with the norm supplied by itself. Celibacy on a large scale is designed to defeat the very aim and purpose of nature – the replenishment of the earth' (Maajid, *ibid.,* 540).

As Abdullah Yusuf Ali puts it, 'God certainly requires that men shall renounce the idle pleasures of this world, and turn to the Faith which leads to God's Good Pleasure. But that does not mean gloomy lives, ("they that mourn"), nor perpetual and formal prayers in isolation. God's service is done through pure lives in the turmoil of this world" (Vol II, Note 5322).

5. Yet, as it is stated in verse 27, "they did not foster (it) with right observance". This shows that their retirement from the life of this world proved to be a mere device, with no real merits, and, with the passage of time, they lost the real purpose of monasticism, and indulged in misdeeds. To quote a non-Muslim writer, 'With the passing of the concubines, the nuns in the convents provided the 'holymen' with the means of satisfying their sexual cravings' ("History of Prostitution", by Scott, p. 112). To quote another non-Muslim authority, 'Asceticism gave to sex an extravagantly important position, and the unhappy twist which the cult of celibacy gave to European morals was the natural result. There grew up a new hypocrisy such as the old world had not troubled to practise and at the same time the extravagant licence of medieval literature, and the squalor and degradation which have since then surrounded and accompanied prostitution' ('Universal History of the World', by Hammertion, Vol. I, p. 381). Further, the outstanding features of these monasteries were "that they absorbed lands which would have been more useful in the hands of private owners, that they withdrew men from a life of active usefulness, and too often made them lazy and worthless" (*ibid.,* Vol. IV, p. 2627). "The rich endowments granted by kings had brought with them, as was inevitable, the seeds of luxury and self-indulgence, and the very popularity of the 'religious' life often gave occasion to unreality in professing it" ('Dictionary of the Christian Antiquities', Vol. I, p. 191) (Maajid, *ibid.,* 542).

6. However, since in its inception, the followers of Jesus Christ adopted monasticism with the sole object of achieving the Pleasure of Allah. Therefore, it is said in verse 27, "We bestowed on those among them who believed (with sincerity and devotion), their reward; but

28. O you that believe! Fear Allah, and believe in His Apostle; and He will bestow on you a double Portion of His Mercy:[7] He will provide for you a Light by which you shall walk (straight in your path), and He will forgive you: For Allah is Oft-Forgiving, Most Merciful:

٢٨- يَاأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا
بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ
وَيَجْعَلْ لَكُمْ نُورًا
تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ۚ
وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

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most of them are rebellious transgressors", meaning thereby that those who proved true to their object, they were rewarded by Allah for it. But most of them proved to be transgressors, and they lost their faith, and had their own corrupted superstitious ideas. "They wedded to false doctrines and unhealthy practices". 'This (ascetic) ideal has dominated the whole sexual outlook of Western civilization from that day to this ... The ethics, prejudices and taboos imposed by Saint Paul and his associates solidified and extended through the centuries of the Christian dispensation, have flourished" ('Sex Life of Man and Woman,, by Scott, p. 62)" (Maajid, *ibid.,* 545).

As regards the transgression, referred to in verse 27, to quote Abdullah Yusuf Ali; "the corruptions in the Christian Church, the hair-splitting disputes, and mutual strife and hatred of sects had become a scandal by the time that the light of Islam came into the world. The pages of Gibbon's great History bear witness. Not only had the religion become void of grace, but the lives of the people, priests and laity, had fallen into great depths of degradation" (Vol. II, Note 5324).

7. In this verse, the words 'O you who believe!' according to one view refer to the Nasara or the followers of Jesus Christ, among the Bani Israil, while according to another view, they refer to the believers in Islam (i.e. the Muslims}. Abul A'ala Maududi is of the second view, and in support of his view he relies upon verse 37 of Chapter 34 (*Saba*) which also speaks of double reward for the believers i.e. the Muslims. According to him, the second view is more appropriate because, in the present Chapter, right from the beginning the address is to the followers of the Holy Prophet Muhammad (ﷺ); and it is they only who have been called upon not to profess Islam by mere word of mouth but also confirm it by their deeds with total sincerity of the heart (see Tafheemul Quran, Vol. V, Chapter 57, Note 55).

Naimuddin Muradabadi, commenting on the Urdu Translation of Maulana Ahmad Raza Khan, has adopted the first view (vide Naimuddin Chapter 57, Note 94). Abdullah Yusuf Ali is also of the same view (vide Vol. II, Note 5327).

Ameen Ahsan Islahi is also of the same view, and, in this connection, relying upon the praise of the righteous ones among the Nasara or true followers of Jesus Christ, as referred to in verses 82 and 83 of Chapter 5 (*Maa'idah*), he contends that in verse 28 of the present Chapter there is invitation to the righteous among the Nasara to accept faith in the Holy Prophet Muhammad (ﷺ) who was already mentioned in the Torah and the Gospel. According to him, in the words "He will bestow on you a double reward" is a promise of double reward to their righteous ones, as also mentioned in verses 52 to 54 of Chapter 28 (*Qasas*) (Tadabbure Quran, Vol. VII, pp. 235 to 237).

29. That the People of the Book[8] may know that they have no power whatever over the Grace of Allah and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allah is the Lord of Grace abounding.

٢٩- لِّئَلَّا يَعْلَمَ أَهْلُ الْكِتٰبِ
أَلَّا يَقْدِرُوْنَ عَلٰى شَيْءٍ مِّنْ فَضْلِ اللّٰهِ
وَأَنَّ الْفَضْلَ بِيَدِ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ
وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝ ع

8. Although the words *Ahlal Kitab* (people of the Book) include both the believing Christians as well as the believing Jews, yet, from the context of the verse, it appears that here the specific reference is to the Jews who were jealous of the Holy Prophet, and were refusing to accept his Prophethood, because, according to them, the Prophet should have been from amongst the Bani Israil. It is really this claim of theirs which has been condemned in this verse, and said that "they have no power whatever over the Grace of Allah", i.e. the bestowing of Prophethood; but it is totally in the Hands of Allah as to whom He may or may not give the Prophethood. Since Allah the Almighty had chosen the Holy Prophet, as His Prophet, the believers and the righteous among the Christians were not to be misled or deterred by the jealousy and baseless claim of the Jews. They should accept the faith in the Holy Prophet and make their lives successful in this world as well as in the Hereafter.

CHAPTER 58

AL-MUJAADALAH

(The Pleading Woman)

Chapter 58 consists of 3 Sections, 22 Verses, 473 Words, and 1792 Letters.[1]

This is the second of the 10 Madani *Surahs* in the series of *Surahs* 57 to 66. Its subject matter is the acceptance of a woman's plea on behalf of herself and her children, and a condemnation of all secret counsels and intrigues in the Muslim Brotherhood (Yusuf Ali, Vol. II, p. 1509).

Name

The name of this Chapter has been taken from the word *Tujadiloka* appearing in verse 1 of it, and it is pronounced as *Mujaadilah* as well as *Mujaadalah*. In the former case, it means the 'contending woman', while in the latter, as an Abstract Noun, means 'contention' or 'disputation'. And this Chapter is so named because it refers to the repeated pleading of a woman against her husband who had divorced her through *Zihar*: She was pleading and disputing against this treatment before the Holy Prophet to relieve her and her children of the hardships which, if not redressed, would ruin her and her children's future.

Revelation

From the subject matter, it appears that this Chapter was revealed round about the Battle of Ahzaab, i.e. after 5th year of Hijrah, at Medinah. This is also confirmed from the fact that in *Suratul Ahzaab* (Chapter 33; verse 4) it is said: 'He (Allah) has not made your wives, whom you divorce by *Zihar,* your mothers', while in the present Chapter detailed commands are given in respect of *Zihar,* which shows that this Chapter was revealed after *Suratul Ahzaab* (Chapter 33).

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1. Naimuddin, Chapter 58, Note 1; Ziaul Quran, Vol. V, p. 133.

According to the generally accepted chronological order of Revelation, this Chapter is placed at serial No. 105.[1]

Subject Matter

As stated earlier, the incident, which was the basis or cause of revelation of this Chapter, was the pleading of a believing woman to the Holy Prophet against her divorce by *Zihar* from her husband. This Chapter in the very beginning condemns, in most stringent terms, the pagan or pre-Islamic practice of divorce through *Zihar* by cruel-hearted husbands who used to torture their wives by divorcing them without giving permission to leave their homes. As the verses in reference show, Islam does not permit oppression of womenfolk, or curtailing their legitimate rights within the bounds of Divine Commands. The Commands of *Shariah* in respect of *Zihar* warn the believers that, after acceptance of Faith, adhering to the 'ways of Ignorance', or exceeding the limits of Allah, or to device ways of their own, are all against the Islamic injunctions which, unless redeemed in the manner prescribed in these verses, would entail humiliating recompense in this world as well as punishment in the Hereafter.

Besides condemnation of *Zihar* in the opening verses of this Chapter, there is also condemnation of distortion by the unbelievers and hypocrites of the blissful social etiquettes such as 'Salutation' which implied curse in place of peace or security to the believers, and hurt their feelings. This they did under the presumption that their mischiefs would go unnoticed or unpunished. They forgot that Allah the Almighty is fully aware of their evil intentions and is watching their sinful acts, despite their clandestine intrigues, and would take them to the task unless they desist and make amends in time. Even if their mischiefs are not brought to surface for divine reasons, He will surely inform them and their followers among the non-believers of all their misdeeds, and will also punish them on the Day of Judgment.

As against the offensive and criminal activities of the hypocrites, the believers are firstly assured that these activities of their hidden enemies (the hypocrites) will neither harm them nor impede their mission; they are instructed to observe certain social and religious norms, such as their mannerism while sitting in the Assembly of the believers and/or seeking private counsel from the Holy Prophet. This was with a view to effect a smooth and blissful changeover from the primitive practices of the 'Days of Ignorance' to the clean and chaste behaviour under the new Islamic Order. In these, there is also an inducement to spend in

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1. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

the Way of Allah which, besides helping the Islamic mission, strengthens their Faith that Allah the Almighty will give them better return in this world and in the Hereafter.

This Chapter describes the non-believers and the hypocrites as belonging to the Party of the Devil (*Hiz'bus Shaitaan*) who shall suffer grievous loss and destruction in the world and punishment in the Hereafter. On the other hand, the believers, under the blissful guidance of the Holy Prophet, are designated as *Hizbullaah* or Party of Allah who shall be successful in the world as well as in the Hereafter.

PART XXVIII – (*QAD SAME' ALLAHO*)

CHAPTER 58

AL-MUJAADALAH
(The Pleading Woman)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Allah has indeed heard (and accepted) the statement of the woman who pleads with you concerning her husband and carries her complaint (in prayer) to Allah:[2] and Allah (always) hears the argument between both sides among you: For Allah is Hearing (and) Seeing (an things).

١- قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ
تُجَادِلُكَ فِيْ زَوْجِهَا
وَتَشْتَكِيْٓ اِلَى اللّٰهِ ۖ
وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا ۭ
اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ۝

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1. The previous Section, and with it the previous Chapter also, concluded with a stern condemnation of the Jews who were jealous as to why Prophethood was given by Allah to the Holy Prophet who was a descendant of Ismail, instead of any descendant of Israil. They were told that Grace was and is in the Hands of Allah and it is He Who bestows Grace to anyone He pleases.

In continuation of it, the present Chapter, and with it, the first Section of it, starts with

Contd.....

2. If any men among you divorce their wives by *Zihar* (i.e. calling them mothers), they cannot be their mothers: None can be their mothers except those who gave them birth. And in fact they (i.e. those guilty of *Zihar)* used words (both) iniquitous and false; but truly Allah is Pardoning and Forgiving.

٢-اَلَّذِيْنَ يُظٰهِرُوْنَ مِنْكُمْ مِّنْ نِّسَآئِهِمْ
مَّا هُنَّ اُمَّهٰتِهِمْ ؕ
اِنْ اُمَّهٰتُهُمْ اِلَّا الّٰٓئِيْ وَلَدْنَهُمْ ؕ
وَاِنَّهُمْ لَيَقُوْلُوْنَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُوْرًا ؕ
وَاِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ○

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a reference to the incident involving a believing woman who was beset with an ugly situation brought about by her husband who had divorced her by *Zihar.* She brought her complaint before the Holy Prophet and pleaded for redress of her grievance.

Section 1 consists of 6 verses, i.e. verses 1 to 6, which condemn the primitive practice concerning the *Zihar* i.e. divorcing the wives by calling them as mothers to which some of the thoughtless or ill-informed believers also resorted, and which, in consequence, brought hardships to the women concerned. In this Section the incident of one such bewailing woman has been narrated for general guidance and admonition. It is said: Allah has indeed heard (and accepted) the statement of the woman who pleads with you (O Prophet!) concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always) hears the argument between both sides among you. For Allah is Hearing (and) Seeing (all things). If any men among you divorce their wives by *Zihar* (i.e. calling them mothers), they cannot become their mothers: None can be their mothers except those who gave them birth. And in fact they (i.e. those guilty of *Zihar*) used words (both) iniquitous and false; but truly Allah is Pardoning and Forgiving. But those who divorce their wives by *Zihar,* then wish to go back on the words they uttered (it is ordained that such a person) should free a slave before they touch each other: thus are you admonished to perform: and Allah is Aware of what you do. And if any has not (the wherewithal i.e. means of freeing a slave), he should fast for two months consecutively before they touch each other. But if he is unable (even) to do so, he should feed sixty indigent ones. This is (in order) that you may show your Faith in Allah and His Messenger. And these are the limits (set) by Allah: And for the disbelievers there is a grievous Punishment. Those who resist Allah and His Messenger will be humbled to dust, as were those before them: for We have already sent down Clear Signs. And the Unbelievers (will have) a humiliating punishment, on the Day when Allah will raise them all together, and inform them (the gravity) of their conduct (in the world): Allah has taken count thereof, (but) they have forgotten it: and Allah is Witness over all things.

2. Divorce by *Zihar* and its recompense: As reported by Abdullah ibne Abbas, a Muslim woman Khaula Binte S'alaba, wife of the Aus son of Saamit, was divorced by her husband according to an old pagan custom, viz., through *Zihar,* which consisted of utterance of the words, 'You are to me as the back of my mother'. This was held by the Pagan custom to imply a divorce and freed the husband from any responsibility for conjugal duties, but did not leave the wife free to leave the husband's home, or to contract a second marriage. Such a custom was in any case degrading to a woman. It was particularly hard on Khaula for she loved her husband and pleaded that she had little children whom she had no resources herself to support

3. But those who divorce their wives by *Zihar*, then wish to go back on the words they uttered, (it is ordained that such a person) should free a slave before they touch each other: thus are you admonished to perform: and Allah is Aware of what you do.

٣- وَالَّذِيْنَ يُظٰهِرُوْنَ مِنْ نِّسَآئِهِمْ
ثُمَّ يَعُوْدُوْنَ لِمَا قَالُوْا فَتَحْرِيْرُ رَقَبَةٍ
مِّنْ قَبْلِ اَنْ يَّتَمَآسَّا ؕ ذٰلِكُمْ تُوْعَظُوْنَ بِهٖ ؕ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝

4. And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. But if any is unable (even) to do so, he should feed sixty indigent ones.[3] This is (in order) that you may show your Faith in Allah and His Messenger. And these are the limits (set) by Allah:[4] And for the disbelievers there is a grievous Punishment.

٤- فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ
مِنْ قَبْلِ اَنْ يَّتَمَآسَّا ۚ فَمَنْ لَّمْ يَسْتَطِعْ
فَاِطْعَامُ سِتِّيْنَ مِسْكِيْنًا ؕ
ذٰلِكَ لِتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ ؕ
وَتِلْكَ حُدُوْدُ اللّٰهِ ؕ
وَلِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ۝

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and whom under *Zihar* her husband was not bound to support. She urged her plea to the Holy Prophet Muhammad (ﷺ) and in prayer to Allah the Almighty. Her just plea was accepted and this iniquitous custom based on false words was abolished (Yusuf Ali, Vol. II, Note 5330).

3. To quote Abdullah Yusuf Ali, "If *Zihar* was to be ignored as if the words were never uttered, it would mean that men may foolishly resort to it without penalty. It is, therefore, recognized in respect of the penalty which the man incurs, but safeguards woman's rights. She can sue for maintenance for herself and for her children, but her husband could not claim his conjugal rights. If it was a hasty act and he repented for it, he could not claim his conjugal rights until after the performance of his penalty as prescribed in these verses. If she loved him, as in Khaula's case, she could herself sue for conjugal rights in the legal sense of the term and compel her husband to perform the penalty and resume marital relations (*ibid.*, Note 5335).

According to the learned scholars, the ransom or expiation is not for *Zihar* itself. It is with a view to make the wife again lawful for the husband. As regards *Zihar* itself, it is actually a sin for which one should repent and seek forgiveness as laid down in the concluding words of verse 2. Thus if somebody divorces his wife by *Zihar* and does not want her as his wife, for him there is no ransom by way of *Zihar*. (But this does not absolve him of the obligations devolving on him as in divorce). However, since in this there is hardship for the wife, she can demand establishment of conjugal duties and payment of the ransom by her husband in terms of these verses, or obtain a decree of divorce (Ma'ariful Quran, Vol. VIII, p. 336).

4. For detailed discussion on *Zihar*, see the Major Work, *ibid.*, Vol. XIV, pp. 249-262.

5. Those who resist Allah and His Messenger will be humbled to dust, as were those before them: for We have already sent down Clear Signs. And the Unbelievers (will have) a humiliating Punishment,

٥-إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ
كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِن قَبْلِهِمْ
وَقَدْ أَنزَلْنَا آيَاتٍ بَيِّنَاتٍ ۚ
وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ۝

6. On the Day when Allah will raise them all together and inform them (the gravity) of their conduct (in the world). Allah has taken count thereof, (but) they may have forgotten it, and Allah is Witness over all things.

٦-يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا
فَيُنَبِّئُهُم بِمَا عَمِلُوا ۚ
أَحْصَاهُ اللَّهُ وَنَسُوهُ ۚ
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝ ع

SECTION 2[1]

7. See you not that Allah does know (all) that is in the heavens and on earth? There is not a secret consultation between three, but He makes the fourth among them – nor between five but He makes the sixth, – nor between fewer nor more, but He is in their midst, wheresoever they be: In the end He will inform them of what they did (in the world) on the Day of Judgment. Indeed Allah has full Knowledge of all things.

٧-أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ
مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ
مَا يَكُونُ مِن نَّجْوَىٰ ثَلَاثَةٍ إِلَّا هُوَ
رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ
وَلَا أَدْنَىٰ مِن ذَٰلِكَ وَلَا أَكْثَرَ
إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۖ
ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ ۚ
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

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1. The previous Section concluded with a warning to the opponents that Allah will inform them of what they had done in this world, and that Allah records it while they forget it, and Allah is witness over all things. In continuation of it, Section 2 starts with the declaration that Allah has Absolute knowledge of everything in the heavens and on the earth including the secret counselling between the people. Then there is condemnation of secret counsels for iniquity, arrogance and disobedience to which the hypocrites frequently resorted, in order to tease

8. See you not those who were forbidden secret counsels yet revert to that which they were forbidden? And they hold secret counsels among

٨-اَلَمْ تَرَ اِلَى الَّذِيْنَ نُهُوْا عَنِ النَّجْوٰى
ثُمَّ يَعُوْدُوْنَ لِمَا نُهُوْا عَنْهُ
وَيَتَنٰجَوْنَ بِالْاِثْمِ وَالْعُدْوَانِ

the Believers. On the other hand the believers are given some directions regarding private counsels among themselves as well as their secret consultation with the Holy Prophet.

Section 2 consists of 7 verses, i.e. verses 7 to 13. Verse 7 speaks of the Absolute Knowledge of Allah and His being present among men (i.e. the hypocrites) when they hold secret consultations among themselves by way of conspiracy against the Holy Prophet. It is said: see you not that Allah does know (all) that is in the heavens and on earth? There is not a secret consultation between three, but He makes the fourth among them, nor between five but He makes the sixth, nor between fewer nor more, but He is in their midst, wheresoever they be: In the end He will inform them of what they did (in the world) on the Day of Judgment. Indeed Allah has full knowledge of all things.

Verse 8 condemns secret counsels among hypocrites for mischievous purposes although they were forbidden to do so. It also shows their impudence for not being taken to task instantly by Allah for their insistence on criminal activities. It is said: see you not those who were forbidden secret counsels yet they revert to that which they were forbidden (to do). And they hold secret counsels among themselves for iniquity and arrogance and disobedience to the Messenger (of Allah). And when they come to you, they salute you, not as Allah salutes you, (but in crooked ways): And they say to themselves: why does not Allah punish us for what we say? Enough for them is Hell: in it will they burn, and evil is that destination!

Verses 9 and 10 contain direction for the believers in respect of private consultations with the Holy Prophet in matters of grave private concern. This is by way of contrast between the conduct of the believers and the hypocrites in respect of private consultations. In these verses it is said: O you who believe! when you hold secret counsel, do it not for iniquity and arrogance and disobedience to the Prophet; but hold secret talks for righteousness and self-restraint; and fear Allah, to Whom you (all) shall be gathered. Indeed secret counsels (among) hypocrites and non-believers are only (inspired) by Satan in order that he may cause grief to the Believers; but he cannot harm them in the least, except as Allah permits; and on Allah let the Believers put their trust.

Verse 11 contains direction for the believers in respect of their behaviour or conduct while sitting in assemblies. It is said: O you who believe! when you are told to make room in the assemblies, (spread out and) make room, (ample) room will Allah provide for you. And when you are told to rise up, rise up; Allah will raise up to (suitable) ranks (and degrees) those of you who believe, and (those) who have been granted Knowledge. And Allah is Aware of what you do.

Verses 12 and 13 contain directions for the believers in respect of their consultation in secret with the Holy Prophet. It is said: O you who believe! when you consult the Holy Prophet in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity (of conduct). But if you find not (the wherewithal), Allah is Oft-Forgiving, Most Merciful. Is it that you are afraid of spending something in charity before your private consultation (with him)? Then, when you do not do so, and Allah forgives you, (at least) keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. And Allah is Aware of what you do.

themselves for iniquity and arrogance, and disobedience to the Messenger (of Allah).[2] And when they come to you, they salute you, not as Allah salutes you, (but in crooked ways):[3] And they say to themselves: Why does not Allah punish us for what we say? Enough for them is Hell: In it will they burn, and evil is that destination!

وَمَعْصِيَتِ الرَّسُوْلِ ۫
وَاِذَا جَآءُوْكَ حَيَّوْكَ
بِمَا لَمْ يُحَيِّكَ بِهِ اللّٰهُ ۙ
وَيَقُوْلُوْنَ فِيْٓ اَنْفُسِهِمْ
لَوْلَا يُعَذِّبُنَا اللّٰهُ بِمَا نَقُوْلُ ؕ
حَسْبُهُمْ جَهَنَّمُ ۚ يَصْلَوْنَهَا ۚ
فَبِئْسَ الْمَصِيْرُ ○

9. O you who believe! When you hold secret counsel, do it not for iniquity and arrogance, and disobedience to the (Holy) Prophet; but hold secret talks for righteousness and self-restraint; and fear Allah, to Whom you (all) shall be gathered.[4]

٩- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَنَاجَيْتُمْ فَلَا
تَتَنَاجَوْا بِالْاِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ
الرَّسُوْلِ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوٰى ؕ
وَاتَّقُوا اللّٰهَ الَّذِيْٓ اِلَيْهِ تُحْشَرُوْنَ ○

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2. To quote Abdullah Yusuf Ali, "When the Muslim Brotherhood was acquiring strength in Medinah, and the forces of disruption were being discomfited in open fight against the Messenger of Righteousness, the wicked resorted to duplicity and secret intrigues, in which the ringleaders were the disaffected Jews and the Hypocrites, whose machinations have been frequently referred to in the Qur'an, as for instance verses 8 to 16 of Chapter 2 (*Baqarah*) and verses 142 to 145 of Chapter 4 (*Nisa*) (Vol. II, Note 5342).

It is said that when the believers got annoyed of secret intrigues of the hypocrites and the Jews they reported it to the Holy Prophet who also asked the Jews and the Hypocrites to stop such practice, but they did not desist. It was on that occasion that verse 8 was revealed (Naimuddin, Chapter 58, Note 31).

3. In many Traditions it has been reported that one day some Jews came to the Holy Prophet and, under the pretext of saluting him, said *As-saamo Alaika Ya Abil Qasim* instead of *As-salalaamo Alaika.* Thus they used the word *Saam* meaning 'death or destruction' instead of the word *Salam* meaning 'peace'. On this the Holy Prophet said: *Wa'alaikum* (and so to you). On this Hazrat Aisha, who was also present and listening to it, cursed the Jews. The Holy Prophet told her that Allah does not like cursing. On this Hazrat Aisha said: 'O Prophet of Allah! did you not listen what they had said?' On this the Holy Prophet said: did you not listen to what I had said in reply: I said to them: 'and so to you' (Bukhari, Muslim, Ibne Jareer,

Contd....

10. Indeed secret counsels are only (inspired) by Satan in order that he may cause grief to the Believers; but he cannot harm them in the least, except as Allah permits; and on Allah let the Believers put their trust.[5]

١٠- إِنَّمَا النَّجْوٰى مِنَ الشَّيْطٰنِ
لِيَحْزُنَ الَّذِيْنَ اٰمَنُوْا
وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا اِلَّا بِاِذْنِ اللّٰهِ ؕ
وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ○

11. O you who believe! when you are told to make room in the assemblies, (spread out and) make room: (ample) room will Allah provide for you. And when you are told to rise up, rise up: Allah will raise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted Knowledge. And Allah is Aware of what you do.[6]

١١- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قِيْلَ لَكُمْ
تَفَسَّحُوْا فِى الْمَجٰلِسِ
فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْ ۚ
وَاِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا
يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۙ وَالَّذِيْنَ
اُوْتُوا الْعِلْمَ دَرَجٰتٍ ؕ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ○

Ibne Abi Haatim). According to Hazrat Abdullah ibne Abbas, the Jews as well as the hypocrites, both had adopted this manner of salutation to the Holy Prophet (Ibne Jareer) (Tafheemul Quran, Vol. V, Chapter 58, Note 22; also see Ma'ariful Quran, Vol. VIII, p. 345; and Ziaul Quran, Vol. V, Chapter 58, Note 16).

4. To quote Abdullah Yusuf Ali, "ordinarily secrecy implies deeds of darkness, something which men have to hide. But there are good deeds which may be concerted and done in secret: e.g. charity or the prevention of mischief, or the defect of the dark plots of evil. The determining factor is the motive. Is the man doing some wrong or venting his spite, or trying to disobey a lawful command? Or is he doing some good which, out of modesty or self-renunciation, he does not want known, or is he in a righteous cause defeating the machinations of Evil, which may involve great sacrifice of himself" (Vol. II, Note 5345).

5. Further, as it is said in verse 10, "Evil can harm no one who is good, except in so far as (1) there is some question of trial in God's Universal Plan, or (2) what appears to be harm may be real good. Nothing happens without God's Will and Permission. And we must always trust Him, and not our cleverness or any adventitious circumstances that draw us the least bit from the path of rectitude" (*ibid.,* Vol. II, Note 5346).

6. According to some Commentators, the commands given in this verse specifically relate to meetings and assemblies with the Holy Prophet but Imam Maalik has said that these commands apply to all meetings and assemblies of the believers in general. In this verse manners of conducting meetings and assemblies by the believers are taught in order to maintain the decorum and general serene atmosphere in their meetings in contrast to meetings or gatherings of their opponents where mutual rifts and unruly behaviour were the common sight. Thus, as regards those already present, it was desired that they should, when asked to do so, make room

12. O you who believe! when you consult the Holy Prophet in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity (of conduct).[7] But if you find not (the wherewithal), Allah is Forgiving, Merciful.

١٢- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نَاجَيْتُمُ الرَّسُوْلَ
فَقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰىكُمْ صَدَقَةً ؕ
ذٰلِكَ خَيْرٌ لَّكُمْ وَاَطْهَرُ ؕ
فَاِنْ لَّمْ تَجِدُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

13. Is it that you are afraid of spending something in charity before your private consultation (with him)? Then, when you do not do so, and Allah forgives you, (at least) keep up prayer, and pay the poor-rate, and

١٣- ءَاَشْفَقْتُمْ اَنْ تُقَدِّمُوْا
بَيْنَ يَدَيْ نَجْوٰىكُمْ صَدَقٰتٍ ؕ
فَاِذْ لَمْ تَفْعَلُوْا وَتَابَ اللّٰهُ عَلَيْكُمْ
فَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ

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for the newcomers so that they may also join them, while the newcomers themselves are also advised not to try to make others stand up or cause themselves into the gathering by force or in an unorderly manner. In a Tradition reported by Ahmad, Bukhari, Muslim, on the authority of Hazrat Abdullah bin Umar and Hazrat Abu Hurairah, the Holy Prophet has said: No body should sit and make the other stand from his place but those already present should themselves give the newcomers place to sit (Ibne Kaseer). In another Tradition, reported by Ahmad, Abu Dawood and Tirmizi, on the authority of Hazrat Abdullah Ibne Umar, the Holy Prophet has said, 'It is not permissible for anybody to force himself and sit in between two persons without their permission' (Tafheemul Quran, *ibid.,* 26) (also see Ma'ariful Quran, Vol. VIII, pp. 345-346).

In the words "when it is said: rise up then rise up", it is not specified as to who is to ask anybody to rise up, but from Traditions of the Holy Prophet it is clear that the incoming persons should not ask anyone already sitting to rise and make room for him. However, it appears that the men presiding over the meetings or assemblies or those who are conducting the meetings or assemblies can ask anyone to give place to the new comers, and the one who is so asked should not refuse to give the place. However, all this should be done and managed with decency and not at all in a manner insulting to any person (Ma'ariful Quran, *ibid.*).

7. As reported by Hazrat Abdullah bin Abbas, the people used to request the Holy Prophet to permit them to consult him in secrecy and the Holy Prophet, out of courtesy, used to permit them, but this naturally caused inconvenience to him. Allah the Almighty, therefore, to check this practice to proper limit and to permit it only in respect of genuine and pressing need, commanded the believers in verse 12 that 'when you consult the Holy Prophet in private, offer something in charity before such consultation. That is better for you and a means affording greater purity of heart. But if you have not (the means of offering the charity then surely Allah is Forgiving, Merciful' (Ibne Jareer, and also Ahkamul Quran by Ibnul Arabi) (Tafheemul Quran, *ibid.,* 29).

obey Allah and His Messenger. And Allah is Aware of what you do.[8]

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ۝

SECTION 3[1]

14. See you not those who take for friends such (people) as have the Wrath of Allah upon them? They are neither of you nor of them, and they swear to falsehood knowingly.[2]

١٤- أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ ۚ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ ۙ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ۝

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8. In fact the command, given in verse 12, was withdrawn because the purpose for which it was imposed was achieved. As regards the believers, they, out of love and respect, gave up the habit of causing any annoyance to the Holy Prophet by secret and lengthy consultations and as regards the hypocrites they also gave up this practice so that they might not be detected on account of a practice that was also given up by the believers themselves (Ma'arful Quran, Vol. VIII, p. 348).

1. The previous Section referred to the offering of charity before consulting the Holy Prophet in privacy, which in fact was to expose the hypocrites. In continuation of it, in Section 3, they are condemned in that they took Jews for friends although Allah was Wrath with them. Then there is warning of punishment to the hypocrites and the Jews in the Hereafter and it is said that they are the Party of Satan (*Hizbush Shaitan*) which is ultimately to suffer humiliation. There is also good news of reward of Paradise for the believers who are declared to be the Party of Allah (*Hizb-ul-Lah*).

Section 3 consists of 9 verses, i.e. verses 14 to 22. Verses 14 to 21 condemn hypocrites who take the Jews as friends, knowing that the Jews are the people who have been condemned by Allah for their mischiefs and crookedness. These verses delineate the duplicity of behaviour of the hypocrites, call them as of the Party of Satan, and warn them of their ultimate humiliation alongwith their friends – the Jews. In these verses it is said: see you not (O Prophet) those (i.e. the hypocrites) who take for friends such (people i.e. the Jews) as have the Wrath of Allah upon them? They (i.e. the hypocrites) are neither of you nor of them (i.e. the Jews), and they swear falsehood knowingly. Allah has prepared for them a severe punishment (in the Hereafter): evil indeed is what they are doing. They have made their oaths a shield (against their misdeeds): thus they hinder (men) from the Path of Allah: therefore, they shall have a humiliating punishment.

Of no avail, whatever to them, against Allah, will be their riches nor their sons: they will be companions of the Fire, to dwell therein (for ever)! On the Day when Allah will raise them up all together (for judgment), then will they swear to Him as they swear to you (now), and they think that they have something (to stand upon). No, indeed! they are liars!

The Satan has gained control over them: he has caused them forget the remembrance of Allah. They are the party of the Satan. Truly, it is the party of the Satan that will be the losers. Those who oppose Allah and His Messenger will be among those most humiliated. Allah has decreed: It is I and My Messengers who will dominate. Surely Allah is One Full of Strength, Able to enforce His Will.

Verse 22 contains the glad tidings for and admiration of the believers for their firm and

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15. Allah has prepared for them a severe Punishment: evil indeed is what they are doing.

١٥-أَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا ؕ
إِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ○

16. They have made their oaths a shield (against their misdeeds):[3] Thus they hinder (men) from the Path of Allah: therefore they shall have a humiliating Punishment.

١٦-إِتَّخَذُوْٓا أَيْمَانَهُمْ جُنَّةً
فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ
فَلَهُمْ عَذَابٌ مُّهِيْنٌ ○

17. Of no avail whatever to them, against Allah, will be their riches nor their sons: They will be Companions of the Fire, to dwell therein (for ever)!

١٧-لَنْ تُغْنِيَ عَنْهُمْ
أَمْوَالُهُمْ وَلَآ أَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْئًا ؕ
أُولٰٓئِكَ أَصْحٰبُ النَّارِ ؕ هُمْ فِيْهَا خٰلِدُوْنَ ○

18. On the Day when Allah will raise them up all together (for Judgment): then will they swear to Him as they swear to you

١٨-يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا
فَيَحْلِفُوْنَ لَهٗ كَمَا يَحْلِفُوْنَ لَكُمْ

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unswerving Faith (*Eiman*), even at the cost of their love and attachment to their near and dear ones, including the blood relations. It is said: You will not find any people who believe in Allah and the Last Day, loving those who oppose Allah and His Messenger, even though they be their fathers, or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and (has) strengthened them with a Spirit from Himself. And He will admit them to Gardens (of Paradise) beneath which rivers flow, to dwell therein (for ever). Allah will be well-pleased with them, and they will be well-pleased with Him. They are the Party of Allah. Truly it is the Party of Allah that will (be successful and) achieve Felicity.

2. The reference particularly is to the Hypocrites of Medinah who pretended to be in Islam but intrigued with the Jews. Regarding them it is said that 'they are neither of you nor of them', meaning thereby that they are neither sincere to the believers nor to the Jews, and "they swear to falsehood knowingly" (verse 14).

This subject has already been dealt with by the Holy Qur'an in verse 28 of Chapter 3 (*Imran*) forbidding the Believers "to take for friends or helpers unbelievers besides the Believers". We have already dealt with it in detail which may be read along with the present verses.

3. It is said that once when the Holy Prophet was sitting with his Companions Abdullah bin Nabtal came and the Holy Prophet said to him: "Why do you and your companions abuse me"?, and he forthwith said on oath that "I never did so". Then he called his companions and they also said like him on oath. Allah the Almighty, by the revelation of this part of the verse, informed of the falsehood of their oath (Qurtabi, vide Ma'ariful Quran, Vol. VIII, p. 352; also see Ziaul Quran, Vol. V, Chapter 58, Note 24).

(now):[4] And they think that they have something (to stand upon). No, indeed! they are only liars!

وَيَحْسَبُوْنَ اَنَّهُمْ عَلٰى شَيْءٍ ؕ
اَلَآ اِنَّهُمْ هُمُ الْكٰذِبُوْنَ ○

19. The Satan has gained control over them: he has caused them forget the remembrance of Allah. They are the Party of the Satan. Truly, it is the Party of the Satan that will be the losers!

١٩-اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ
فَاَنْسٰهُمْ ذِكْرَ اللّٰهِ ؕ
اُولٰٓئِكَ حِزْبُ الشَّيْطٰنِ ؕ
اَلَآ اِنَّ حِزْبَ الشَّيْطٰنِ هُمُ الْخٰسِرُوْنَ ○

20. Those who oppose Allah and His Messenger will be among those most humiliated.

٢٠-اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَرَسُوْلَهٗٓ
اُولٰٓئِكَ فِى الْاَذَلِّيْنَ ○

21. Allah has decreed: It is I and My Messengers who will dominate, Surely Allah is One Full of Strength, able to enforce His Will.[5]

٢١-كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِىْ ؕ
اِنَّ اللّٰهَ قَوِىٌّ عَزِيْزٌ ○

22. You will not find any people who believe in Allah and the Last Day, loving those who oppose Allah and His Messenger, even though they

٢٢-لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ
وَلَوْ كَانُوْٓا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ

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4. It may be noted that similar thing has also been said by the Holy Qur'an in respect of the polytheists in verse 23 of Chapter 6 (*An'aam*) saying 'then their excuse would be nothing but that they would say: By Allah! our Lord: we were not the polytheists'.

5. The ultimate humiliation of the opponents of Allah and His Messengers is quite sure and beyond doubt, because in verse 21 it is said, "Allah has decreed: It is I and My Messengers who will dominate: For Allah is One Full of strength, Able to enforce His Will".

In this there is reference to the established Tradition of Allah, right from the beginning, that in the struggle between Allah and His Messengers on the one hand and the Satan with his misguided followers on the other, the victory is always of Allah and His Messengers, and Satan and his party always suffer defeat and humiliation accompanying therewith.

are their fathers, or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a Spirit from Himself. And He will admit them to Gardens beneath which rivers flow, to dwell therein (for ever). Allah will be well-pleased with them, and they will be well-pleased with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity.

أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ
أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ
وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ ۖ
وَيُدْخِلُهُمْ جَنَّاتٍ
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ
أُولَٰئِكَ حِزْبُ اللَّهِ ۚ
أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ۝

CHAPTER 59

AL-HASHR

(The Gathering)

Chapter 59 consists of 3 Sections, 24 Verses, 445 Words, and 1913 Letters.[1]

This Chapter is the 3rd of the 10 short Madani *Surahs,* dealing each with a special point in the life of *Ummat.* The special theme here is how treachery to the *Ummat* on the part of its enemies recoils on the enemies themselves, while it strengthens the bond between the different sections of the *Ummat* itself, and this is illustrated by the story of the expulsion of the Jewish tribe of the Banu Nadhir in Rabi-ul-Awwal, A.H. 4 (Yusuf Ali, Vol. II, p. 1519).

Name

The name of this Chapter has been taken from the word *Hashr* appearing in verse 2 of it.

Revelation

According to Abdullah ibne Abbas, as reported by Bukhari and Muslim, on the authority of Hazrat Saeed bin Jubair, this Chapter is in respect of the *Gazwa-e-Banu Nazeer* or the Battle of Banu Nazeer, just as Chapter 8 (*Anfaal*) is in respect of *Gazwa-e-Badr* or the Battle of Badr. This is also the view of Mujahid, Qatadah, Zohri, Ibne Zaid, Yazid bin Roomaan, and Mohammad bin Ishaq (Tafheemul Quran, Vol. V, p. 370).

As regards the Battle of Banu Nazeer, Imam Zohri has said, with reference to Urwah bin Zubair, that it was fought six months after the battle of Badr. On the other hand, Ibne Sa'd, Ibne Hushsham and Balazuri, have said that this battle was fought in the month of Rabi-ul-Awwal in the fourth year of Hijrah, and this has also been held by scholars to be correct because, according to all narrations,

1. Naimuddin, Chapter 59, Note 1; Ziaul Quran, Vol. V, p. 155.

this particular battle was fought after *Gazwah-e-Beer Ma'oona* which admittedly was fought after the battle of Uhad (*ibid.*).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 101.[2]

Historical Background

There are three narrations about the settlement of the Jews in Yasrib subsequently known as Medinah. According to one narration, a troop deputed by Prophet Moses to fight against the People of Amaliqa and oust them from Hijaz, were the first Jews to settle in Yasrib ('Kitabul Aghani', Vol. 19, p. 94). However, this is not proved by history at all. According to the second narration, it is said that when in 587 B.C. Nebuchednezzor conquered Baitul Muqaddas and destroyed the Jews, many of the Jewish tribes fled from Baitul Muqaddas and settled in Al-Qura, Taima and Yasrib (Futuh-ul-Buldan, Al-Blazuri). This version too is not corroborated by relevant historical order of events in the region. The third version which is nearer to recorded history of the past nations which suffered stress and strains of the events in and around them, seems to be fairly correct. According to this version when in 70 A.D., the Romans massacred the Jews in Palestine and then ousted them in 132 A.D. many of their tribes left their ancestral home and settled down in Hijaz. Here they settled at places having springs or rivulets and gardens, and established their power over Eila, Maqna, Tabook, Taima, Wadiul Qura, Fidak and Khayber. In those very days the Banu Quraizah, Banu Nazeer, Banu Bahdal and Banu Qainuqa also came and settled in Yasrib. According to Abul A'ala Maududi, this third narration is confirmed.

Among the tribes settled in Yasrib, Banu Nazeer and Banu Quraizah were most prominent, because they belonged to the priest class of the Jews and were held in respect and honour, and accordingly, they acquired supremacy over other tribes which were already settled in Yasrib. Three centuries after this, in 450 or 451 A.D., Yemen was destroyed by a flood of which reference is made in *Suratus Saba,* Chapter 34 (Section 2). Due to this flood many tribes of Yemen were forced to migrate and settle in other parts of Arabia. Among them Ghassani settled in Syria, Lakhmi in Arabia, Banu Khazaa'a in between Jeddah and Mecca, and Oas and Khazraj in Yasrib. Since in Yasrib the Jews were already in power, the Oas and Khazraj could not gain power and they moved to the desert areas for settlement. One of their chiefs, with the help of the Ghassanites, fought with the Jews of Yasrib and got power over them, and the two big tribes of Jews, namely Banu Nazeer and Banu Quraizah, were forced to settle outside Yasrib.

2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

Since Banu Qainuqa were not on good terms with Banu Nazeer and Banu Quraizah, they remained inside the city under the protection of Khazraj, while against them Banu Nazeer and Banu Quraizah remained under the protection of Oas.

When the Holy Prophet migrated to Medinah, the Jews were fully established and were strong as regards the finance, and had also business and other relations with neighbouring peoples and the import and export of grain and date-palms were in their hands. The first thing which the Holy Prophet did was to enter into an agreement with the Jews so that the believers as well as the Jews could remain peacefully in Yasrib (Medinah) without fighting among themselves, and also to defend jointly against foreign attacks. This is known as the *Meesaq-e-Medinah* or the Covenant of Medinah.

The Jews, however, did not remain loyal to the contract. With the advancement of the mission of the Holy Prophet, and rapid increase in the number of his followers, which by and by was taking the form of a nation, Jews became jealous and started intrigues against the Holy Prophet and his true followers, because they felt that their own supremacy as a power over the people was in jeopardy, not realising that Islam, as a Divine Revealed Religion, had never sought to uproot jewishry as People of the Book. But the Jews had their own ideas. They resorted to mischiefs and intrigues by which, they thought, they could stop the propagation of Islam and cause harm to the Holy Prophet and his true followers and thus destroy their solidarity and uproot Islam once for all. As a matter of fact the Jews had already started their inimical tactics even from before the Battle of Badr and were dreaming to over-run the territory diplomatically and establish their supremacy in their new asylum. But when the Holy Prophet and his handful followers got victory over the non-believing well prepared and powerful Quraish, the Jews were very much perturbed and their enmity increased.

The first of the three tribes of the Jews who openly came out in opposition to the Holy Prophet was Bani Qainuqa who were settled inside Medinah, and they were allies of Khazraj whose chief Abdullah bin Ubai was also at their back. They started annoying the believers, while passing through their streets, so much so that one day they stripped a Muslim woman before the public. This indecent and shameless incident aroused the moral as well as religious feelings of the Muslims. This resulted in serious quarrel in which a believer and a Jew were killed. The Holy Prophet tried to make the Jews realise their excesses but they refused to listen and even threatened the believers with dire consequences. In the month of Shawwal in the second year of Hijra, the Holy Prophet sieged their local settlement which continued for 15 days. Thereafter Banu Qainuqa agreed to leave Medinah and the siege was withdrawn. They were permitted to leave Medinah leaving behind their properties and industries, etc. (Ibne Sa'd, Ibne Hishaam, and Tabari).

In the third year of Hijrah, when the non-believing Quraish of Mecca came for the second encounter against the Holy Prophet in the battlefield of Uhud, the Hypocrites left the Holy Prophet, the Jews of Medinah also violated the agreement and refused to join the Holy Prophet in the defence of Medinah. When the believers got a set-back due to negligence of some archers among them, the Banu Nazeer also planned to kill the Holy Prophet himself, which by the Grace of Allah could not be successful. The Holy Prophet, asked the Jews to leave Medinah within ten days with a stern warning that anybody of them found in the city after that period would be killed. Abdullah bin Ubai, however, gave promise of help to them and also told them that Banu Quraizah and Banu Ghatfan were also at their help. On this the Jews refused to leave Medinah, and therefore, in Rabi-ul-Awwal, fourth year of Hijrah, the Holy Prophet sieged their fortresses which continued for six, or according to some, for 15 days, when they agreed to leave Medinah with whatever they could carry with them, except the arms, and accordingly they left for ever. It is in fact in respect of this particular incident that chapter 59 was revealed (see Tafheemul Quran, Vol. V, pp. 370 to 379).

Subject Matter

In the first four verses the people at large were asked to take lesson from the incident of Banu Nazeer, who, in spite of wealth and property and large number of people, as against the believers who were handful and without resources, had to face humiliation and were forced to leave the places where they were very well established for the last many centuries. In this there was a clear proof that none could or can save himself from Allah the Almighty, and whoever dares to do so perishes once for all.

Verse 5 lays down the principle relating to war strategy that whatever is necessary to be done in the area of the enemy to uproot the enemy does not fall within the definition of *Fasad fil Ard* (mischief or disturbance in the land).

Verses 6 and 7 give the principles relating to the maintenance, control and disposal, of the land and properties falling to the lot of the believers on account of war or otherwise. This was the first incident in the History of Islam that such a situation arose, and definite provisions were made through regulations to handle the situation arising thereafter.

Verses 11 to 17 speak of the inimical behaviour of the hypocrites during the extradition of Banu Nazeer, and bring to light the reason working behind it.

Verses 18 to 24 contain admonition for all those who claim to be believers but lack the true spirit of Faith. They are informed of the difference between *Taqwa* i.e. 'Righteousness', and *Fisq* i.e. 'Transgression', and emphasis is laid on the real qualifications of true believers (Tafheemul Quran, *ibid.*).

The Chapter ends with Glorification of Allah by the heavens and the earth and with invocation of the Divine Attributes of *Azeezul Hakeem* (The Mighty, the Wise) with which it had started.

Suratul Hashr and *Suratul Mujaadalah*

It may be noted that in *Suratul Mujaadalah* a warning was given that the opponents of Allah will be humiliated and that Allah and His Messenger will get the victory. The same has been demonstrated in *Suratul Hashr* with reference to the humiliation of the Banu Nazeer tribe of Medinah who opposed Allah and His worthy Prophet Muhammad (ﷺ), but neither their wealth, nor property, nor large number of people could be of any avail to them against Allah and His Messenger.

CHAPTER 59

AL-HASHR
(The Gathering)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Whatever is in the heavens and on earth, Praises and Glorifies Allah! He is the Exalted in Might, the Wise.[2]

١- سَبَّحَ لِلّٰهِ
مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

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1. In verses 20 and 21 of the previous Chapter it was clearly stated that those who oppose Allah and His Apostle they shall be among the most humiliated ones, and that Allah has written down, "I and My Messenger will certainly prevail, surely Allah is Strong, Mighty". In continuation of it, the present Chapter, and the first Section of it, starts with a reference to the Glory of Allah, and the statement that He is Mighty and Wise, and then by way of proof, makes reference to the exile or banishment of the Banu Nazeer tribe of the Jews from Medinah on account of their opposition to Allah and His Worthy Prophet. Then there are certain specific injunctions relating to the distribution of the assets coming to the lot of the believers in the wake of war or peace with the non-believers.

Section 1 consists of 10 verses, i.e. verses 1 to 10. Verse 1 speaks of the Glory of Allah and says: whatever is in the heavens and (whatever is) on earth Praises and Glorifies Allah: He is the Exalted in Might, the Wise.

Verses 2 to 4 speak of the Banishment of the Banu Nazeer tribe of the Jews from Medinah on account of their violation of the Covenant with the Holy Prophet. It is said: It is He (i.e. Allah) Who got out the unbelievers among the people of the Book (i.e. the Jews) from their homes, at the first gathering (of the forces). Little did you (Believers) think that they would

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2. It is He Who got out the Unbelievers among the People of the Book[3] from their homes, at the first gathering (of the

٢-هُوَ الَّذِيْٓ اَخْرَجَ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ مِنْ دِيَارِهِمْ

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get out: and they thought that their fortresses would defend them from Allah! But (the Wrath of) Allah came to them from quarters from which they little expected (it), and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers. So learn a lesson (as a warning) O you with eyes (to see)! And had it not been that Allah had decreed banishment for them, He would certainly have punished them in this world: and in the Hereafter they shall (certainly) have the punishment of the Fire (of Hell). That is because they resisted Allah and His Messenger: and if anyone resists Allah, Verily Allah is Severe in Punishment. Whatever you (O Muslims) cut down the tender palm-trees, or you left them standing on their roots, it was by the leave of Allah, and in order that He might cover with shame the rebellious transgressors.

Verses 6 to 10 lay down certain specific injunctions for disposal of the properties of the non-believers coming to the lot of the believers without fighting. It is said: and whatever Allah has bestowed on His Messenger (and taken away) from them (i.e. the non-believers without fighting) belongs to him; for this you made no expedition with either cavalry or camelry, but Allah gives power to His Messenger over any (people) He pleases, and Allah has power over all things. Whatever Allah has bestowed on His Messenger (and taken away) from the people of the townships – belongs to Allah – to His Messenger and to kindred and to orphans, and the needy and the wayfarer; in order that it (i.e. the property thus obtained) may not (merely) make a circuit between the wealthy among you. So take whatever the Messenger assigns to you, and deny yourselves that which he withholds from you (i.e. refrain from claiming it). And fear Allah: verily Allah is strict in Punishment. (Some part is due) to the indigent Muhajirs, those who were expelled from their homes and (deprived of) their property, while seeking Grace from Allah and (His) Good Pleasure, and aiding Allah and His Messenger: Such are indeed the sincere ones. And (it is also due to) those who before them, had (acquired) homes (and were settled in Medinah) and had adopted the Faith – show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to them; but give them preference over themselves, even though poverty was their (own lot); and whosoever is saved from the covetousness of his soul (self) – they are the ones that achieve prosperity. And those who came after them say: Our Lord! forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful.

2. Verse 1 of this Chapter is verbatim the same as verse 1 of Chapter 57 (*Hadeed*). In other words, both Chapters begin with Glorification of Allah and reference to His Attributes of *Azeezul Hakeem*. As Abdullah Yusuf Ali puts it, "the theme of both is the wonderful working of God's Plan and Providence. In the one case it referred to the conquest of Mecca and taught the lesson of humility. In this case it refers to the dislodgment of the treacherous Banu Nazeer from their nest of intrigue in the neighbourhood of Medinah, practically without a blow" (Vol. II, Note 5368).

3. Verses 2 to 5 speak of banishment or exile of the Jewish tribe Banu Nazeer from Medinah as a Divine Favour to the believers. The words "the unbelievers among the People of the Book", according to the learned scholars, refer to 'The Jewish tribe of the Banu Nazeer whose

forces).[4] Little did you (Believers) think that they would get out: and they thought that their fortresses would defend them from Allah! But (the Wrath of) Allah came to them from quarters from which they little expected (it), and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers. So learn a lesson (as a warning) O you with eyes (to see)!

لِاَوَّلِ الْحَشْرِ ؕ
مَا ظَنَنْتُمْ اَنْ يَّخْرُجُوْا
وَظَنُّوْٓا اَنَّهُمْ مَّانِعَتُهُمْ حُصُوْنُهُمْ مِّنَ اللّٰهِ
فَاَتٰىهُمُ اللّٰهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوْا
وَقَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ
يُخْرِبُوْنَ بُيُوْتَهُمْ بِاَيْدِيْهِمْ
وَاَيْدِي الْمُؤْمِنِيْنَ ۗ
فَاعْتَبِرُوْا يٰٓاُولِي الْاَبْصَارِ ۝

3. And had it not been that Allah had decreed banishment for them, He would certainly have punished them in this world:[5] and in the Hereafter they shall (certainly) have the Punishment of the Fire.

٣- وَلَوْلَآ اَنْ كَتَبَ اللّٰهُ عَلَيْهِمُ الْجَلَآءَ
لَعَذَّبَهُمْ فِي الدُّنْيَا ؕ وَلَهُمْ فِي الْاٰخِرَةِ
عَذَابُ النَّارِ ۝

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intrigues and treachery nearly undid the Muslim cause during the perilous days of the battle of Uhad in Shawwal, A.H. 3. Four months after, Rabi-ul-Awwal A.H. 4, steps were taken against them. They were asked to leave the strategic position which they occupied, about three miles south of Medinah, endangering the very existence of the *Ummat* in Medinah. At first they demurred, relying on their fortresses and on their secret alliances with the Pagans of Mecca and the hypocrites of Medinah. But when the Muslim army was gathered to punish them and actually besieged them for some days, their allies stirred not a finger in their aid, and they were wise enough to leave. Most of them joined their brethren in Syria, which they were permitted to do, after being disarmed. Some of them joined their brethren in Khaibar" (Yusuf Ali, Vol. II, Note 5369).

4. The words *Le Awwalil Hashr,* meaning "at the First Gathering (of forces)", according to the scholars, bear a two-fold meaning. They refer in the first instance and directly to the exile of Banu Nazeer from Medinah and this was their first *Hashr* or the gathering for a forced exiles. The second was in the days of Hazrat Umar when the Jews and the Christians were exiled from the entire Arabian Peninsula (vide Maajid, Vol. II, Part XXVIII, Note 82; Tadabbure Quran, Vol. VII, p. 283; Ma'ariful Quran, Vol. VIII, p. 361; and Naimuddin, Chapter 59, Note 5). In his 'Ghara'ibul Quran', Ibne Qutebah has also given the same interpretation. The other interpretation is that "the first gathering" refers to the gathering of the believers for a siege against

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4. That is because they resisted Allah and His Messenger: and if anyone resists Allah, verily Allah is Severe in Punishment.

٤- ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَرَسُوْلَهٗ ۚ وَمَنْ يُّشَآقِّ اللّٰهَ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ○

5. Whether you (O Muslims) cut down the tender palm-trees,[6] or you left them standing on their roots, it was by the leave of Allah, and in order that He might cover with shame the rebellious transgressors.

٥- مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰٓى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَلِيُخْزِىَ الْفٰسِقِيْنَ ○

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the Banu Nazeer (Roohul Ma'ani) (Ziaul Quran, Vol. V, Chapter 59, Note 4). Shah Wali Ullah and Shah Abdul Qadir are also of this view. Abul A'ala Maududi has also preferred this interpretation (vide Tafheemul Quran, Vol. V, Chapter 59, Note 2). For more details relating to the Banu Nazeer, see the Major Works, *ibid.,* Vol. XIV, pp. 296-301 and 318-319).

5. The punishment was obviously light because their "lives were spared, and they were allowed ten days time in which to remove themselves, their families, and such goods as they could carry" (Yusuf Ali, Vol. II, Note 5372). This fact is also acknowledged by non-Muslim writers. According to Muir, "The Nadhir, having laden their property, even to their doors and lintels, upon camels, set out, with tabrets and music, on the road to Syria" (Muir, *ibid.,* p. 283). To quote another Christian writer, the punishment "was clement enough. They were a turbulent set, always setting the people of Medinah by the ears", indulging in forming alliances with enemies, violating the original treaty, endeavouring in every way to bring the Prophet and his religion to ridicule and destruction, and even conspiring against his life (Maajid, Vol. II, Part XXVII, Note 93).

The fact that the banishment was a comparatively mild punishment for the Banu Nazeer is also clear from the fact that within the next two years their brethren the Banu Quraizah, who also became treacherous to the Holy Prophet and the believers, had to suffer the punishment of death as referred to in verse 26 of Chapter 33 (*Ahzaab*).

6. As regards the cutting down of fruit trees, there is a prohibition in verse 205 of Chapter 2 (*Al-Baqarah*), which condemns an opponent of Allah and His Prophet who resorts to make mischief in the land and destroys the crops and the cattle as well as the generation of people. However, according to present verse, cutting down of the trees as a war necessity is not prohibited. In this connection Hazrat Abdullah bin Mas'ood has also reported that the Believers cut down only those trees of Banu Nazeer which were situated on important points of war (strategy) (Commentary by Neishapuri). However, some scholars including Auza'ee, Lais and Abu Soud are of the view that this permission was restricted only to the Believers who laid siege against the Banu Nazeer. But the consensus of opinion of the Muslim Jurists is that for the purpose of war this permission still holds good and wherever necessary the believers can cut down the trees subject to the condition that the idea must not be of destruction of anything else along with the trees.

6. And whatever Allah has bestowed[7] on His Messenger (and taken away) from them – for this you made no expedition with either cavalry or camelry: but Allah gives power to His Messengers over any (people) He pleases: and Allah has Power over all things.

٦- وَمَآ أَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْهُمْ
فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَّلَا رِكَابٍ
وَّلٰكِنَّ اللّٰهَ يُسَلِّطُ رُسُلَهٗ عَلٰى مَنْ يَّشَآءُ ؕ
وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

7. Whatever Allah has bestowed on His Messenger (and taken away) from the people of the townships belongs to Allah, – to His Messenger and to kindred and to orphans, the needy and the wayfarer; in order that it (i.e. the property thus obtained) may not (merely) make a circuit between the wealthy among you. So take whatever the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; Verily Allah is Strict in Punishment.

٧- مَآ أَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ أَهْلِ الْقُرٰى
فَلِلّٰهِ وَلِلرَّسُوْلِ وَلِذِي الْقُرْبٰى وَالْيَتٰمٰى
وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ۙ
كَيْ لَا يَكُوْنَ دُوْلَةً بَيْنَ الْأَغْنِيَآءِ مِنْكُمْ ؕ
وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۗ
وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ
وَاتَّقُوا اللّٰهَ ؕ إِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝

8. (Some part is due) to the indigent Muhajirs, those who were expelled from their homes

٨- لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ أُخْرِجُوْا

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7. ***Anfal* and *Fai:*** Verses 6 to 10 deal with *Fai*. As the scholars have precisely explained, *Anfal* or the spoils (booty) of war are those immovable properties which come to the lot of the believers during actual fighting against the enemies. Besides these, all other movable as well as immovable properties including the lands, houses, and gardens which the believers acquire without actual battle, from their enemies, are known as *Fai*. According to the Arabic-English Lexicon, the word *Fai* literally means 'afternoon-shade' and is such spoil or booty 'as is obtained without difficulty; and therefore likened to shade'. In the language of the Islamic Law it means "Such of the possessions of the unbelievers as accrue to the Muslims

homes and their property, while seeking Grace from Allah and (His) Good Pleasure, and aiding Allah and His Messenger: such are indeed the sincere ones:

مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ
يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا
وَيَنصُرُونَ اللَّهَ وَرَسُولَهُ ۚ
أُولَٰئِكَ هُمُ الصَّادِقُونَ ۚ

9. And (it is also due to) those who, before them, had (acquired) homes (and were settled in Medinah); and had adopted the Faith, show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to them (the latter) but give them preference over themselves, even though poverty was their (own lot). And whosoever is saved from the covetousness of his own soul (self) – they are the ones that achieve prosperity.

٩- وَالَّذِينَ تَبَوَّءُو الدَّارَ
وَالْإِيمَانَ مِن قَبْلِهِمْ
يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ
وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا
أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ
وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ
وَمَن يُوقَ شُحَّ نَفْسِهِ
فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۚ

10. And those who came after them say: Our Lord! forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful.

١٠- وَالَّذِينَ جَاءُو مِن بَعْدِهِمْ
يَقُولُونَ رَبَّنَا
اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ
وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا
لِّلَّذِينَ آمَنُوا
رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ ۚ ع

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without the war ... or, such as God has restored, as though it were theirs of right, to the people of His religion, of the possessions of those who have opposed them, without fighting" (Maajid, *ibid.,* 101). According to Abdullah Yusuf Ali, *"Fai* in a technical sense means property abandoned by the enemy or taken from him without a formal war. In that sense it is distinguished from *Anfal* or spoils taken after actual fighting" (Vol. II, Note 5379). For a detailed discussions on *Fai,* see the Major Work, *ibid.,* Vol. XIV, pp. 301-314.

SECTION 2[1]

11. Have you not observed the Hypocrites say to their disbelieving brethren among the People of the Book?[2] – If you are expelled, we too will go out with you, and we will never obey anyone in your affair; and if you are attacked (in fight); we will help you. But Allah is Witness that they are indeed liars.

١١- اَلَمْ تَرَ اِلَى الَّذِيْنَ نَافَقُوْا يَقُوْلُوْنَ
لِاِخْوَانِهِمُ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ
لَئِنْ اُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ
وَلَا نُطِيْعُ فِيْكُمْ اَحَدًا اَبَدًا ۙ
وَّاِنْ قُوْتِلْتُمْ لَنَنْصُرَنَّكُمْ ؕ
وَاللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ ○

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1. The previous Section, in its earlier verses, referred to the dislodgment of the Banu Nazeer tribe of the Jews from Medinah, and it made reference to their false hopes that their strong fortresses would defend them against the Holy Prophet and his followers. Also as we have noted in detail in the previous comments, they were given promise of help by the hypocrites in their fight against the Holy Prophet. It was for this reason that in spite of notice from the Holy Prophet they did not leave Medinah within the time given to them expecting aid from their allies – the hypocrites, but all this proved false. In continuation of it, Section 2 speaks in detail of the promise which the hypocrites had given to the Banu Nazeer, and then also exposes their weaknesses and likens them to Satan, and gives them the warning of ultimate punishment of burning in the Fire of Hell.

Section 2 consists of 7 verses, i.e. verses 11 to 17. Verses 11 and 12 speak of the false promise of help by the hypocrites, to the Jews in order to incite them against the Holy Prophet and the believers. In these verses, (addressed to the Holy Prophet), it is said: Have you not observed the hypocrites say to their disbelieving brethren among the People of the Book? – If you are expelled, we too will go out with you, and we will never obey anyone in your affair; and if you are attacked (in fight), we will help you. But Allah is Witness that they are indeed liars. If they (i.e. the Jews) are expelled, never will they go out with them; and if they are attacked (in fight) they will never help them; and if they do help them, they will turn (their) backs; so they will receive no help.

Verses 13 to 17 expose the weaknesses of the hypocrites. In these verses it is said: Of a truth, you are stronger (than they), because of the terror in their hearts (sent) by Allah. This is because they are men devoid of understanding. They will not fight (against) you (even) together, except in fortified townships, or from behind the walls. Strong is their fighting (spirit) among themselves; you would think they are united, but their hearts are divided: that is because they are a people devoid of wisdom. Like those who lately preceded them, they have tasted the evil consequences of their conduct; and (in the Hereafter there is) for them a grievous punishment; Their likeness is that of the Satan, when he says to man: Disbelieve! but when he disbelieves, he (i.e. the Satan) says. 'I am free of you (O man): I do fear Allah, the Lord of the worlds'. The end of both (of them) will be that they will go into the Fire (of Hell), dwelling therein (for ever); and that is the reward of the wrongdoers.

2. Verses 11 and 12 speak of the false promise of the hypocrites to the Banu Nazeer.

12. If they are expelled, never will they go out with them; and if they are attacked (in fight), they will never help them; and if they do help them, they will turn (their) backs; so they will receive no help.

١٢- لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ ۖ
وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ ۖ
وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ
ثُمَّ لَا يُنْصَرُونَ ○

13. Of a truth you are stronger (than they), because of the terror in their hearts (sent) by Allah.[3] This is because they are men devoid of understanding.

١٣- لَأَنْتُمْ أَشَدُّ
رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ۚ
ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ○

14. They will not fight you (even) together, except in fortified townships, or from behind the walls. Strong is their fighting (spirit) amongst themselves; You would think they are united, but their hearts are divided:[4] That is because they are a people devoid of wisdom.

١٤- لَا يُقَاتِلُونَكُمْ جَمِيعًا
إِلَّا فِي قُرًى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ ۚ
بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ ۚ
تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۚ
ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ○

It is said that when the Holy Prophet gave ultimatum to Banu Nazeer to leave Medinah within 10 days, the Jews of the tribe started delaying tactics because they had been assured by the hypocrites of Medinah of their support to their cause. They had thought that their defection from the Prophet's cause would so weaken that cause that they would save their friends. But they never intended to undertake any act involving self-sacrifice on their part; if they had helped their Jewish friends, it was not likely that they would have succeeded: and if they had actually gone to the fight, they had neither valour nor fervour to support them, and they would have fled ignominiously before the discipline, earnestness, and faith of the men of Islam" (Yusuf Ali, Vol. II, Note 5386).

3. To quote Abdullah Yusuf Ali, as construed here, the meaning is: 'Ye Muslims, even if you are weak numerically, or they may have other seeing advantages, you are really stronger than they are, because they have a wholesome fear in their minds, and God sends such fear into the hearts of wrong-doers!' An alternative construction would yield the meaning: 'Being unbelievers they fear you more than they fear God, because your valour they see, but in God they do not believe' (Vol. II, Note 5389).

4. In fact in this part of the verse Qur'an gives a very clear analysis of the inner condition of the opponents of Islam, viz., although they appear to be united in their opposition

15. Like those who lately preceded them,[5] they have tasted the evil consequences of their conduct; and (in the Hereafter there is) for them a grievous Punishment;

١٥- كَمَثَلِ الَّذِينَ مِن قَبْلِهِمْ قَرِيبًا
ذَاقُوا وَبَالَ أَمْرِهِمْ ۚ
وَلَهُمْ عَذَابٌ أَلِيمٌ ۝

16. Their likeness is that of the Satan, when he says to man: Disbelieve! but when he disbelieves, he (i.e. the Satan) says, 'I am free of you (O man): I do fear Allah, the Lord of the Worlds!'.[6]

١٦- كَمَثَلِ الشَّيْطَانِ
إِذْ قَالَ لِلْإِنسَانِ اكْفُرْ ۖ
فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ
إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ۝

17. The end of both will be that they will go into the Fire, dwelling therein (for ever); and that is the reward of the wrong-doers.

١٧- فَكَانَ عَاقِبَتَهُمَا أَنَّهُمَا فِي النَّارِ
خَالِدَيْنِ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ ۝ ع

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to the Believers, yet inwardly their hearts are divided and shattered with no concerted stand to sustain them. Qur'an discloses their weaknesses to the believers so that they might not become apprehensive while facing their opponents in the fight. The emphasis in this part of the verse is that, "it may be that they have a strong fighting spirit among themselves, but they have no cause to fight for and no common objective to achieve. The Meccan Pagans want to keep their own unjust autocracy; the Medinah Hypocrites wish for their own domination in Medinah; and the Jews want their racial superiority established over the Arabs, of whose growing union and power they are jealous. Their pretended alliance could not stand the strain of either a defeat or a victory. If they had been wise, they would have accepted the Cause of Unity, Faith, and Truth" (Yusuf Ali, Vol. II, Note 5391).

5. In this there is reference to the non-believing Quraish of Mecca and the Jews of Bani Qainuqa – the former of whom were defeated shortly before in the battle-field of Badr, and the latter were exiled from Medinah for their mischief (Tafheemul Quran, Vol. V, Chapter 59, Note 26).

The Banu Nazeer, however, did not take lesson from these reversals and disgrace and, like their brethren Banu Qainuqa, they had also to leave Medinah on account of their mischievous activities against the Holy Prophet and his true followers. They were punished in this world by dislodgment, and for them there is also the more painful punishment in the Hereafter.

6. As regards the deceit and anti-human being animosity of Satan mentioned in verse 16, we may also refer to verse 48 of Chapter 8 (*Anfaal*) which speaks about the mischief

SECTION 3[1]

18. O you who believe! Fear Allah,[2] and let every soul look to what he has sent forth for the morrow.[3] And fear Allah: surely Allah is Aware of what you do.

١٨- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ
وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ
وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ○

19. And be you not like those who forgot Allah; so He made them forget their own souls! These are the rebellious transgressors!

١٩- وَلَا تَكُوْنُوْا كَالَّذِيْنَ نَسُوا اللّٰهَ
فَاَنْسٰىهُمْ اَنْفُسَهُمْ ۭ
اُولٰۗىِٕكَ هُمُ الْفٰسِقُوْنَ ○

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of Satan with he played with the non-believing Quraish of Mecca in the battle-field of Badr; it is said "and when the Satan made their deeds fair-seeming to them, and said: none among them can overcome you this day, and I am your protector. But when the armies came in fight with one another, he turned upon his heels, saying: surely I quit of you, I see what you see not; surely I fear Allah: and Allah is Severe in Punishment".

1. The previous Section strengthens the hearts of the believers by exposing the weaknesses of the hypocrites and the Jews who opposed the Holy Prophet on false hopes of help from the hypocrites which proved to be a mere hoax and as a result both the Jews and the hypocrites suffered ignominy and humiliation at the hands of the Believers in addition to the punishment that they will be awarded in the Hereafter.

In continuation of it, Section 3 opens with the admonition to the Believers to watch their deeds and make them worthy of presentation for accountability on the Day of Judgment. They are asked to maintain righteousness and not to relapse in negligence of Allah as did the other nations in the past. After this there is reference to the Excellence of Qur'an and Attributes of Allah the Almighty as reflections from His Excellent Names (*Asma-ul-Husna*). There is a statement that every thing declares His glory and that He is the Mighty, the Wise.

Section 3 consists of 7 verses, i.e. verses 18 to 24. In verses 18 to 20 there is command to the believers to guard themselves against deeds which lead to humiliation and destruction, and endeavour to maintain constancy in righteous deeds. There is also admonition to the hypocrites to face the consequences of their intrigues and duplicity. In these verses it is said: O you who believe Fear Allah and let every soul look to what he has sent forth for the morrow. And fear Allah; surely Allah is Aware of what you do. And be you not like those who forgot Allah; so He made them forget their own souls! These are the rebellious transgressors! Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden that will achieve Felicity.

Verse 21 speaks of the Grandeur and Majestic attribute of Qur'an. It is said: Had We sent down this Qur'an on a mountain, verily you would have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, (so) that they may reflect.

Contd.....

20. Not equal are the Companions of the Fire and the Companions of the Garden: It is the Companions of the Garden that will achieve Felicity.

٢٠-لَا يَسْتَوِيٓ أَصْحَٰبُ ٱلنَّارِ
وَأَصْحَٰبُ ٱلْجَنَّةِ ۚ
أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ○

21. Had We sent down this Qur'an on a mountain, verily you would have seen it humble itself and cleave asunder for fear of Allah.[4] Such are the similitudes which We propound to men, that they may reflect.[5]

٢١-لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ
لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا
مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَالُ نَضْرِبُهَا
لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ○

Verses 22 to 24 speak of the Attributes of Allah and His Glorification by all that is in the heavens and on the earth. It is said: He is Allah, there is no god but He; Knower of the Unseen and the Seen. He is the Most Gracious, the Most Merciful. He is Allah, there is no god but He, the Sovereign, the Holy, the Giver of Grace, the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah (High is He) above the partners they attribute to Him. He is Allah, the Creator, the Evolver, the Bestower of Forms (or colours), To Him belong the Most Beautiful Names: Whatever is in the Heavens, and on earth, Praises and Glorifies Him, and He is the Exalted in Might, the Wise.

2. The believers are commanded 'to fear Allah' (verse 18). The fear of Allah, to quote Abdullah Yusuf Ali, "is akin to love; for it means the fear of offending Him or doing anything wrong that will forfeit His good pleasures. This is *Taqwa* which implies self-restraint, guarding ourselves from all sin, wrong, and injustice, and the positive doing of good" (Vol. II, Note 5394).

3. In the words: 'let every soul look to what he has sent forth for the morrow' there is an admonition for every man that each and every moment he must assess his deeds and judge for himself as to what preparation he has made for the Hereafter, which is so near, and which is so sure as the tomorrow of this world. In fact, in the Hereafter, the Faith in the Absolute Unity of Allah and total Obedience to Him, following His worthy Prophet, will be the only assets for a blissful life, and if these are missing then the life in the Hereafter will be the life of total disappointment – rather suffering. In this respect, fundamental motive is accentuated by Fear of Allah, and therefore, in verse 18, it is said: *Wattaqullah* i.e. 'Fear Allah', because 'Fear of Allah' is the only means for a man to achieve excellence in Faith and righteous deeds; only the one who fears Allah can really be a true Muslim and achieve the success of the life in this world as well as in the Hereafter (Ma'ariful Quran, Vol. VIII, pp. 390-392).

4. To quote Abdullah Yusuf Ali, "there are two ideas associated in men's minds with a mountain: one is its height, and the other that it is rocky, stony, hard. Now comes the metaphor. The Revelation of God is so sublime that even the highest mountains humble themselves before it. The Revelation is so powerful and convincing that even the hard rock splits asunder under it. Will man then be so arrogant as to consider himself superior to it, or so hard-hearted as not

Contd....

22. He is Allah, there is no god but He; Knower of the Unseen and the Seen. He is the Most Gracious, the Most Merciful.[6]

٢٢-هُوَ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَیْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِیْمُ ○

23. He is Allah, there is no god but He, the Sovereign, the Holy, the Giver of Peace, the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him.

٢٣-هُوَ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَیْمِنُ الْعَزِیْزُ الْجَبَّارُ الْمُتَكَبِّرُ ؕ سُبْحٰنَ اللّٰهِ عَمَّا یُشْرِكُوْنَ ○

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to be affected by its powerful Message? The answer is 'No' for unspoilt man; 'Yes' for man when degraded by sin to be the vilest of creatures" (Vol. II, Note 5398).

The idea is to lay emphasis on the fact that the hearts of the non-believers are so hard that they are not at all ready to submit to the Message of Allah and fear accountability to Him. They are in fact inferior to even the inert matter or the animals though they are human beings.

5. In fact, Qur'an has given admonitions and warnings to mankind repeatedly through different parables but the arrogant ones are not at all ready to listen and come to the Straight Path. Similitudes have also been referred to in other verses. As for instance, in verse 74 of Chapter 2 (*Baqarah*), addressing the Jews, it is said 'then your hearts hardened after that, so that they were like rocks, rather worse in hardness, and surely there are some rocks from which streams gush forth, and there are some of them which split asunder so water flows from them, and there are some of them which fall down by the fear of Allah. And Allah is not heedless of what you do", also in verse 16 of Chapter 57 (*Hadeed*) in which it is said "has not the time yet come for the believers that their hearts should be humbled with the Remembrance of Allah and the Truth that is revealed, and that they should not be like those who were given the Book before but time prolonged for them, so their hearts hardened; and most of them are transgressors".

6. After speaking of the Excellence of the Holy Qur'an in the previous verse, in verses 22 to 24 there is reference to the Attributes of Allah. In verse 22 there is reference to general Attributes, in verse 23 Attributes of Kindness and Benevolence, as well as Power and Authority, and in verse 24 the Attributes relating to creation have been mentioned.

As regards the General Attributes, mentioned in verse 22, they relate to the Absolute Unity, the Unbounded Knowledge, Grace and Mercy of Allah which super impose all other Divine Attributes. To quote Abdullah Yusuf Ali, "Here follows a passage of great sublimity, summing up the Attributes of God. First in this verse (22) we have the general Attributes which give us the fundamental basis on which we can form some idea of God. (1) We start with the proposition that no words are adequate to describe Him, and we can only call Him 'He'; for there is nothing else like Him. (2) We think of His Unity; all the varying and conflicting forces in Creation are controlled by Him and look to Him, and we can never get a true idea of Him unless we understand the mystic meaning of Unity. (3) His knowledge extends to everything seen and unseen, present and future, near and far, in being and not in being; in fact these contrasts,

24. He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours).[7] To Him belong the Most Beautiful Names:[8] Whatever is in the heavens, and on earth, Praises and Glorifies Him: And He is the Exalted in Might, the Wise.

٢٤- هُوَ اللّٰهُ الْخَالِقُ
الْبَارِئُ الْمُصَوِّرُ
لَهُ الْاَسْمَآءُ الْحُسْنٰى ؕ
يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝ ع ٣

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which apply to our knowledge, do not apply to Him, (4) His Grace and (5) His Mercy are unbounded, and unless we realise these we can have no true conception of our position in the working of His Will and Plan" (Vol. II, Note 5400).

Then there are the Attributes of Kindness and Benevolence given in verse 23, namely: (1) the Sovereign, (2) the Holy, (3) the Giver of Peace, (4) the Guardian of Faith, (5) the Preserver of Safety, (6) the Exalted in Might, (7) the Irresistible, and (8) the Supreme.

7. After stating the General Attributes, the Attributes of Kindness and Benevolence, as well as the Attributes of Power and Authority, in the previous verses, in verse 24 we are now told of His Creative Energy of which three aspects are here mentioned, i.e. *Khaliq,* (the Creator), *Baari* (the Evolver) and *Musawwir* (the Bestower of Forms). Before proceeding further, however, we may note that "the point here emphasised is that Allah does not merely create and leave alone; He goes on fashioning, evolving new forms and colours, and sustaining all the energies and capacities which He has put into His creation, according to various laws which He has established' (Yusuf Ali, Vol. II, Note 5405). Further, "the act or acts of creation of various aspects – *Khalaqa* is the general term for creation and the author of all creation is *Khaliq*. *Baraa* implies a process of evolving from previously created matter or state: the Author of this process is *Baari* – the Evolver. *Sawwara* implies giving definite form or colour, so as to make a thing exactly suited to a given end or object; hence the title *Musawwir,* Bestower of forms or colours; for this shows the completion of the visible stage of creation" (Yusuf Ali, Vol. II, Note 5406).

8. It may be noted that by the *Asmaa* i.e. Names, is meant the *Asma-us-Sifaat* or the 'Names of Attributes of Allah', and the word *Al-Husna* signifies that the names with any defect, of any sort whatsoever, are not at all befitting to Allah the Almighty and, therefore, Allah the Almighty should be remembered with those Names or Attributes which illustrate the Excellence of Attributes. Qur'an has referred to *Asmaa-ul-Husna* i.e. the Good Names of Allah, in some of its verses, and, in his Traditions, the Holy Prophet has given ninety nine such names as noted by Tirmizi and Ibne Majah from Hazrat Abu Hurairah (see Tafheemul Quran, Vol. V, Chapter 59, Note 46).

CHAPTER 60

AL-MUMTAHANAH

(The Woman Who is Examined)

Chapter 60 consists of 2 Sections, 13 Verses, 348 Words, and 1510 Letters.[1]

This is the fourth of the ten Madani *Surahs,* each dealing with a special point in the life of the *Ummat.* Here the point is what social relations are possible with the Unbelievers? ... The question of women and cross marriage is equitably dealt with (Yusuf Ali, Vol. II, p. 1530).

Name

The name of this Chapter has been taken from the word *Fam-tahi-nu-hunna* appearing in verse 10, where the believers are asked to examine women who come to them (on migration from Mecca) as fugitives from the idolaters, and if they find them sincere to Islam, not to return them to the idolaters (Pickthal). It is with reference to this that this Chapter has been named as *Mumtahanah* (i.e. the woman who is examined). It is also pronounced as *Mumtahinah* (i.e. the *Surah* that examines) (Tafheemul Quran, Vol. V, p. 420). In the context of the subject matter, the former is more appropriate and is generally adopted by the commentators.

Revelation

The incident referred to in this Chapter determines the date of its revelation as between the period from the Treaty of Hudaibiah to the conquest of Mecca, i.e. about 8th year of Hijrah or shortly before the Conquest.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 91.[2]

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1. Naimuddin, Chapter 60, Note 1; Ziaul Quran, Vol. V, p. 189.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

Subject Matter

It is said that when the Holy Prophet went on an expedition against any tribe of infidels, reportedly indulging in activities detrimental to the cause of Islam, the news and other details of the expedition were kept a closely guarded secret so that the enemy might not be alerted to make preparations for the defence in advance. Similarly, when the Holy Prophet decided to proceed on expedition for the conquest of Mecca, it was kept as secret. However, one of his Companions Haatib ibne Abi Balta'a, whose wife and children were still at Mecca came to know of the decision, and wrote a secret letter to a chief of the Quraish of Mecca informing him of the intended expedition so that the Quraish Chief might feel obliged, and, in return for this timely information, could look after his wife and children. The letter was given by Haatib to a woman of his confidence to deliver it to the addressee at Mecca. Allah the Almighty, however, informed the Holy Prophet of it before the woman could make any headway in her dangerous errand.

Verses 1 to 9 deal with this incident, and in the very beginning call upon the believers to desist from befriending the non-believers, who were their enemies, and had all along tortured them, and as such could never be trusted for any good under any obligation except on their own terms.

In verses 10 and 11 is laid down an important principle for safeguarding and maintaining chastity of women in Muslim society. There were Muslim women living in Mecca with their non-believing husbands who were eager to leave their husbands at Mecca and migrate to Medinah. Similarly there were believers in Medinah whose non-believing wives were at Mecca and it was necessary to decide whether their marital ties were at all affected by belief or unbelief. In these verses it was declared that the marital ties between the believers and non-believers did not continue when any of the two members of the marriage bond did not conform to the belief of the other. It meant that the believing men were not permissible for the non-believing women nor were the non-believing women permissible for the believing men. In case, if under compulsive circumstances then prevailing the migration, specially of women, did take place then each and every case of these unfortunate women had to be examined on merits, before admitting them in the Islamic Society.

In verse 12, the Holy Prophet was commanded to take a pledge from those women who accept Islam that they would refrain from committing sins in which they were involved during the Days of Ignorance and that they would follow the path of righteousness as commanded by Allah and His worthy Prophet (see Tafheemul Quran, Vol. V, pp. 420-421).

CHAPTER 60

AL-MUMTAHANAH
(The Woman Who is Examined)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. O you who believe! take not My enemy and your enemy as friends (or protectors) – offering them (your) love, even though they have rejected that which has come to you of the Truth, and have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because you believe in

١- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا
عَدُوِّيْ وَعَدُوَّكُمْ اَوْلِيَآءَ
تُلْقُوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ
وَقَدْ كَفَرُوْا بِمَا جَآءَكُمْ مِّنَ الْحَقِّ ۚ
يُخْرِجُوْنَ الرَّسُوْلَ وَاِيَّاكُمْ
اَنْ تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ؕ

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1. The previous Section, i.e. the last Section of the previous Chapter, contained admonition to the believers to earn good for the Day of Judgment and then referred to the excellence of Qur'an as the revealed Book of Allah and mentioned some fundamental Attributes of Allah the Almighty, as reflected through His Excellent Names. In continuation of it, the present Chapter, and with it, Section 1 of it, also starts with admonition to the believers, prohibiting friendship between them and the non-believers for personal reasons especially to win their favour. They are commanded to follow the excellent Example of Prophet Abraham and forsake love of kith and kin for the sake of Islam.

Section 1 consists of 6 verses, i.e. verses 1 to 6. Verses 1 to 3 prohibit friendship of the believers with the non-believers. It is said: O you who believe! take not My enemy and your enemy as friends (or protectors) – offering them (your) love, even though they have rejected that

Allah your Lord! If you have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends). You secretly show them love (and friendship): and I am the best Knower of all that you conceal and all that you reveal. And whosoever of you does this, he is surely strayed from the Straight Path.[2]

إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي
وَابْتِغَاءَ مَرْضَاتِي
تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ ۖ
وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنتُمْ ۚ
وَمَن يَفْعَلْهُ مِنكُمْ
فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ○

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which has come to you, of the Truth, and have driven out the Prophet and yourselves (from your homes), (simply) because you believe in Allah, your Lord! If you have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends). You secretly show them love (and friendship): and I am the Best Knower of all that you conceal and all that you reveal. And whosoever of you does this, he is surely strayed from the Straight Path. If they were to get the better of you, they will behave to you as enemies and (will) stretch forth their hands and their tongues against you for evil; and they desire that you should reject the Truth. Of no profit, to you will be your kindred and your children on the Day of Judgment. He will judge between you: and Allah is Seer of what you do.

Verses 4 to 6 command the believers to follow the excellent example of Prophet Abraham and those with him and to reject kinship with near and dear ones if they disbelieve in spite of persuasion. It is said: surely there is for you an excellent example (to follow) in Abraham and those with him, when they said to their people: We are clear of you and of whatever you worship besides Allah: We have rejected you, and there has arisen, between us and you, enmity and hatred forever, unless you believe in Allah the One and Alone – except the saying of Abraham to his father: indeed I will pray for forgiveness for you, though I have no power (to get) aught on your behalf from Allah. (They prayed): Our Lord! in You we trust, and to You we turn (in repentance), and to You is (our) final Goal. Our Lord! make us not a (test and) trial for those who disbelieve, but forgive us, our Lord! for You are the Exalted in Might, the Wise. There is indeed in them an excellent example for you to follow – for him whose hope is in Allah and in the Last Day. But if any turn away, truly Allah is Free from all wants, (and) Worthy of all Praise.

2. Prohibition of friendship between believers and non-believers: As reported by Bukhari, Muslim, Ahmad, Abu Dawood, Tirmizi, Nisai, Ibne Jareer Tabari, Ibne Hishaam, Ibne Hibban and Ibne Abi Haatim, when the non-believers of Quraish of Mecca committed breach of the Treaty of Hudaibiah, the Holy Prophet intended to teach lesson to the arrogant Meccans and for this purpose started military preparations to march on to the enemies of the Faith. But the plan was a secret known only to some Companions of the Holy Prophet. A woman named Sarah, who was a slave girl to Abdul Muttalib and after freedom had adopted the profession of singing came to the Holy Prophet for help and the Banu Muttalib and Banun Abdul Muttalib provided her necessary help. But when she was returning, a companion of the Holy Prophet, namely Hatib bin Abi Balta'ah, whose wife and children were still at Mecca, and there was none to look after them, met her and gave her ten *dinars* and handed over to her a letter to be secretly

2. If they were to get the better of you, they will behave to you as enemies and stretch forth their hands and their tongues against you for evil; and they desire that you should reject the Truth.

٢- إِنْ يَّثْقَفُوْكُمْ
يَكُوْنُوْا لَكُمْ اَعْدَآءً
وَّيَبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ وَاَلْسِنَتَهُمْ بِالسُّوْٓءِ
وَوَدُّوْا لَوْ تَكْفُرُوْنَ ۝ؕ

3. Of no profit to you will be your kindred and your children on the Day of Judgment:[3] He will judge between you: For Allah is Seer of what you do.

٣- لَنْ تَنْفَعَكُمْ اَرْحَامُكُمْ
وَلَآ اَوْلَادُكُمْ ۚۛ يَوْمَ الْقِيٰمَةِ ۚۛ يَفْصِلُ
بَيْنَكُمْ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝

carried and delivered to some chiefs of Mecca. Allah the Almighty, however, informed the Holy Prophet of it and the Holy Prophet immediately commanded Hazrat Ali, Hazrat Zubair, and Hazrat Miqdad bin Aswad to catch the woman and seize the letter. He also informed them that they would find her at a place known as Roza-e-Khaakh at a distance of 12 miles from Medinah on the route to Mecca, and directed them to snatch away the letter from her and to behead her if she refused to hand over the letter to them. They accordingly went after the woman and found her at the stated place, and when they enquired about the letter she pleaded ignorance. However, when she saw that there was no chance for her to save the letter from them, she handed over the letter to them. The Holy Prophet summoned Hatib and enquired about what he did. He pleaded that he did it to oblige the Quraish so that they could look after his wife and children as they were strangers to them and there was none to look after them, and as regards other 'Mohajireen' many of their near relatives were still at Mecca who could help their families left at Mecca. Being satisfied with the sincerity of his Faith and the truth of what he had said, the Holy Prophet left him, and, when Hazrat Umar sought permission to behead him, the Holy Prophet simply said that he was one of those who took part in the Battle of Badr and there is a promise of Allah for forgiveness in respect of all of them. On this Hazrat Umar wept and said that only Allah and His Prophet knew best.

It was in these circumstances, and on this particular occasion, that verses 1 to 3 of the present Chapter were revealed, which is the agreed view of Hazrat Abdullah bin Abbas. Mujahid, Qatadah, Urwah bin Zubair and other Scholars and Commentators (Tafheemul Quran, Vol. V, Chapter 60, Note I). This is also noted by Qurtabi with reference to Kasheri and Sa'labi (vide Ma'ariful Quran, Vol. VII, pp. 399-410); Also see Ziaul Quran, Vol. V, Chapter 60, Note I, with reference to Naimuddin, Chapter 60, Note 2.

Thus intimacy with the enemy, which may result in harm to the nation is totally prohibited and has been declared to be transgression of the Limits of Allah.

3. Qur'an has also said this in other verses, as for instance, in verses 10 to 14 of Chapter 70 (*Ma'arij*) it is said "and no friend will ask for friend, (though) they will be made to see them. The sinner's desire will be: Would that he could redeem himself from the punishment of that Day by (sacrificing) his children and his wife and his brother and his kin that gave him shelter and all that are on the earth – so it could deliver him", and in verses 34 to 37 of Chapter 80 (*Abasa*) it is said "that Day shall a man flee from his brother, and his mother and his father and his spouse and his sons. Everyone of them that day will have concern enough to make him indifferent to others" (see Tafheemul Quran, Vol. V, Chapter 60, Note 3).

4. Surely there is for you an excellent example (to follow) in Abraham and those with him, when they said to their people We are clear of you[4] and of whatever you worship besides Allah: we have rejected you, and there has arisen, between us and you, enmity and hatred for ever, – unless you believe in Allah the One and Alone – except the saying of Abraham to his father: Indeed I will pray for forgiveness for you,[5] though I have no power (to get) aught on your behalf from Allah. (They prayed): (Our Lord)! in You do we trust, and to You do we turn (in repentance), to You is (our Final Goal.

٤- قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ
فِيْ إِبْرٰهِيْمَ وَالَّذِيْنَ مَعَهٗ ۚ
إِذْ قَالُوْا لِقَوْمِهِمْ
إِنَّا بُرَءٰٓؤُا مِنْكُمْ وَمِمَّا تَعْبُدُوْنَ مِنْ دُوْنِ
اللّٰهِ كَفَرْنَا بِكُمْ وَبَدَا
بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَآءُ أَبَدًا
حَتّٰى تُؤْمِنُوْا بِاللّٰهِ وَحْدَهٗٓ
إِلَّا قَوْلَ إِبْرٰهِيْمَ لِأَبِيْهِ لَأَسْتَغْفِرَنَّ
لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ اللّٰهِ مِنْ شَيْءٍ ۖ
رَبَّنَا عَلَيْكَ تَوَكَّلْنَا
وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيْرُ ○

5. Our Lord! make us not a (test and) trial[6] for those who disbelieve, but forgive us, our Lord! for You are the Exalted in Might, the Wise.

٥- رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا
وَاغْفِرْ لَنَا رَبَّنَا ۚ
إِنَّكَ أَنْتَ الْعَزِيْزُ الْحَكِيْمُ ○

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4. It may be noted that Prophet Abraham, as Qur'an itself tells us, was "tender-hearted and loyal to his father and to his people, he warned them against idolatry, and sin, and prayed for his father, but when his father and his people became open enemies of God, Abraham dissociated himself from them, and left his home, his father, his people, and his country. Those with him were his believing wife and nephew, Lut and any other Believers that went into exile with him" (Yusuf Ali, Vol. II, Note 5413).

5. Since Abraham himself subsequently disassociated himself from his father, as is evident from above quoted verse, even though previously he had prayed for him on account of the promise made earlier, the believers are also not to pray for their non-believing parents or other relations. In this connection we may also note verse 113 of Chapter 9 (*Taubah*) in which it is said, "it is not for the Prophet and those who believe to ask forgiveness for the idolaters, even though they be near relatives, after it has become clear to them that they are the companions of the Burning Fire".

6. The word *Fitnah* appearing in verse 5, as explained by Abul A'ala Maududi, implies (1) greater strength of the non-believers in men and material; or (2) giving up of faith by the

6. There is indeed in them an excellent example for you to follow, – for him whose hope is in Allah and in the Last Day. But if any turn away, truly Allah is Free of all wants, Worthy of all Praise.

٦- لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ
لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ ؕ
وَمَنْ يَّتَوَلَّ
فَإِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيدُ ۝ ع

SECTION 2[1]

7. It may be that Allah will grant love (and friendship) between you and those whom you (now) hold as enemies.[2] For Allah has Power (over all things); and Allah is Forgiving, Merciful.

٧- عَسَى اللّٰهُ أَنْ يَّجْعَلَ بَيْنَكُمْ
وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِّنْهُمْ مَّوَدَّةً ؕ
وَاللّٰهُ قَدِيرٌ ؕ
وَاللّٰهُ غَفُورٌ رَّحِيمٌ ۝

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believers due to unbearable persecution by the non-believers; or (3) in spite of being believers they may remain devoid of that standard of morality which befits their position as believers, and those indecencies which are the characteristics of non-believers might also permeate in them. As a believer one should always seek refuge in Allah from all types of *Fitnah* or trials (Tafheemul Quran, *ibid.,* 8).

1. The command of making no friendship with the non-believers, as given in the previous Section, is further explained in detail in Section 2. Further, principles governing the marriage ties between the believers and the non-believers have been laid down. There is also given the guideline for dealing with those women who had migrated from Mecca and had come to swear fealty with the Holy Prophet. There is also prohibition in respect of friendship with those with whom Allah is wrath.

Section 2 consists of 7 verses, i.e. verses 7 to 13. Verses 7 and 8 speak of those unbelievers with whom friendship of the believers is not forbidden. In these verses it is said: it may be that Allah will grant love (and friendship) between you and those whom you (now) hold as enemies. For Allah has power (over all things), and Allah is Forgiving, Merciful. Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loves those who are just.

Verse 9 speaks of those unbelievers with whom friendship of the believers is forbidden. It is said: Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that are the wrongdoers.

Verses 10 and 11 deal with the marital relations in respect of Believing refugee women who came to Medinah leaving their infidel husbands. It is said: O you who believe! when there come to you believing women refugees, examine them: Allah knows best as to their Faith. If you ascertain that they are believers, then send them not back to the unbelievers. They are not lawful

Contd.....

8. Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loves those who are just.[3]

٨- لَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي
الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ
اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ ؕ
اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ○

(wives) for them (i.e. the unbelievers), nor are they (i.e. the unbelievers) lawful (husbands) for them. But pay them (i.e. the unbelievers) what they have spent (on their dower), and there will be no blame on you if you marry them on payment of their dower to them. But hold not to the guardianship of the unbelieving women; and ask for what you have spent (on their dowers), and let them (i.e. the unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with Justice) between you, and Allah is Knowing, Wise. And if any of your wives have gone to the unbelievers, and you have an accession (by the coming over of a woman from the other side), then pay to those whose wives have gone the equivalent of what they had spent (on their dower). And fear Allah, in Whom you believe.

Verse 12 deals with oath of allegiance by the believing women who came from Mecca and desired to settle at Medinah. Addressing to the Holy Prophet, it is said: O Prophet! when believing women come to you to take the oath of fealty to you, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey you in any just matter, then do you receive their fealty, and pray to Allah for the forgiveness (of their sins). Indeed Allah is Forgiving, Merciful.

Verse 13 forbids friendship of the believers with those with whom Allah is Wrath. It is said: O you who believe! take not (for friends) the people on whom is the Wrath of Allah. Of the Hereafter they are (already) in despair, just as the unbelievers are in despair about those (buried) in graves.

2. Meaning thereby that soon the time will come when their relatives who were disbelievers would also accept Islam and the enmity which was now existing between them would be changed into friendship. In order to ensure it, it was further said, "and Allah is Oft-Returning, Most Merciful". The obvious indication was that soon the condition would change for the better, and those who were disbelievers and causing harm to the believers would, after repentance and acceptance of Islam, would be forgiven and taken into the fold of Islam and allowed to stand at par with other believers. It is no doubt a fact that, shortly after the revelation of these verses, Mecca was conquered by the Holy Prophet and his followers, and the non-believers of Mecca started embracing Islam in large numbers, as declared by the Holy Qur'an in Chapter 110 (*Al-Nasr*).

3. As regards the occasion of revelation of this verse, it is said that an ex-wife of Hazrat Abu Bakr, namely Qutailah binte Abdul Uzza, who was a disbeliever; and to whom was born Hazrat Asma, came to Medinah after the treaty of Hudaibiah and also brought some gifts for Hazrat Asma. According to her son Abdullah bin Zubair, Hazrat Asma refused to accept the gift and enquired about it from the Holy Prophet. The Holy Prophet permitted her to deal with her kindly (Ahmad, Bukhari, Muslim, Ibne Jareer, and Ibne Abi Haatim).

From this the learned scholars have concluded that the believers are permitted to serve even

9. Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that are the wrong-doers,

٩- إِنَّمَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيْنَ قٰتَلُوْكُمْ
فِي الدِّيْنِ وَاَخْرَجُوْكُمْ مِّنْ دِيَارِكُمْ
وَظٰهَرُوْا عَلٰٓى اِخْرَاجِكُمْ اَنْ تَوَلَّوْهُمْ ۚ
وَمَنْ يَّتَوَلَّهُمْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ○

10. O you who believe! when there come to you Believing women refugees, examine (and test) them: Allah knows best as to their Faith. If you ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for them (i.e. the Unbelievers), nor are they (i.e. the Unbelievers) lawful (husbands) for them. But pay them (i.e. the Unbelievers) what they have spent (on their dower), and there will be no blame on you if you marry them on payment of their dower to them. But hold not to the guardianship of Unbelieving women: and ask for what you have spent (on their dowers), and let them (i.e. the Unbelievers) ask for what they have spent (on the dowers of

١٠- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا جَآءَكُمُ الْمُؤْمِنٰتُ
مُهٰجِرٰتٍ فَامْتَحِنُوْهُنَّ ؕ
اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِنَّ ۚ
فَاِنْ عَلِمْتُمُوْهُنَّ مُؤْمِنٰتٍ فَلَا تَرْجِعُوْهُنَّ
اِلَى الْكُفَّارِ ؕ لَا هُنَّ حِلٌّ لَّهُمْ
وَلَا هُمْ يَحِلُّوْنَ لَهُنَّ ؕ
وَاٰتُوْهُمْ مَّآ اَنْفَقُوْا ؕ
وَلَا جُنَاحَ عَلَيْكُمْ اَنْ تَنْكِحُوْهُنَّ
اِذَآ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ ؕ
وَلَا تُمْسِكُوْا بِعِصَمِ الْكَوَافِرِ
وَسْـَٔلُوْا مَآ اَنْفَقْتُمْ
وَلْيَسْـَٔلُوْا مَآ اَنْفَقُوْا ؕ
ذٰلِكُمْ حُكْمُ اللّٰهِ ؕ

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their non-believing parents, brothers, sisters, and other relatives, provided they are not enemies of Islam. Thus the believers are also permitted to help the *Zimmi* poor ones by way of charity (Ahkamul Quran, by Jassas; and Roohul Ma'ani) (Tafheemul Quran, Vol. V, Chapter 60, Note 13; Ziaul Quran, Vol. V, Chapter 60, Note 14; and also Ma'ariful Quran, Vol. VIII, pp. 405-406).

women who come over to you). Such is the Command of Allah: He judges (with Justice) between you, and Allah is Knowing, Wise.[4]

يَحْكُمُ بَيْنَكُمْ ۚ
وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

11. And if any of your wives have gone to the Unbelievers, and you have an accession (by the coming over of a woman from the other side), then pay to those whose wives have gone (or deserted) the equivalent of what they had spent (on their dower). And fear Allah in Whom you believe.

١١- وَاِنْ فَاتَكُمْ شَيْءٌ مِّنْ اَزْوَاجِكُمْ
اِلَى الْكُفَّارِ
فَعَاقَبْتُمْ
فَاٰتُوا الَّذِيْنَ ذَهَبَتْ اَزْوَاجُهُمْ
مِّثْلَ مَآ اَنْفَقُوْا ۭ
وَاتَّقُوا اللّٰهَ الَّذِيْٓ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ○

12. O Prophet! when Believing women come to you to take the oath of fealty to you, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey you in any just

١٢- يٰٓاَيُّهَا النَّبِيُّ اِذَا جَاۗءَكَ الْمُؤْمِنٰتُ
يُبَايِعْنَكَ عَلٰٓى
اَنْ لَّا يُشْرِكْنَ بِاللّٰهِ شَيْـــًٔا
وَّلَا يَسْرِقْنَ وَلَا يَزْنِيْنَ
وَلَا يَقْتُلْنَ اَوْلَادَهُنَّ
وَلَا يَاْتِيْنَ بِبُهْتَانٍ
يَّفْتَرِيْنَهٗ بَيْنَ اَيْدِيْهِنَّ وَاَرْجُلِهِنَّ

4. Thus the principles laid down in verse 10 are that (1) the woman who accepts Islam does not remain permissible for her disbelieving husband nor her husband remains permissible to her; (2) a married woman who after accepting Islam comes from *Darul Kufr* (Home of Infidelity) to *Darul Islam* (Home of Islam) her marriage ties with her disbelieving husband ends forthwith and any believer can re-marry her after payment of her dower; (3) a man who accepts Islam is not permitted to keep his disbelieving wife in his marriage ties; (4) the States of *Darul Kufr* and *Darul Islam* should make an agreement between them for return of the dowers of the non-believing women to their believing husbands and of the believing women to their non-believing husbands (see Tafheemul Quran, *ibid.*, 16). For more details, see the Major Work, *ibid.*, Vol. XIV, pp. 355-361.

matter, – then do you receive their fealty,[5] and pray to Allah for the forgiveness (of their sins). Indeed Allah is Forgiving, Merciful.

وَلَا يَعْصِيْنَكَ فِيْ مَعْرُوْفٍ فَبَايِعْهُنَّ
وَاسْتَغْفِرْ لَهُنَّ اللّٰهَ ؕ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝

13. O you who believe! turn not (for friendship) to the people on whom is the Wrath of Allah. Of the Hereafter they are (already) in despair, just as the Unbelievers are in despair about those (buried) in graves.

١٣- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا
لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ
قَدْ يَئِسُوْا مِنَ الْاٰخِرَةِ
كَمَا يَئِسَ الْكُفَّارُ مِنْ اَصْحٰبِ الْقُبُوْرِ ۝ ع

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5. As regards the manner of taking oath from the women, it may be noted that the men used to take the oath by placing their hands on the hand of the Holy Prophet, but as regards the oath by the women it was merely by the word of mouth. According to Hazrat Aisha, the Holy Prophet never touched the hand of any woman while taking the oath (Bukhari and Ibne Jareer).

According to Umaimah binte Ruqaiyah, some women while taking the oath of allegiance, requested the Holy Prophet to stretch his hand for taking the oath but the Holy Prophet said; I do not shake hand with the women, and he took the oath by the word of mouth only (Ahmad, Tirmizi, Nisai, Ibne Majah, Ibne Jareer, and Ibne Abi Haatim). Abu Dawood and Ibne Abi Haatim have noted from Sh'abi, Abdur Razzaq from Ibrahm Nakh'ee, and Saeed bin Mansoor from Qais bin Abi Haazim, that during an oath by the women a *Chadar* or piece of cloth was stretched which the Holy Prophet touched and said, 'I do not shake hand with the women'. Ibne Ishaq has noted from Abaan bin Swaleh, in his 'Maghaazi', that the Holy Prophet used to put his hand in a saucer having water and then the women used to put their hands in the water while taking the oath (see Tafheemul Quran, *ibid.*, 23).

CHAPTER 61

AS-SAFF

(The Row)

Chapter 61 consists of 2 Sections, 14 Verses, 221 Words, and 900 Letters.[1]

This is the fifth *Surah* of the series of short Madani *Surahs* beginning with Chapter 57. Its subject matter is the need for discipline, practical work, and self-sacrifice in the cause of the *Ummat* (Yusuf Ali, Vol. II, p. 1538).

Name

The name of this Chapter has been taken from the word *Saffan* appearing in verse 4 of it.

Revelation

From the subject matter it appears that this Chapter was revealed shortly after the Battle of Uhad which was fought in Shawwal A.H. 3.

According to the generally accepted chronological order of revelation, this chapter is placed at serial No. 109.[2]

As regards the Revelation of this Chapter, Tirmizi has noted, on the authority of Hazrat Abdullah bin Salam, which has also been recorded by Haakim, that once some Companions of the Holy Prophet were discussing among themselves that if they could know what deed was the most loving in the Sight of Allah, they would strive for it. According to Baghawi, some of them also said that if they could know such a deed they would be ready to sacrifice their lives and properties for it (Tafseere Mazhari). Ibne Kaseer has noted from

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1. Naimuddin, Chapter 61, Note 1; Ziaul Quran, Vol. V, p. 208.
2. Index-cum-Concordance for the Holy Qur'an by Kherie, *ibid.*

Ahmad that they also proposed to send some one of them to go to the Holy Prophet and enquire about it but none could dare to do so. Meanwhile the Holy Prophet summoned all of them and recited this Chapter which was revealed on that very occasion (see Ma'ariful Quran, Vol. VIII, p. 423; also see Naimuddin, Chapter 61, Note 1).

Subject Matter

The Chapter opens with Glorification and Praise of Allah. Then there is warning to the believers that those among them who do not fulfil practically what they profess and proclaim to do verbally are the most detestable before Allah the Almighty, and those who fight steadfastly in the Way of Allah are the most beloved to Him. The point emphasised here is that the true Faith demands that there must be perfect harmony and unison between the words and the deeds of the believers. It also means that disharmony and disparity between the words and the deeds is sheer hypocrisy. In concrete terms the believers are warned in verses 5 and 6 that their behaviour with the Holy Prophet and Islam should not be like the Bani Israil who teased and ridiculed their own Prophets simply because of their internal feuds and differences which ultimately resulted in their own decline and fall from grace. Prophet Moses and Prophet Christ appealed their followers to desist from disgraceful behaviour, but they did not respond, with the result that their hearts hardened and they lost the Path of Guidance practically for ever.

In the concluding part of verse 6 there is the glad tiding as a forecast by Prophet Jesus Christ of the advent (in due course) of the Holy Prophet with his name as inscribed in the Holy Scriptures being 'Ahmad' (ﷺ). It is unfortunate that, in spite of this clear Sign, the contemporary Christians, by and large, were averse to accepting the Divine Faith when proclaimed by the Holy Prophet.

In verses 7 to 9 it is stated that the Jews and Christians and their accomplices among the hypocrites of Medinah were trying their utmost to extinguish the Divine light of Truth, but, in spite of their concerted efforts, and much to their dismal frustration, they did not and could not succeed. The candle of Islam carrying and shedding the Light of Allah was (and is) destined to stay bright spreading the heavenly light till the world lasts.

In verses 10 to 13 the believers are told that the only way of success in this world as well as in the Hereafter is to have faith with sincerity in Allah and His worthy Prophet Muhammad (ﷺ) and to fight in the Way of Allah with life and property. The reward for it will be safety from the Fire of Hell, forgiveness of the sins, and Eternal Bliss of the Paradise in the Hereafter. There is also a promise that in the world there will be help and support from Allah and victory and success over the enemies.

In verse 14 the Believers are called upon to help the cause of Islam just as the companions of Prophet Jesus Christ stood by him and were declared as *Ansarullah* (The Helpers of Allah), so that against their enemies they may also have the support and help of Allah as the believers among the previous nations were blessed with Divine Grace which enabled them to fulfil their mission against all odds (Tafheemul Quran, Vol. V, pp. 452-453).

CHAPTER 61

AS-SAFF
(The Row)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Whatever is in the heavens and whatever is on earth declares the Praise and Glory of Allah: for He is the Exalted in Might, the Wise.[2]

١- سَبَّحَ لِلّٰهِ
مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ
وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

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1. The previous Chapter dealt with the problem arising out of breaking the ties of friendship with the non-believers. In continuation of it, the present Chapter, and with it the first Section of it, starts with a reference to the Glorification of Allah by all, and then gives some moral principles to be followed by the believers, and encourages them to fight firmly in the Way of Allah in battle-like ranks to effect unity and solidarity among themselves and to over-awe the enemy. Then there is reference to the misbehaviour of Bani Israil towards Prophet Moses, the forecast of the coming of the Holy Prophet Muhammad (ﷺ) as given by Prophet Jesus Christ, and ultimately there is the news of the ultimate triumph of Islam over all opposing forces.

Section 1 consists of 9 verses, i.e. verses 1 to 9. Verse 1 speaks of the Glorification and Praise of Allah, and says that whatever is in the heavens and whatever is on earth declares the Praise and Glory of Allah: for He is the Exalted in Might, the Wise.

Verses 2 and 3 admonish the believers to refrain from saying about a thing which they do not (intend) to do. It is said: O you who believe! Why say you that which you do not? Grievously odious is it in the Sight of Allah that you say that which you do not.

Verse 4 says: truly Allah loves those who fight in His Way in battle array, as if they were a solid cemented structure.

Contd....

2. O you who believe! Why say you that which you do not?[3]

٢-يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا
لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ○

3. Grievously odious is it in the Sight of Allah that you say that which you do not.

٣-كَبُرَ مَقْتًا عِنْدَ اللّٰهِ
اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ○

Verse 5 speaks of the misbehaviour of Bani Israil who opposed and oppressed Prophet Moses. It says: and (remember), when Moses said to his people: O my people! Why do you vex and insult me though you know that I am the Messenger of Allah (sent) to you? Then when they went wrong, Allah let their hearts go wrong. And Allah guides not the transgressing people.

Verse 6 speaks of the prediction of the coming of the Holy Prophet Muhammad (ﷺ) by Prophet Jesus Christ. It says: and (remember) when Jesus, the son of Mary, said: O Children of Israil! I am the Messenger of Allah (sent) to you, verifying that which is before me of the Torah, and giving good news of a Messenger to come after me, whose name shall be Ahmad. But when he came to them with Clear Signs, they said: this is clear magic!"

Verse 7 condemns those who forge lies against Allah. It says: and who does greater wrong than the one who invents falsehood against Allah, even as he is being invited to Islam? And Allah guides not the wrongdoing people. Verses 8 and 9 give the glad tiding of ultimate success of Islam all over Arabia, and beyond, in spite of opposition by the non-believers. Referring to the opposition by the non-believers it is said: they intend to extinguish Allah's Light (i.e. Islam by blowing) with their mouths: but Allah will perfect His Light, even though the unbelievers may be averse to it. He it is Who has sent His Messenger (i.e. the Holy Prophet) with guidance and the religion of Truth (i.e. Islam), that may proclaim it over all religions even though the polytheists may be averse to it.

2. This verse is identical with verse 1 of Chapter 59 (*Hashr*). The latter illustrated the theme of the wonderful working of God's providence in defeating the wiles of His enemies. Here the same theme is illustrated by showing the need for unshaken discipline if we are to receive the help of God (Yusuf Ali, Vol. II, Note 5431).

3. In its general connotation, in verses 2 to 4, there is condemnation of all those, of any clime or clan, who say something on which they never act, and this is a very hateful thing in the Sight of Allah. As explained by the Holy Prophet, this type of character is a sign of hypocrisy. In a Tradition it is said that there are three signs of hypocrite, even though he offers the prayer, keeps the fast, and claims to be a believer, viz, (1) whenever he speaks he tells lie, (2) whenever he promises he acts against it, and (3) when anything is kept in trust with him he commits the breach of trust (Bukhari and Muslim) (see Tafheemul Quran, Vol. V, Chapter 61, Note 2).

As reported by Hazrat Anas bin Maalik, when the Holy Prophet saw, during his journey to the Heavens in the Night of Ascension, that some people whose lips were being cut off by the scissors of fire, he enquired about them from Gabriel, who said that they were those of his *Ummah* who never acted on what they said and never acted upon what they read in the Holy Qur'an (Qurtabi, as referred to by Ziaul Quran, Vol. V, Chapter 61, Note 2).

According to the learned scholars, if anybody makes any pledge or affirmation with Allah as for instance of a vow, or with other human beings, then it is incumbent upon him to fulfil it excepting when it is itself a sin, in which case also though he is not bound to fulfil the pledge yet he has to offer the ransom of oath as provided in verse 89 of Chapter 5 (*Maa'idah*) ('Ahkamul Quran,' by Jassas and Ibnul Arabi as referred to by Tafheemul Quran, *ibid.*).

4. Truly Allah loves those who fight in His Way in battle array, as if they were a solid cemented structure.[4]

٤-إِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ
يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا
كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ○

5. And (remember) when Moses said to his people: O my people! why do you vex and insult me[5] though you know that I am the Messenger of Allah (sent) to you? Then when they went wrong, Allah let their hearts go wrong. And Allah guides not the transgressing people.

٥-وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ
لِمَ تُؤْذُوْنَنِيْ
وَقَدْ تَّعْلَمُوْنَ اَنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ ؕ
فَلَمَّا زَاغُوْٓا اَزَاغَ اللّٰهُ قُلُوْبَهُمْ ؕ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ○

4. The word *Bunyan,* appearing in verse 4, means a building or a structure, but in the context of the present verse it denotes a well-built wall because only a strong wall built of well-laid solid bricks can serve as a bulwark against the attack of the enemy. Only such a structure can protect and solidify the fighting spirit of the Army and keep it united and in perfect unison. As put by Abdullah Yusuf Ali, "a battle array, in which a large number of men stand, march, or hold together against assault as if they were a solid wall, is a striking example of order, discipline, cohesion, and courage. "A solid cemented structure is even a better simile than the usual 'solid wall', as the 'structure' or building implies a more diversified organisation held together in unity and strength, each part contributing strength in its own way, and the whole held together not like a mass but like a living organism" (Vol. II, Note 5433).

Commenting on the unique formation of ranks in his army by the Holy Prophet, a non-Muslim writer says, "the recognized military formation in the early history of Islam, whether on parade, on the march, or in battle, was the *ta'biya.* In it the army was divided into main divisions, namely centre, right and left wings, van (*Muqaddama*) and rear-guard (*Sava*) ... The five formation was in use as early as the Prophet's own time, e.g., at the battles of Badr and Muta, and to its invention and introduction has been attributed much of his success against opponents who were still using the old irregular methods of attack" ('Sociology of Islam', by Levy, Vol. II, pp. 296, 297). 'The ordinary methods of fighting in vogue till then was that of the raid, in which a sudden charge was followed by prompt retreat and sudden return to the onslaught' (*ibid.,* p. 297). The Prophet, the great military leader as he was, changed this, and at the battle of Badr "introduced the new formation the *Ta'biya* for the first time, with great success. He had very few more than three hundred men, of whom only one was mounted. He arranged them in straight, regular ranks, which he put in order himself, walking along the ranks with an arrow in order to push back any man who was out of line with the rest" (*ibid.,* p. 298) (Maajid, Vol. II, Part XXVIII, Note 237).

5. Qur'an refers to the misbehaviour of the Bani Israil towards Prophet Moses in many of its verses, as for instance, verses 51, 55, 61, 67 to 71 of Chapter 2 (*Baqarah*); verse 153 of Chapter 4 (*Nisa*); verses 20 to 26 of Chapter 5 (*Maa'idah*); verses 138 to 141 and 148 to 152 of Chapter 7 (*A'araaf*); verses 86 to 98 of Chapter 20 (*Taa Haa*).

6. And (remember) when Jesus, the son of Mary, said: O Children of Israil! I am the Messenger of Allah (sent) to you, verifying that which is before me of the Torah, and giving good news of a Messenger to come after me,[6]

٦- وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ
يَٰبَنِيٓ إِسْرَٰٓءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَىٰةِ
وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِي مِنۢ بَعْدِي

Even the Bible speaks of their misbehaviour in detail in various Books of the Scriptures, for instance, verses 20 and 21 of Chapter 5; verses 11 and 12 of Chapter 14; verses 2 and 3 of Chapter 16; and verses 3 and 4 of Chapter 17, of Exodus; and verses 1 to 15 of Chapter 11; verses 1 to 10 of Chapter 14; Chapter 16 complete; and verses 1 to 5 of Chapter 20, of Numbers. We have also dealt with this subject in detail in our comments on Section 5 of Chapter 2 (*Baqarah*) which may also be read along with the present comments.

6. Verse 6 speaks of three things which Prophet Jesus Christ said to the Bani Israil, namely, (1) I am the Messenger of Allah to you, (2) Verifying that which is before me of the Torah, and (3) giving the good news of a Messenger who will come after me his name being 'Ahmad' (ﷺ).

The first two indicate that Prophet Jesus Christ did not bring any new Shari'ah or religion for the Bani Israil. He was a Messenger of Allah and he was to verify that which was in the Torah which also implied the confirmation of the forecast of the coming of the Holy Prophet Muhammad (ﷺ) contained in the Torah itself, and the third one gives the news from Jesus Christ himself. The forecasts are as follows:

(i) The Old Testament: Addressing the Bani Israil, as stated in the Old Testament, Prophet Moses said, "the Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken: According to all that thou desirest of the Lord thy God in Horeb in the day of the assembly, saying: Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me: They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him' (Deuteronomy, 18:16-19). This shows that by the word 'brethren' spoken in respect of Prophet Moses was meant the 'Bani Ismail' among whom the Holy Prophet Muhammad (ﷺ) was to be born and this forecast was confirmed by Prophet Jesus Christ.

(ii) The New Testament: As regards the forecast by Prophet Jesus Christ himself, it is said in the New Testament, "and I will pray the Father and He shall give you another Comforter, that he may abide with you for ever: Even the Spirit of Truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you" (John, 14:16-17); and "these things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (*ibid.,* 14:25 and 26); and "hereafter I will not talk much with you: for the Prince of this world cometh, and hath nothing in me" (*ibid.,* 14:30); and, "but when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which

whose name shall be Ahmad.[7] But when he came to them with Clear Signs,[8] they said: this is Clear Magic![9]

اسْمُهٗۤ اَحْمَدُ ؕ فَلَمَّا جَآءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ○

proceedeth from the Father, he shall testify of me" (*ibid.,* 15:26); and, "nevertheless I tell you the truth: 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" (*ibid.,* 16:7); and, "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: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (*ibid.,* 16:12-15).

(iii) The Gospel of Barnabas: As regards the forecast regarding the Holy Prophet Muhammad (ﷺ) contained in the Bible of Barnabas, we may note the following passages:

> It says, "For all the Prophets ... the Messenger of God". (Chapter 17), and, "They said: if I will not be the Massi nor Elija shall have no end". (Chapter 42); and, "Verily I say unto you ... promise was made in Ismail not in Issac" (Chapter 43); and, "I, therefore, say unto you that ... Jesus rendered his thanks to God" (Chapter 44); and, "Let not your heart trouble ... of God shall be come" (Chapter 72); and "I am indeed sent to the House of Ismail ... and mercy received" (Chapter 82); and, "As God liveth ... who shall believe his words" (Chapter 96); and "Then said the priest ... is his blessed name" (Chapter 97); and, "Everything that conformeth ... contaminated my book" (Chapter 124).

For a detailed discussion on these forecasts, see the Major Work, *ibid.,* Vol. XIV, pp. 379-386.

7. In his Traditions the Holy Prophet has himself given his name as Ahmad. According to a Tradition (noted by Muslim, Abu Dawood, Tayalisi), as reported by Hazrat Abu Musa Ash'ari, the Holy Prophet has said: *Ana Mohammadun wa Ana Ahamadun wa Haashir* (i.e. I am Muhammad, I am Ahmad, and the Haashir). Similar narration is also contained in Bukhari, Muslim, Darmi, Tirmizi, and Nisai, on the authority of Hazrat Jubair bin Mut'im. This name of the Holy Prophet i.e. Ahmad was also well known among his Companions. Even the known poet-Companion Hassaan bin Sabit, has referred to this name in his poetry (Tafheemul Quran, *ibid.,* 8).

8. As regards the 'Clear Signs', it may be noted that 'Our Holy Prophet was foretold in many ways: and when he came, he showed forth many Clear Signs, for his whole life from beginning to end was one vast miracle. He fought and won against odds. Without learning from men he taught the highest wisdom. He melted hearts that were hard, and he strengthened hearts that were tender and required support. In all his sayings and doings men of discernment could see the working of God's hand: yet the ignorant Unbelievers called it all Sorcery! called that unreal which became the most solid fact of human history"! (Yusuf Ali, Vol. II, Note 5439).

9. The allegation of clear magic may be attributed to the habitual display of mischief by the Jews who were ever ready to insinuate such allegations even against other prophets also. To quote from the "Jewish Encyclopaedia", "the accusation of magic is frequently brought against

7. And who does greater wrong than the one who invents falsehood against Allah, even as he is being invited to Islam? And Allah guides not the wrong-doing people.

٧-وَمَنْ أَظْلَمُ مِمَّنِ افْتَرٰى
عَلَى اللّٰهِ الْكَذِبَ
وَهُوَ يُدْعٰى إِلَى الْإِسْلَامِ ۭ
وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝

8. They intend to extinguish Allah's Light (by blowing) with their mouth: but Allah will perfect His Light, even though the Unbelievers may be averse to it.

٨-يُرِيْدُوْنَ لِيُطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ
وَاللّٰهُ مُتِمُّ نُوْرِهٖ
وَلَوْ كَرِهَ الْكٰفِرُوْنَ ۝

9. He it is Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the polytheists may be averse to it.[10]

٩-هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى
وَدِيْنِ الْحَقِّ
لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ
وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ۝ ع

Jesus. Jerome mentions it, quoting the Jews ... There were even Christian heretics who looked upon the founder of their religion as a magician, and public opinion at Rome accused all Christians of magic. The apostles were regarded in the same light" (Vol. VII, p. 171). Further, "according to Celsus and to the Talmud, Jesus learned magic in Egypt and performed his miracles by means of it ... Different in nature is the witchcraft; attributed to Jesus in the Toledot" (*ibid.*). According to Klaurmen, "Talmud stories allow that he did indeed work signs and wonders, but by means of magic" (Klaurmen, *op. cit.*, p. 19); according to a Talmudic authority, "Yeshu practised sorcery and beguiled and led Israel astray" (*ibid.*, p. 25). The Talmudic authorities do not deny, that Jesus worked signs and wonders, but they look upon them as notes of sorcery" (*ibid.*, p. 28). According to the New Testament, "and the ascribes which came down from Jerusalem said, He hath given a book and by the prince of the devils casteth he out devils" (Mark, 3:22); and "The Pharisees said, He casteth out devils through the prince of the devils" Mathew, 9:34); "when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils" (Mathew, 12:24) (Maajid, *ibid.*, 250).

10. Verses 8 and 9 contain two eternally dominant prophecies: (1) that all attempts to annihilate Islam will ultimately fail, and (2) that Islam will dominate all other religions and for this purpose Allah the Almighty has sent down the Holy Prophet Muhammad (ﷺ) with the Holy Qur'an as the everlasting fountainhead of Divine Guidance.

In fact within a short period of time both these prophecies were fulfilled within their spheres of influence with prospects of ever advancing success, provided the believers faithfully and steadfastly adhere to the path of Divine guidance. In this connection it may be noted that these verses were revealed in the third year of Hijra shortly after the battle of Uhad when Islam

SECTION 2[1]

10. O you who believe! Shall I lead you to a bargain[2] that will save you from a painful Punishment?

١٠- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا
هَلْ اَدُلُّكُمْ عَلٰى تِجَارَةٍ
تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ○

was confined within the boundaries of Medinah and the believers were but a few hundred in number and the entire Arabia was bent upon their annihilation. In spite of all this, in the 8th year of Hijra the Holy Prophet conquered Mecca and proclaimed supremacy of Islam all over Arabia.

In this connection it is also worth noting that since Allah the Almighty has himself promised the predominance of Islam over all other religions, whenever during the last 1400 years any attempt was made to annihilate and uproot Islam and the Muslims, it failed and Islam continued to dominate and one day it is undoubtedly to dominate the whole world and no disbeliever or polytheist will remain on earth, except on pains of suffering ignominy and sore at heart!

It may be noted that similar statement has also been made by the Holy Qur'an in verse 33 of Chapter 9 (*Taubah*) in which it is said "He it is Who sends his Messenger with Guidance and the Religion of Truth that He may cause it to prevail over all religions though the polytheists may desist it": and also in verse 28 of Chapter 48 (*Fatah*) which says", He it is Who has sent Messenger with Guidance and the Religion of Truth that He may make it prevail over all religions, and Allah is Enough as Witness".

1. In continuation of the promise of pre-dominance of Islam over all religions in spite of aversion of the disbelievers, as given in the previous Section, Section 2 calls upon the believers to believe firmly and unswervingly in Allah and His Messenger and to strive hard in the Way of Allah. This Section also contains promise of forgiveness of the sins and reward of Paradise for the Believers.

Section 2 consists of 5 verses, i.e. verses 10 to 14. In verses 10 and 11 there is invitation to the believers for firm belief and willingness to Sacrifice in the Way of Allah. In these verses it is said: O you who believe! Shall I lead you to a (bargain that will save you from a painful punishment? (It is) that you (should) believe in Allah and His Messenger, and that you strive (your utmost) in the Way of Allah, with your property and with your persons: that will be best for you, if you but knew!

In verses 12 and 13 there is promise of forgiveness and reward of Paradise. It is said: He will forgive you your sins, and admit you to Gardens (of Paradise) beneath which rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the Supreme Achievement. And another (favour will He bestow) which you do love – help from Allah and a Speedy Victory. So give the Glad Tidings to the Believers.

In verse 14 there is again an admonition for the believers. It is said: O you who believe! be you helpers of Allah: as said Jesus, the son of Mary, to the Disciples: who Will be my helpers to (the work of) Allah? said the Disciples: we are Allah's helpers! Then a group of the Children of Israil believed, and a group disbelieved: But We gave power to those who believed, against their enemies, and they became the ones that prevailed.

2. Before proceeding with the comments on verses 10 to 13, it must be borne in mind that the Meccans understood the language of trade and barter as they understood no other language. Almost every one of them, old or young, was a born tradesman. According to Strabo,

11. (It is) that you believe in Allah and His Messenger, and that you strive (your utmost) in the Way of Allah, with your property and your persons:[3] that will be best for you, if you but knew![4]

١١-تُؤْمِنُونَ بِاللّٰهِ وَرَسُوْلِهٖ وَتُجَاهِدُوْنَ
فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ ؕ
ذٰلِكُمْ خَيْرٌ لَّكُمْ
اِنْ كُنْتُمْ تَعْلَمُوْنَ ۙ

12. He will forgive you your sins, and admit you to Gardens beneath which rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the Supreme Achievement.[5]

١٢-يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ
وَيُدْخِلْكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
وَمَسٰكِنَ طَيِّبَةً فِيْ جَنّٰتِ عَدْنٍ ؕ
ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۙ

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a non-Muslim writer, all Arabs are stock brokers and merchants. At Mecca esteem was professed only for the merchants, *Manlam Yakun Taajiran Falaisa 'Indahum Besha'in* (i.e. one who is not a tradesman or merchant, then there is nothing with him i.e. he possesses nothing). This infatuation spread even to the women. They put this wealth into banks and commercial enterprises (Lammen, 'Islam in Beliefs and Institutions', p. 15) (Maajid, Vol. II, Part XXVIII, Note 258).

Looking to this inherent tendency of the Meccans, i.e. the seeking of gains by buying and selling, the Holy Prophet is asked by Allah the Almighty to admonish the believers saying: shall I lead you to a bargain which will save you from a painful punishment? (verse 10).

3. What the believers are asked to do in order to receive the 'Divine Return' is described in verse 11, saying, 'that you believe in Allah and His Messenger, and that you strive in the cause of Allah, with your property and your persons: that will be best for you, if you but knew!'

4. The words 'if you but knew', appearing in verse 11, before mentioning the Return of the Bargain in verse 12, is to emphasise on the point that 'it would indeed be a great and wonderful bargain to give so little and get so much, if we only knew and understood the comparative value of things, – the sacrifice of our fleeting advantages for forgiveness, the love of God, and eternal bliss' (Yusuf Ali, Vol. II, Note 5444).

5. What the Believers shall get in Return is described in verses 12 and 13, saying, "He (i.e. Allah) will forgive your sins and admit you to Gardens (of Paradise) beneath which rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed a Supreme Achievement. And another (favour will He bestow), which you do love, – help from Allah and a speedy victory. So give the Glad Tidings to the believers' (verses 12 and 13).

In this connection it may be noted that Qur'an also makes reference to this Bargain in verse 111 of Chapter 9 (*Taubah*) saying, 'surely Allah has bought from the believers their persons and their property – there (in return) is the Garden (of Paradise). They fight in the Way of Allah, so they slay and are slain. It is a promise which is binding on Him (i.e. Allah) in the Torah and the Gospel and the Qur'an. And who is more faithful to His Promise than Allah? Rejoice therefore, in your Bargain which you have made and that is the mighty achievement' (*Taubah*, 9:111).

13. And another (Favour will He bestow), which you do love, – help from Allah and a Speedy Victory. So give the Glad Tidings to the Believers.

١٣- وَأُخْرٰى تُحِبُّوْنَهَا ؕ
نَصْرٌ مِّنَ اللّٰهِ وَفَتْحٌ قَرِيْبٌ ؕ
وَبَشِّرِ الْمُؤْمِنِيْنَ ۝

14. O you who believe! be you helpers of Allah: as said Jesus, the son of Mary, to the Disciples: who will be my helpers to (the work of) Allah? Said the Disciples: We are Allah's helpers![6] Then a group of the Children of Israil believed, and a group disbelieved: But We gave power to those who believed, against their enemies, and they became the ones that prevailed.

١٤- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْٓا اَنْصَارَ اللّٰهِ
كَمَا قَالَ عِيْسَى ابْنُ مَرْيَمَ لِلْحَوَارِيّٖنَ
مَنْ اَنْصَارِيْٓ اِلَى اللّٰهِ ؕ قَالَ الْحَوَارِيُّوْنَ
نَحْنُ اَنْصَارُ اللّٰهِ
فَاٰمَنَتْ طَّآئِفَةٌ مِّنْ بَنِيْٓ اِسْرَآءِيْلَ
وَكَفَرَتْ طَّآئِفَةٌ ۚ
فَاَيَّدْنَا الَّذِيْنَ اٰمَنُوْا عَلٰى عَدُوِّهِمْ
فَاَصْبَحُوْا ظٰهِرِيْنَ ۝ ع ١٤

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6. In verse 14 reference is made to the example which the true companions of Prophet Jesus Christ left in the past to be followed by the righteous servants of Allah among the coming generations. In other words, in verse 14 the believers are admonished that instead of following the way of the Jews and the Christians who have deviated from the path of the Messengers of Allah they should follow the path of the true Companions of Prophet Jesus Christ, who are known as the *Hawareen* (Disciples) or the Helpers. It is said: O you who believe! Be you helpers (in the Cause) of Allah: as said Jesus, the son of Mary, to the Disciples: Who will be my helpers to (the work of) Allah? said the Disciples: "We are Allah's helpers!" For more details on this point, see the Major Work, *ibid.*, Vol. XIV, pp. 394-396.

CHAPTER 62

AL-JUMU'AH

(The Friday)

Chapter 62 consists of 2 Sections, 11 Verses, 180 Words, and 720 Letters.[1]

Chapter 62 is the 6th Chapter in the Madani series of short Chapters which began with Chapter 57. The special theme of this Chapter is the need for mutual contact in the Community for worship and understanding: for the spirit of the Message is for all, ignorant and learned, in order that they may be purified and may learn wisdom (Yusuf Ali, Vol. II, p. 1544).

Name

The name of this Chapter has been taken from the word *Jumu'ah* appearing in verse 9 of it.

Revelation

According to Hazrat Abdullah bin Abbas, Ibne Zubair, Hasan, Mujahid, Ikramah and Qatadah and the scholars in general, this Chapter was revealed at Medinah. According to Bukhari, Nisai, Muslim, Tirmizi and Ibne Jareer, Hazrat Abu Hurairah has said that he was sitting along with other Companions with the Holy Prophet when this Chapter was revealed and it is admitted by all that Hazrat Abu Hurairah accepted the faith after the treaty of Hudaibiah and before victory over Khyber. The victory over Khyber, according to Ibne Hishaam, was won in the month of Muharram; and, according to Ibne Sa'd, in the month of Jamadiul Awwal of the 7th year of Hijrah.[2]

Abul A'ala Maududi has further explained that it was only the first Section which was revealed on the occasion referred to above, while the second Section

1. Naimuddin, Chapter 62, Note 1; Ziaul Quran, Vol. V, p. 227.
2. *Ibid.*

had already been revealed shortly after the Holy Prophet's migration to Medinah because only on the 5th day of his arrival at Medinah the Holy Prophet had started the *Jumu'ah* Prayer and the incident referred to in this Section relates to the *Jumu'ah* prayer which might have occurred sometime after the establishment of the *Jumu'ah* as a regular prayer (see Tafheemul Quran, Vol. V, p. 482).

According to the generally accepted chronological order of revelation, this Chapter is placed at serial No. 110.[1]

Subject Matter

In the first Section there is admonition to the Banu Ismail to acknowledge with gratitude the Favour of Allah on them in raising the Holy Prophet from among them. It also condemns the Jews and Christians who were jealous of the Holy Prophet coming from among the Banu Ismail. In this connection it may be noted that by the 7th year of Hijrah, in spite of all their strength and resources, the Jews had been totally ousted from Arabia. They tried their utmost to oppose and undermine Islam. One of their tribes was totally destroyed and the other two were exiled from Medinah as a sequal to their mischievous activities. Then in terms of their alliance regarding the non-believers of Arab tribes they came in armed opposition to the believers in the Battle of Ahzab but were defeated; later on, their last resort i.e. Khyber was also subdued, after which they agreed to remain as faithful subjects of the Islamic State, and all their important places namely Wadiul Qura, Taima, Fidak, and Tabook fell to the lot of the believers. This was indeed a tremendous achievement, and, very rightly, an occasion for the Glorification of Almighty Allah as reflected through the very opening verse of this Chapter. Then by way of admonition and with a view to remind Banu Ismail the Favours of Allah Who had raised the Holy Prophet among them, that they must ever remain grateful to Allah and submit to His Commands instead of opposing and persecuting the Holy Prophet and His followers.

The Quraish of Mecca were proud of being descendants of Prophet Abraham and Prophet Ishmael, (Ismail), but were equally ungrateful for the honour Allah the Almighty bestowed upon them by raising the Holy Prophet in the same progeny among them. Then there is condemnation of the Jews and refutation of their claim of superiority over all nations of the world, which status they had initially enjoyed, but were later on thrown down into the pit of disgrace and humiliation on account of their misdeeds, and thence never recovered because of

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1. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

persistent misbehaviour. On account of their misdeeds they had as a nation disentitled themselves to the office of Prophethood which has been now transferred to the Banu Ismail.

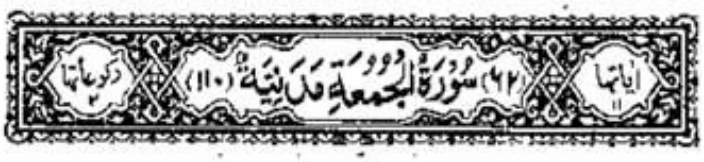
In Section 2 there is admonition to the believers with respect to an unbecoming behaviour on their part which brought Divine Displeasure against them. It is said that on one Friday, when the Holy Prophet was addressing the *Jumu'ah* congregation, there came some merchandise caravan which by their din and clamour attracted the attention of the people around. Many of the believers left the congregation for the purpose of making purchases from the caravan, leaving only a few of them to attend the sermon and the prayer. It was on this occasion that these verses were revealed, and the believers were admonished for future guidance. This is also with reference to the misbehaviour of the Jews towards the Sabbath Day for which they were punished. The believers are in fact warned that they should not have misbehaved towards the '*Jumu'ah* Congregation' just as the Jews misbehaved towards the Sabbath.

Suratus Saff (Chapter 61) and *Suratul Jumu'ah* (Chapter 62)

It may be noted that in the previous Chapter (i.e. *Suratus Saff*) there was reference to the forecast by Prophet Jesus Christ in respect of the coming of the Holy Prophet Muhammad (ﷺ). In the present Chapter (i.e. *Suratul Jumu'ah*) there is reference to the prayer of Prophet Abraham for raising a Prophet from his Progeny (vide verse 129: Chapter 2 *Al-Baqarah*) and in the arrival of the Holy Prophet Muhammad (ﷺ) was the fulfilment of that prayer by Allah the Almighty, for the accomplishment of the Prophetic Mission mentioned in early verses of the present Chapter.

CHAPTER 62

AL-JUMU'AH
(The Friday)



SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Whatever is in the heavens and whatever is on earth does declare the Praises and Glory of Allah[2] – the Sovereign, the Holy, the Exalted in Might, the Wise.[3]

١- يُسَبِّحُ لِلّٰهِ
مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ○

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1. The previous Section, and with it the previous Chapter, concluded with an admonition to the believers calling upon them to become helpers of Allah as were the true Disciples (*Hawareen*) of Prophet Jesus Christ to him. In continuation of it, the present Chapter, and with it Section 1 of it, opens with the statement that everything of this universe glorifies Allah, and then speaks of the raising of the Holy Prophet Muhammad (ﷺ) as Messenger of Allah from amongst the unlettered Arabs. It also speaks of the purpose of his coming to the mankind. Then there is reference to the deviation of the Jews from the Torah, and their love for the life of this world, and lastly it gives a warning of punishment to them.

Section 1 consists of 8 verses, i.e. verses 1 to 8. Verse 1 speaks of the glorification of Allah, and says that whatever is in the heavens and whatever is on the earth does declare the Praises and Glory of Allah, the Sovereign, the Holy, the Exalted in Might, the Wise.

Verses 2 to 4 speak of the raising of the Holy Prophet from amongst the Arabs who were a community consisting of mostly the unlettered ones. It is said: It is He (i.e. Allah) Who has raised amongst the unlettered a Messenger from among themselves, to sanctify them, and to teach them the Book to rehearse to them His Signs, and wisdom, although they had been, before, in manifest error – as well as (to confer all these benefits upon) others of them (i.e. of

Contd.....

2. It is He Who has raised amongst the Unlettered[4] a Messenger from among themselves, to rehearse to them His Signs, to sanctify them, and

٢- هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ
يَتْلُوا عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ

later generations), who have not already joined them. And He (Allah) is Exalted in Might, the Wise. Such is the Bounty of Allah, which He bestows on whom He pleases; and Allah is the Lord of the Highest Bounty.

Verses 5 to 8 speak of the Jews, saying: the similitude of those who were charged with the Torah, but they observed it not, is that of a donkey carrying books. Evil is the similitude of people who falsify the Signs of Allah; and Allah guides not the wrongdoing people. Say: O you who follow Judaism! If you think that you are the friends of Allah, to the exclusion of (other) people, then desire for death, if you are truthful! But they will never desire (for death), because of what their hands have sent before. And Allah is Knower of the wrongdoers! Say: the death from which you flee will truly overtake you: then will you be sent back to the Knower of the Unseen and the Seen, and He will tell you (the truth of) the things that you did!

2. All those chapters of the Holy Qur'an which begin with the words *Sab'baha* or *Yusabbiho,* as the present one, are known as the *Musab-bahaat* as they speak, by way of adulation, of the glorification of Allah by everything in the heavens as well as on the earth. This glorification is either actually by the words of mouth as by the human beings, or by symbolical expression as in the case of other animate or inanimate objects though the human beings in general are incapable to apprehend their adulation (*Bani Israil,* 17:44 and *Noor,* 24:41). Mostly the *Musab-bahaat* begin with the word *Sab-baha* which is of the past tense. Only two chapters, namely the *Suratul Jumu'ah* (i.e. the present one) and the *Suratut Taghabun* begin with the word *Yusab-biho* which is an Arabic *Muzara'a* or aorist tense. While the former imply conclusiveness and certainty, the latter imply continuance and perpetuity.

As Abdullah Yusuf Ali says, "the latter form is used here, to express an actual fact. Everything declares the Praises and Glory of God, because God's mercies extend to all His creatures: He sends His Revelation for the benefit of the ignorant and unlettered as well as for those who have learning in their midst, especially as the latter are apt, by the very weight of their ponderous learning, to miss the real point and spirit of God's Message (Vol. II, Note 5449).

3. In verse 1, the first two attributes of Allah, i.e. *Malik* and *Quddus,* have been repeated from verse 23 of Chapter 59 and the other two i.e. *Azeez* and *Hakeem* from verse 24 of Chapter 59 (*Hashr*), implying a reminiscence of all beautiful Divine attributes mentioned in that passage (Yusuf Ali, Vol. II, Note 5450).

4. In fact the word *Ummi* has been used by the Holy Qur'an in different verses bearing different connotations. In verse 20 of Chapter 3 (*Imran*), viz., "Say unto the people of the Book (Scripture) and those without learning (*Ummiyoon*): Do you submit yourselves" it signifies, as against the People of the Book, those people who had no Holy Scriptures which they could follow. In verse 78 of Chapter 2 (*Baqarah*), viz., "Among them are unlettered who know of no Scriptures but follow conjectures", it refers to the illiterate ones among the People of the Book themselves. In verse 75 of Chapter 3 (*Imran*), viz., "this is because they say there is no blame on us in the matter of the unlettered people", it is used for all non-Jews of the world.

It is in the third sense that the word *Ummiyoon* has been used in the present verse. In fact in this there is an implied sarcastic imputation against the Jews that the people whom you

to teach them the Book and Wisdom,[5] – although they had been, before, in manifest error; –

وَالْحِكْمَةَ ۗ وَإِنْ
كَانُوا مِنْ قَبْلُ لَفِي ضَلَٰلٍ مُبِينٍ ۙ

3. As well as (to confer all these benefits upon) others of them (i.e. of later generations), who have not already joined them:[6] and He is the Exalted in Might, the Wise.

٣- وَآخَرِينَ مِنْهُمْ
لَمَّا يَلْحَقُوا بِهِمْ ۚ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

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declare to be the *Ummeeyoon,* i.e. unlettered, by way of insult and degradation, have been chosen by Allah the Almighty for raising His Messenger from among them (see Tafheemul Quran, Vol. V, Chapter 62, Note 2).

5. Reference to this Prophetic Mission has also been made in verse 129 of Chapter 2 (*Baqarah*) to emphasise upon the Arabs that the Holy Prophet's emergence among them was a great Mercy and Grace of Allah on them as he was sent down in fulfilment of the prayer of their own fore-father Prophet Abraham. There is also a reference to it in verse 151 of Chapter 2 (*Baqarah*) in order to emphasise upon the believers themselves to appreciate the high status of the Holy Prophet, and take benefit of his presence, because the Holy Prophet was, and is, more than a symbol, and a concrete manifestation, of a great favour of Allah bestowed upon them. In verse 164 of Chapter 3 (*Imran*) there was admonition for the hypocrites and the weak in Faith among the Believers so that they could understand the great favour of Allah upon them in raising the Holy Prophet from among them.

Here, in the present verse, the purpose of repeating it is to emphasise upon the Jews and to make them realise that the Holy Prophet was conveying to them the Message of Allah, and that he was, and is, the Messenger (Apostle) of Allah who has been sent to guide the people to the Straight Path, and purify their lives from the filth of unbelief, idolatry, immorality, and wrongdoing, and that being the descendants of the previous Prophets, it was the duty of the People of the Book to follow the Holy Prophet and make their lives successful, instead of opposing him merely because he had been raised among the Banu Ismail. We have already commented upon this three-fold purpose of the coming of the Holy Prophet in detail in our comments on verse 129 of Chapter 2 (*Baqarah*) which may be read along with the present verse.

6. Not only were the Arabs blessed with the benefits and the unthought of privileges flowing from the Prophethood of the Holy Prophet in their fraternity but even the non-Arabs and in fact the people of the entire world of coming generations till the Day of Judgment will be taking the benefit out of his Prophethood. In fact, as it has been clearly stated by the Holy Qur'an itself, the Prophethood of the Holy Prophet is for the entire mankind for all times to come (vide *An'aam,* 6:19; *A'araaf,* 7:158; *Ambia,* 21:107; *Furqaan,* 25:1; and *Saba,* 34:28) (Tafheemul Quran, *ibid.,* 5).

The fact that, under the leadership of the Holy Prophet, the pagans of Arabia, within a very short period of time, became the most civilized nation of the world is also admitted even by the non-Muslims, To quote a non-Muslim writer, "Before the days of Mohammad, Arabia was steeped in idolatry; female babies were buried alive as unwanted, and other hideous atrocities

4. Such is the Bounty of Allah, which He bestows on whom He pleases; and Allah is the Lord of the Highest Bounty.

٤-ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيهِ مَنْ يَّشَآءُ ؕ
وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ○

5. The similitude of those who were charged with the Torah, but they observed it not, is that of a donkey carrying books.[7] Evil is the similitude of people who falsify the Signs of Allah. And Allah guides not the wrong-doing people.

٥-مَثَلُ الَّذِيْنَ حُمِّلُوا التَّوْرٰىةَ
ثُمَّ لَمْ يَحْمِلُوْهَا كَمَثَلِ الْحِمَارِ
يَحْمِلُ اَسْفَارًا ؕ بِئْسَ مَثَلُ الْقَوْمِ الَّذِيْنَ
كَذَّبُوْا بِاٰيٰتِ اللّٰهِ ؕ
وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ○

6. Say: O you that follow Judaism! If you think that you are the friends to Allah, to the exclusion of (other)[8] people, then desire for death, if you are truthful![9]

٦-قُلْ يٰٓاَيُّهَا الَّذِيْنَ هَادُوْٓا
اِنْ زَعَمْتُمْ اَنَّكُمْ اَوْلِيَآءُ لِلّٰهِ مِنْ دُوْنِ
النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

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were committed, Truly can it be said of the Arabian Prophet that he accomplished nothing short of a miracle in raising the country from its slough of crime and ignorance to a united nation with a deep sense of its religious obligations and duties, a nation which was shortly after his death to conquer and lead the world in culture, knowledge and scientific attainments, while the faith of Islam spread from sea to sea" (Lady Cobbald, 'Pilgrimage to Mecca', pp. 105, 106) (Maajid, Vol. II, Part XXVIII, Note 274).

7. In this there is serious condemnation of the people of the Book who claimed to be the bearers of the Holy Scriptures but did not follow it and, in clear disregard to the prophecies contained in it regarding the Holy Prophet Muhammad (ﷺ), out of mere malice and ill-will, refused to accept the faith in him. They were, therefore, worse than even the donkeys, because if the donkey or ass does not take benefit out of the book loaded upon its back, then he is to be excused because he has no understanding, but the Jews cannot be excused because they had understanding and they actually knew the truth contained in the Scriptures which they boasted to possess as a mark of privilege and superiority over other peoples. But ironically, instead of practising the truth in their life, they turned back on those teachings (and learning) and thus reduced themselves to the state of an ass and even worse merely on account of arrogance and envy.

8. As regards the claim of excellence by the Jews, we may refer to verse 11 of Chapter 2 (*Baqarah*) according to which they used to say, "none shall enter the gardens (of Paradise) except he who is a Jew or the Christian"; and verse 80 of Chapter 2 (*Baqarah*) according to which they used to say, "fire will not touch us but for a few days". Also see

Contd.....

7. But they will never desire (for death), because of what their hands have sent before! And Allah is Knower of the wrong-doers.

٧- وَلَا يَتَمَنَّوْنَهُ أَبَدًا
بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ○

8. Say: the Death from which you flee will truly overtake you: then will you be sent back to the Knower of the Unseen and the Seen, and He will tell you (the truth of) the things that you did!

٨- قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ
فَإِنَّهُ مُلَاقِيكُمْ
ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝ ع

SECTION 2[1]

9. O you who believe! When the call is proclaimed to prayer

٩- يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ

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verse 24 of Chapter 3 (*Imran*) and verse 18 of Chapter 5 (*Maa'idah*) according to which the Jews and Christians used to say, "We are the sons of Allah and His beloved ones".

9. In verses 6 and 7 there is reference to the love of the Jews for the life of this world. The word *Haadu* in verse 6 refers to the Jews of Medinah who had adopted the Judaism though they were actually Arameans and Arabians rather than descendants of Abraham (Hitti, 'History of the Arabs', p. 101). Addressing to them, Qur'an refers to a baseless claim of theirs that they were the chosen people of Allah on earth and that they were exclusive possessors of the Divine Teachings and they were, therefore, exempted from the punishment for anything they did even in violation of the Commands of Allah. This claim of theirs was totally baseless. It was rather presumptuous blasphemy. They are, therefore, put to a test of Faith in verse 6 saying that "if you think that you are friends to Allah, to the exclusion of (other) men, then desire for death, if you are truthful!" Since the Jews were false in their claim, it is straight away said in verse 7 that "they will never desire (for death) because of what their hands have sent before! And Allah is Knower of the wrong-doers".

Similar statement has also been made by the Holy Qur'an in respect of the Jews in verses 95 and 96 of Chapter 2 (*Baqarah*) wherein it is said, "they will never desire it (i.e. the death) on account what their hands have sent before and Allah knows the wrongdoers. And you will find them greediest for life, even more than those who are polytheists. One of them loves to be granted a life of thousand years, and even if he be granted a long life, it will in no way remove him farther from the punishment. And Allah is the Seer of what they do".

1. In the previous section Qur'an condemned the Jews for their love of the life of this world. In continuation of it, in section 2 the believers are admonished not to indulge in trade or amusement when the *Jumu'ah* prayer is in progress. They are called upon to give up merchandise and other engagements when call is made for the prayer on the Day of *Jumu'ah* and to stay (in the mosque or the congregation) till the prayer is over. There is condemnation for those who rush out before hand for the sake of merchandise or worldly amusement.

on Friday[2] (the Day of Assembly), hasten (earnestly) to لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ

Section 2 consists of 3 verses, i.e. verses 9 to 11. Verses 9 and 10 bring forth the exclusive significance of *Jumu'ah* Prayer in relation to other daily prayers. It is said: O you who believe! when the call is proclaimed to prayer on Friday (the Day of Assembly), hasten (earnestly) to the Remembrance of Allah, and leave off business (and traffic): that is best for you if you but knew! And when the (*Jumu'ah*) prayer is ended, then you may disperse through the land, and seek the Bounty of Allah; and remember Allah much, (so) that you may be successful.

Verse 11 condemns indulgence in merchandise or sports at a time when the *Jumu'ah* (Friday) Prayer is going on. It is said: and when they see some bargain or some amusement, they break away to it, and leave you (O Prophet) standing. Say: that which is with Allah is better than amusement or bargain! And Allah is the Best of Providers (of sustenance and livelihood).

2. The *Jumu'ah* Prayer: The word *Jumu'ah* commonly spelt and pronounced as *Jum'ah* is derived from *Jam'a,* meaning 'to gather', and accordingly *Youm-ul-Jumu'ah* means the 'Day of Congregation', indicating the compulsory congregational prayer, in lieu of the prescribed *Zohar* prayer, on Friday, *Jumu'ah* is in fact an Islamic terminology. During the days of Ignorance, the Arabs used to call this day *Youm-e-Aroobah.* When the Holy Prophet declared it to be a day of congregation it was named as *Jumu'ah.* Though the historians say that Ka'b bin Luee or Qusi bin Kilaab had also used this word for this day because on it the Quraish used to hold a congregation (Fathul Baari) but actually this did not change the name of the day and the Arabs continued to call it *Aroobah.* It was actually named as *Jumu'ah* under the Islamic order.

Before Islam: The system of making a day in the week as the day of Special prayer was extant even before the advent of Islam, particularly among the People of the Book. The Jews had fixed it on Saturday which was known as the 'Sabbath', because on that particular day the Bani Israil got release from the bondage of Pharaoh. In order to distinguish themselves from the Jews, the Christians adopted Sunday as their weekly day. Although regarding it there was neither any command given in the Gospel nor by Jesus Christ himself, but the Christians believed that, after crucifixion on the Cross, Jesus Christ came out of the grave on Sunday and accordingly by way of commemoration and with a view to preserve the sanctity of the day in the minds of future generations, the Christian priests declared 'Sunday' as the day of Prayer and Thanksgiving. In 321 A.D. the Roman Empire declared it to be a day of general holiday. Islam, however, adopted Friday as the Day of Congregation for the believers, and, with a view to give it spiritual and religion sanctity, the Friday Congregation *(Jumu'ah* Prayer) was made obligatory.

Command for *Jumu'ah:* According to Hazrat Abdullah bin Abbas and Hazrat Abu Masood Ansari, the command for obligatory prayer of *Jumu'ah* had actually been revealed to the Holy Prophet shortly before his Migration from Mecca but it was not enforced because of special circumstances which the believers were facing at that particular time in Mecca. The Holy Prophet, accordingly, commanded those of his followers who had migrated to Medinah to establish the *Jumu'ah* prayer. Following this command, the leader of the Muslim migrants from Mecca, namely Hazrat Mus'ab bin Umair offered the first *Jumu'ah* prayer in Medinah along with 12 believers (Tabrani and Dar Qutni). According to Hazrat Ka'b bin Maalik and Ibne Seereen, even before this particular command the Ansars of Medinah had themselves decided to observe a day of congregation every week and for this purpose they had also chosen the day of *Jumu'ah*

the Remembrance of Allah,[3] and leave off business (and traffic): that is best for you if you but knew!

فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ○

to distinguish themselves from Saturday of the Jews and Sunday of the Christians, and, according to them, the first *Jumu'ah* prayer was offered by Hazrat As'ad bin Zararah in the vicinity of Bai Sayaazah along with 40 believers (Ahmad, Abu Dawood, Ibne Majah, Ibne Hibban, Abd bin Humaid, Abdur Razzaq and Behaqi).

Immediately after his migration to Medinah, one of the very first steps taken by the Holy Prophet was the establishment of the *Jumu'ah* prayer. On leaving Mecca, the Holy Prophet came to Quba on Monday and, after staying there for four days, on the fifth day, which was the day of *Jumu'ah,* the Holy Prophet left for Medinah. On this day at Bani Saalim bin Auf the time for *Jumu'ah* prayer arrived and the Holy Prophet offered his first *Jumu'ah* prayer there (Ibne Hishaam).

The Time: For the *Jumu'ah* prayer, the Holy Prophet fixed the time after the *Zawaal* (past zenith) i.e. exactly at the time fixed the *Zohar* prayer. In the command that he issued to Hazrat Mus'ab bin Umair the Holy Prophet had also asked him to offer the *Jumu'ah* prayer at the same time. Hazrat Anas, Hazrat Salaamah bin Akoo, Hazrat Jabir bin Abdullah, Hazrat Zubair bin Awaam, Hazrat Suhail bin Sa'd, Hazrat Abdullah bin Masood, Hazrat Ammaar bin Yaasir, and Hazrat Bilal have all reported that the Holy Prophet offered the *Jumu'ah* prayer after the *Zawaal* (Ahmad, Bukhari, Muslim, Abu Dawood, Nisai and Tirmizi).

Instead of *Zohar* Prayer: Further, it is also established that the Holy Prophet used to offer the *Jumu'ah* prayer instead of the *Zohar* prayer, and he offered only two *Rak'ats* of obligatory prayer and before it he used to give a sermon which is technically known as *Khutbah* (Public Address) and this was the distinctive aspect of the *Jumu'ah* prayer as compared to the *Zohar* prayer of other days, and the same still continues (for more details, see Tafheemul Quran, Vol. V, Chapter 62, Note 14).

The call for *Jumu'ah* Prayer: In verse 9 the believers are commanded to hasten to the Remembrance of Allah, and leave off all business transactions, when the call is made for prayer on *Jumu'ah.*

3. Remembrance of Allah: According to the learned scholars, the word *Zikrillahe* (Remembrance of Allah) in verse 9 means the *Khutbah* or the Sermon which the Holy Prophet used to deliver after the Call (*Azan*), and before offering of the actual prayer. According to Hazrat Abu Hurairah, the Holy Prophet has said that, on the day of *Jumu'ah,* the angels record the names of the believers coming for the prayer, and, when the Imam resumes the *Khutbah,* they close the book and engage themselves in listening to the *Zikr* or *Khutbah* (Ahmad Bukhari, Abu Dawood, Tirmizi and Nisai). From this Tradition it is clear that here *Zikr* means *Khutbah.* This is also implied in the words *Fas'au Ila Zikrillahe* (i.e. hasten to the Remembrance of Allah) because, after it is said, "when the prayer is ended, then you may disperse (move about) in the land" (verse 10), which shows that the sequence is that first there is *Zikrillah* i.e. *Khutbah* and then *Salaat* i.e. prayer. Further, the word *Zikrillah* appearing for *Khutbah* implies that in it the main purpose should be the remembrance of Allah or, in other words, the Glorification of Allah and Salutation to His worthy Prophet Muhammad (ﷺ) and then admonition relating to the commands of *Shariah* and adoption of virtues and shunning the evil (see Tafheemul Quran, *ibid.,* 15).

10. And when the (*Jumu'ah*) prayer is ended, then you may disperse through the land, and seek of the Bounty of Allah:[4] and remember Allah much, (so) that you may be successful.

١٠- فَإِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي الْأَرْضِ
وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ
وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ○

11. And when they see some bargain or some amusement, they break away to it, and leave you standing. Say: that which is with Allah is better than amusement or bargain! And Allah is the Best of Providers.[5]

١١- وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا
انْفَضُّوْا إِلَيْهَا وَتَرَكُوْكَ قَآئِمًا ط
قُلْ مَا عِنْدَ اللّٰهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ
التِّجَارَةِ ط وَاللّٰهُ خَيْرُ الرّٰزِقِيْنَ ۝ ع

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4. Seek of the Bounty of Allah: Since the believers are prohibited to engage in any transaction after hearing the call (*Azan*) for the *Jumu'ah* prayer, it is said in verse 10, 'when the prayer is ended then you may disperse through the land, and seek of the Bounty of Allah and remember Allah much, (so) you may be successful'.

This is similar in spirit to the statement made in verse 2 of Chapter 5 (*Maa'idah*) by which, after the performance of the rites of *Umrah* or *Hajj,* during which there is prohibition against hunting, permission to hunt is given by the words 'when you take off the *Ahram,* you can engage in hunting'.

Note: For a detailed discussion on the *Jumu'ah* Prayer, see the Major Work, *ibid.,* Vol. XIV, pp. 413 to 425.

5. It is related that one Friday, during a season of want and scarcity, while the Holy Prophet was delivering his Friday Sermon (prior to leading the congregation in Prayer), the Medinah caravan happened to arrive with the usual beating of drums, whereupon almost all the believers, with the exception of twelve devout Muslims, ran out of the mosque to witness and enter into bargain with them. On this Allah the Almighty revealed verse 11 and admonished the believers saying that "when they see some bargain or some amusement, they break away to it and leave you standing. Say: that which is with Allah is better than amusement or bargain! And Allah is the Best of Providers".

The moral lesson drawn from this verse for guidance of the believers, on occasions like this has been interpreted by Abdullah Yusuf Ali in these words: "Do not be distracted by the craze of amusement or gain. If you lead a righteous and sober life, God will provide for you in all senses, better than any provision you can possibly think of" (Vol. II, Note 5465).

CHAPTER 63

AL-MUNAFIQOON

(The Hypocrites)

Chapter 63 consists of 2 Sections, 11 Verses, 180 Words, and 976 Letters.[1]

This is the seventh of the ten short Madani Chapters dealing with a special feature in the social life of the Brotherhood. The special feature here dealt with is the wiles and mischief of the Hypocrite element in any community and the need of guarding against it and against the temptation it throws in the way of the believers (Yusuf Ali, Vol. II, p. 1549).

Name

The name of this Chapter has been taken from the word *Munafiqoon* appearing in the first verse of it.

Revelation

It appears from the historical background that this Chapter was revealed either on return, or during the return journey, of the Holy Prophet from the Battle of Bani Mustalaq at Medinah. The Battle of Bani Mustalaq was fought in the fifth year of Hijrah.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 104.[2]

Subject Matter

The first Section consisting of eight verses exposes the beguiling nature of the hypocrites who always endeavoured to hoodwink the believers by speaking

1. Naimuddin, Chapter 63, Note 1; Ziaul Quran, Vol. V, p. 243.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

some ostensible truth by a mere word of mouth while concealing their intriguing and spiteful intentions in the dark crevices of their hearts. The second Section consisting of three verses cautions the believers to beware of alluring promises of the hypocrites that they should not be unmindful of Remembrance of Allah by involving themselves in the love of wealth and children – the main factors which detract and hinder Remembrance of Allah and gratefulness to Him for His munificence.

The Background

Before arrival of the Holy Prophet in Medinah, on Migration from Mecca, the chief of the Khazraj tribe, namely Abdullah bin Ubai bin Salool, had acquired prominence among both the influential tribes of Medinah, namely the Aus and the Khazraj, and was shortly going to be proclaimed as a virtual King by his people (Ibne Hishaam, Vol. II, p. 234).

After arrival of the Holy Prophet, however, the position changed as people from both the tribes had accepted Islam, even before migration of the Holy Prophet in the *Bai'yat-e-Aqba'e Saania* (second oath of allegiance). When the Madinites extended the invitation to the Holy Prophet to migrate to Medinah, Hazrat Abbas bin Ubadah bin Nadlah Ansari wanted to postpone the invitation so that Abdullah bin Ubai could also join in the invitation, but the other members of the deputation did not give any importance to it, and they extended the invitation to the Holy Prophet to come to Medinah (Ibne Hishaam, Vol. II, p. 89).

With the arrival of the Holy Prophet in Medinah, and on account of acceptance of Islam by large number of people of both the tribes, which took place before the Migration, Abdullah bin Ubai became helpless and there remained no chance of his kingship or chief leadership; yet he could not dare defy and detract general favourable inclination towards the Holy Prophet and Islam by his own people, and in order, therefore, to show himself in agreement with his tribal folk, he also accepted Islam although at heart he was jealous of the Holy Prophet. For years he nurtured his hypocritic machination and envy towards the Holy Prophet and the believers (as if he lay in wait for some chance to settle his score) (Ibne Hishaam, Vol. III, p. 111).

One day while the Holy Prophet was passing through a street Abdullah bin Ubai misbehaved and uttered unbecoming words against the Holy Prophet. When the Holy Prophet mentioned the incident to Sa'd bin Ubadah, he said O Prophet of Allah! before your arrival we were making preparations for raising him to the status of our king, and now he feels that you have deprived him of the opportunity! (Ibne Hishaam, Vol. II, pp. 237, 238).

After the Battle of Badr, when the Holy Prophet sieged Bani Qainuqa, on account of breach of agreement by them, Abdullah bin Ubai openly stood up to support the Jews (Ibne Hishaam, Vol. III, pp. 51-52). Similarly, during the battle of Uhad, Abdullah bin Ubai treacherously left the battle-field along with 300 of his accomplices at a very critical stage of the battle when the confrontation with the Meccans was at its peak. This he did with his devilish intention that his and his followers' defection would weaken the position of the Holy Prophet and his Companions and correspondingly help the non-believers to gain ground in the battle.

These repeated treacherous activities by this Arch Hypocrite Abdullah bin Ubai confirmed the suspicion even among the believers that he was a downright hypocrite and they also took his companions as such. After the battle of Uhud, in the first *Jumu'ah* Prayer, Abdullah bin Ubai stood up to speak before the *Jumu'ah* sermon by the Holy Prophet, but the people forced him to sit down. This he took as an affront and disgrace and left the mosque in fury; and when the people asked him to seek pardon from the Holy Prophet, he refused (Ibne Hishaam, Vol. III, p. 111).

Then during the battle of Bani Nazeer, a Jew tribe of Medinah, in the 4th year of Hijrah also, Abdullah bin Ubai exhorted the Jews against the Holy Prophet and his followers of which reference is made in the second Section of Chapter 59 (*Hashr*).

This was not the end of Abdullah bin Ubai's treachery. In the battle of Bani Mustalaq he and his companions went along with the Holy Prophet, to give an impression of belonging to Islam's army, and there also they created two great mischiefs. Reference to one has been made in Chapter 24 (*Noor*) and to the other in the present Chapter. The former related to a calculated calumny involving Ummul Mumineen Hazrat Aisha, and the latter has been mentioned in detail by Bukhari, Ahmad, Muslim, Nisai, Tirmizi, Behaqi, Tabrani, Ibne Marduiya, Abdul Razzaq, Ibne Jareer Tabari, Ibne Sa'd and Mohammad bin Ishaq, with reference to authentic Traditions. According to these Traditions, after defeating the Bani Mustalaq, the Holy Prophet and his followers encamped at Muraisee well, where two companions of the Holy Prophet quarrelled about the water, one of them was Jahjah bin Masood Ghifari – a servant of Hazrat Umar, and the other one was Sinaan bin Dabaral Jehani, whose tribe was the treaty-bound supporter ally (*Haleef*) of the Khazraj. After verbal altercation, they started fighting with fists and blows and also called for help from their respective people. While Sinaan called the Ansaar, Jahjah called the Mohajireen. Hearing of it, Abdullah bin Ubai also came in action and started provoking Aus and Khazraj to help their allies (*Haleef*). On the other hand some Mohajireen also came out to help the Mohajir. However, instantaneously the news also came to the Holy Prophet and he forthwith came on the spot and said, "this is a slogan of the Days of Ignorance,

leave this slogan, it bears bad smell". On this both sides stopped fighting and the matter ended and Sinaan forgave Jahjah.

Thereafter it is said that the Hypocrites rebuked Abdullah bin Ubai that he had sided the Mohajireen whom they nicknamed as *Jalabeeb,* which ordinarily means 'the one who wears the blanket', but connotatively it meant the 'poor one'. On this Abdullah bin Ubai also rebuked them saying that actually they had allowed the believers become prosperous in Medinah and said that on return to Medinah he and his companions, who claimed to be the respectful ones, would oust the believers whom they alluded the meaner ones. Hazrat Zaid bin Arqam, who at that time was only a boy, heard it and reported it to his uncle who was a chief of the Ansaar. This matter was brought to the Holy Prophet and when Abdullah bin Ubai was summoned by the Holy Prophet, he point-blank refused to have said so. When Hazrat Umar came to know of it, he sought permission from the Holy Prophet to behead Abdullah bin Ubai. He also said to the Holy Prophet that if he did not like him to behead Abdullah bin Ubai, then from amongst the Ansaar Ma'z bin Jabal or Abbaad bin Bishr or Sa'd bin Mubaz or Mohammad bin Muslimah might be commanded to do so. The Holy Prophet, however, refused to give the permission to behead Abdullah bin Ubai, saying that 'the people would say that Muhammad (ﷺ) has slain his own companion'. Thereafter the Holy Prophet commanded immediate departure and encamped after a continuous journey of thirty hours. By and by the news of this incident spread among the Ausaar and they became angry against Abdullah bin Ubai, and asked him to seek forgiveness from the Holy Prophet but he refused to do so. When the caravan arrived near Medinah, Abdullah the son of Abdullah bin Ubai himself drew his sword, and addressed his father, saying, "You had said that on return to Medinah the respected ones will oust the mean ones; now you should know that respect is for Allah and His worthy Prophet. By Allah, you cannot enter Medinah unless the Holy Prophet permits you". When this matter was reported to the Holy Prophet, he asked Abdullah to allow his father Abdullah bin Ubai to return to his house, and then he permitted him to enter Medinah.

It was in these circumstances that Chapter 63 was revealed and most probably after return of the Holy Prophet to Medinah (see Tafheemul Quran, Vol. V, pp. 508-515).

CHAPTER 63

AL-MUNAFIQOON
(The Hypocrites)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. When the Hypocrites come to you, they say: We bear witness that you are indeed the Messenger of Allah. And Allah knows that you are indeed His Messenger, and Allah bears witness that the Hypocrites are indeed liars.[2]

١- إِذَا جَآءَكَ الْمُنٰفِقُوْنَ
قَالُوْا نَشْهَدُ إِنَّكَ لَرَسُوْلُ اللّٰهِ ۘ
وَاللّٰهُ يَعْلَمُ إِنَّكَ لَرَسُوْلُهٗ ؕ
وَاللّٰهُ يَشْهَدُ إِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ ۝

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1. The previous Chapter in its first Section dealt with the Jews who were the enemies of Islam, and then in its second Section there was reference to momentary craze for bargaining and amusement which tempted some of the believers to flee while the Holy Prophet was delivering the *Jumu'ah* Sermon. In continuation of it, the present Chapter, in its first Section deals with another group of enemies of Islam i.e. the hypocrites and gives some details of their false intentions and evil plans and also condemns them.

Section 1 consists of 8 verses, i.e. verses 1 to 8. Verses 1 to 3 speak of the hypocrites taking shelter behind their false oaths. It is said: When the hypocrites come to you (O Prophet), they say: we bear witness that you are indeed the Messenger of Allah. And Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are indeed liars. They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: Truly evil is what they do. That is because they (first) believed, then they rejected the Faith: So a seal was set on their hearts: therefore they understand not.

Verse 4 speaks of the outward pleasing exterior of the hypocrites and their deceitful mode

Contd.....

2. They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: Truly evil is what they do.

٢- اِتَّخَذُوْٓا اَيْمَانَهُمْ جُنَّةً
فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ؕ
اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ○

3. That is because they (first) believed, then they rejected the Faith: So a seal was set on their hearts: therefore, they understand not.

٣- ذٰلِكَ بِاَنَّهُمْ اٰمَنُوْا ثُمَّ كَفَرُوْا
فَطُبِعَ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ ○

4. When you look at them, their exteriors please you; and when

٤- وَاِذَا رَاَيْتَهُمْ تُعْجِبُكَ اَجْسَامُهُمْ ؕ

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of speech! It says when you look at them, their exteriors (person) please you; and when they speak, you listen to their words. They are (however) as (worthless as hollow) pieces of timber propped up, (unable to stand on their own). They think that every cry is against them. They are the enemies; so beware of them. The curse of Allah be on them: How are they deluded (away from the Truth)!

Verses 5 and 6 speak of the arrogance of the hypocrites, and condemn them as being unworthy of Divine Forgiveness. It is said: and when it is said to them: come, the Messenger of Allah will pray for your forgiveness, they turn aside their heads, and you would see them turning away their faces in arrogance. It is equal to them whether you pray for their forgiveness or not. Allah will not forgive them. Truly Allah guides not the transgressing people.

Verses 7 and 8 speak of evil plan of the hypocrites who exhort their like minded colleagues not to spend (contribute money) for the believers so as to compel them (due to paucity of resources) to leave Medinah. It is said: they are the ones who say: spend nothing on those (who are) with the Messenger of Allah, (to the end) that they may disperse (and quit Medinah). But to Allah belong the treasures of the heavens and the earth; but the hypocrites understand not. They say: if we return to Medinah, surely the more honourable (of us) will expel therefrom the meaner. But honour belongs to Allah and His Messenger, and to the Believers; but the hypocrites know not.

2. Therefore, it was said, "and Allah bears witness that the hypocrites are indeed liars". This shows that the claim of the hypocrites as having the Faith in the Prophethood of the Holy Prophet was a mere pretension and totally unreliable in its reality and sincerity. It was only in order to show their outward sincerity that they used to take (false) oath bearing witness to the Prophethood of the Holy Prophet. Therefore, this claim of theirs was summarily rejected by Allah the Almighty, in verse 2, saying that "they have made their oaths a screen or shield (for their misdeeds): thus they obstruct (men) from the Path of Allah: truly evil are their deeds".

Thus, although the sympathies of the hypocrites were with the opponents of Islam, yet, in order to save themselves from the wrath of the believers, they tried their utmost to assure them of their sincerity of Faith in Islam by taking false oaths. Referring to this in verse 14 of Chapter 58 (*Mujaadalah*) also it is said, "have you not seen those who take for friends a people with whom Allah is wrath? They are neither of you nor of them, and they swear falsely while they know"; and also, "they take shelter against their oath, so they turn from the Way of Allah: for them is an abasing punishment" (*Mujaadalah,* 58:16).

they speak, you listen to their words. They are as (worthless as hollow) pieces of timber propped up, (unable to stand on their own). They think that every cry is against them. They are the enemies; so beware of them.[3] The curse of Allah be on them! How are they deluded (away from the Truth)!

وَإِنْ يَّقُوْلُوْا تَسْمَعْ لِقَوْلِهِمْ ؕ
كَاَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ؕ
يَحْسَبُوْنَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ؕ
هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ؕ قٰتَلَهُمُ اللّٰهُ ۚ
اَنّٰى يُؤْفَكُوْنَ ۝

5. And when it is said to them: Come, the Messenger of Allah will pray for your forgiveness,[4] they turn aside their heads, and you would see them turning away their faces in arrogance.

٥- وَإِذَا قِيْلَ لَهُمْ تَعَالَوْا
يَسْتَغْفِرْ لَكُمْ رَسُوْلُ اللّٰهِ
لَوَّوْا رُءُوْسَهُمْ وَرَاَيْتَهُمْ يَصُدُّوْنَ
وَهُمْ مُّسْتَكْبِرُوْنَ ۝

6. It is equal to them whether you pray for their forgiveness or not. Allah will not forgive them.[5] Truly Allah guides not the transgressing people.

٦- سَوَآءٌ عَلَيْهِمْ اَسْتَغْفَرْتَ لَهُمْ اَمْ لَمْ
تَسْتَغْفِرْ لَهُمْ ؕ لَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ؕ
اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ۝

7. They are the ones who say: spend nothing on those who are

٧- هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ

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3. Qur'an has also given the true picture of the hypocrites in verses 204 to 206 of Chapter 2 (*Baqarah*) saying, "and there is the type of man 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 violent of adversaries. And when he holds authority, he makes effort in the land to cause mischief in it and destroy things and off-springs; and Allah loves not mischief. And when it is said to him be careful of your duty to Allah, pride carries him far-off to sin; so Hell is sufficient for him and certainly evil is the abode".

4. In this respect we may note verse 64 of Chapter 4 (*Nisa*) in which it is said, "and had they (i.e. the hypocrites) when they wronged themselves, come to you (O Prophet!) and asked forgiveness of Allah, and the Messenger had (also) prayed forgiveness for them, they would have found Allah Oft-Returning (to mercy), Merciful".

5. When they adopted irretrievable arrogance, instead of repentance and submission, it was said in verse 80 of Chapter 9 (*Taubah*) that "(O Prophet!) whether you ask forgiveness for them or ask not forgiveness for them. Even if you ask forgiveness for them seventy times, Allah will not forgive them; it is because they disbelieve in Allah and His Messenger. And Allah guides not the wrong-doing people".

with the Messenger of Allah, to the end that they may disperse (and quit Medinah).[6] But to Allah belong the treasures of the heavens and the earth; but the hypocrites understand not.

عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا ؕ
وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَالْاَرْضِ
وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ۝

8. They say: if we return to Medinah, surely the more honourable (element) will expel therefrom the meaner. But honour belongs to Allah and his Messenger, and to the Believers,[7] but the hypocrites know not.

٨- يَقُوْلُوْنَ لَئِنْ رَّجَعْنَاۤ اِلَى الْمَدِيْنَةِ
لَيُخْرِجَنَّ الْاَعَزُّ مِنْهَا الْاَذَلَّ ؕ
وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ
وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ۝ ع

SECTION 2[1]

9. O you who believe! Let not your riches or your children divert you from the

٩- يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ
اَمْوَالُكُمْ وَلَاۤ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ وَمَنْ

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6. To quote Abdullah Yusuf Ali, "the Muhajirs, who had come to be with the Holy Prophet in Medinah in exile, were received, helped, entertained by the Ansars. The hypocrites in Medinah did not like this, and tried in underhand ways to dissuade the good folk of Medinah from doing all they could for the exiles. But their tricks did not succeed. The small Muslim community grew from strength to strength until they were able to stand on their own resources and greatly to augment the resources of their hosts as well" (Vol. II, Note 5474).

7. Abdullah bin Ubai had also said at Marisia that the 'honourable would expel the meaner on return to Medinah', meaning thereby that he and his companions would oust from Medinah the Believers whom he regarded as inferior. Referring to it, it is said in verse 8, that "they say: if we return to Medinah, surely the more honourable will expel therefrom the meaner". In answer to it, it was said, "but honour belongs to Allah and His Messenger and to the Believers, but the hypocrites know not".

Thus the self-conceited claim of the hypocrites that they were the honourable ones in the land and that the true believers, particularly the migrants from Mecca, were (God forbid) the meaner ones has been contemptuously refuted, and it is said that honour actually belongs to Allah and His Messenger and to the believers, and not to the hypocrites and their henchmen. In this connection we may also note verses 20 and 21 of Chapter 58 (*Mujaadalah*) in which it is said, "those who oppose Allah and His Messenger they shall be amongst the most humiliating ones. Allah has written down: I and My Messengers will prevail. Surely Allah is Strong, Mighty".

1. The previous Section concluded with a reference to the plan of the hypocrites not

Remembrance of Allah. And whoever does that, then these are the losers.[2]

يَفْعَلْ ذٰلِكَ فَأُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ○

10. And spend (something in charity) out of the sustenance We have bestowed on you,[3] before death comes to any of you and he should say: my Lord! why did You not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good.

١٠-وَاَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ
مِّنْ قَبْلِ اَنْ يَّاْتِيَ اَحَدَكُمُ الْمَوْتُ
فَيَقُوْلَ رَبِّ لَوْلَآ اَخَّرْتَنِيْٓ
اِلٰٓى اَجَلٍ قَرِيْبٍ ۙ فَاَصَّدَّقَ
وَاَكُنْ مِّنَ الصّٰلِحِيْنَ ○

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to help the believers and also to oust them from Medinah. In continuation of it, Section 2 starts in effect with condemnation of the greed of wealth which often prevents spending in the Way of Allah, and commands the Believers to spend in the Way of Allah before death overtakes them.

Section 2 consists of 3 verses, i.e. verses 9 to 11. In verse 9 there is admonition for the believers to refrain from love of worldly riches and children, saying: O you who believe! let not your riches or your children divert you from the Remembrance of Allah. And whoever does that, then these are the losers.

In verses 10 and 11 there is command to spend in the Way of Allah before death overtakes and one feels that some more time should have been given to him to do charity. It is said: and spend (something in charity) out of the sustenance We have bestowed on you, before death comes to any of you, and he should say: my Lord! why did You not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good. But to no soul will Allah grant respite when the time appointed (for it) has come, and Allah is Aware of what you do.

2. In fact the main cause of hypocrisy was the love of hypocrites for the life of this world. The believers were, therefore, admonished that the love for riches or children should not divert them from the Remembrance of Allah. The Remembrance of Allah within the meaning of verse 9 "includes every act of service and goodness, every kind thought and kind deed, for this is the service and sacrifice which Allah requires of us. If we fall in this, the loss is our own, not anyone else: for it stunts our own spiritual growth" (Yusuf Ali, Vol II, Note 5476). For this reason it is said in verse 9 that whoever does that, then these are the losers".

3. The word *Razaqnakum* meaning 'sustenance which We have given you', appearing in verse 10, as Abdullah Yusuf Ali puts it, is "in every sense, literal and metaphorical. Whatever good we enjoy comes from Allah, and it is our duty to use some of it in the service of others, for that is charity and the service of Allah. Every unselfish act is Charity. And we must not postpone our good resolutions to the future. Death may come suddenly on us, and we

11. But to no soul will Allah grant respite when the time appointed (for it) has come; and Allah is Aware of what you do.[4]

١١-وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا
إِذَا جَآءَ أَجَلُهَا ؕ
وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝ ع

cannot then be allowed to plead for more time. Every present moment calls urgently for its good deed" (Vol. II, Note 5477).

4. Meaning thereby that none can deceive Allah the Almighty Who is Knower of everything, hidden as well as manifest. In this actually there is a warning for everybody because the deed performed by way of hypocrisy bears no good, it on the contrary deserves punishment. On the other hand if there is sincerity in the act, though performed in secrecy, it will bear its own reward from Allah the Almighty on the Day of Judgment.

CHAPTER 64

AT-TAGHAABUN

(The Manifestation of Losses)

Chapter 64 consists of 2 Sections, 18 Verses, 241 Words, and 1070 Letters.[1]

This is the eighth of the short Madani Chapters which deal with a special aspect of the life of the community. The special aspect spoken of here is the mutual gain and loss of Good and Evil, contrasted in the life and in the Hereafter (Yusuf Ali, Vol. II, p. 1554).

Name

The name of this Chapter has been taken from the word *At-Taghaabun* appearing in verse 9 of it.

Revelation

Muqaatil and Kalbi say that some parts of this Chapter were revealed at Mecca and some at Medinah. Hazrat Abdullah bin Abbas and Ata bin Yasaar say that the first 13 verses of it are Makki and the rest are Madani. However, the large majority of Commentators hold the entire Chapter as Madani. From the subject matter it appears that this Chapter was one of the early revelations at Medinah (Tafheemul Quran, Vol. V, p. 524). Ibne Marduya and Behaqi have noted from Hazrat Abdullah bin Abbas that this Chapter is Madani. The same has also been reported from Ibnuz Zubair (Ziaul Quran, Vol. V, p. 258).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 108.[2]

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1. Naimuddin, Chapter 64, Note 1; Ziaul Quran, Vol. V, p. 258.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

Subject Matter

The first four verses speak of the Attributes of Allah relating to the creation of the universe, particularly the mankind. It is said that everything in the heavens as well as on the earth declares the Glory of Allah, and that every where there is Sovereignty of Allah. Allah is Worthy of Praise and He has Power over all things. Blessed are those who realise their Creator, have faith in His Absolute Unity and give thanks for His Favours. Those who fail to do so are in fact unfortunate and make themselves disentitled to the Blessings. As regards the life, Allah has complete knowledge of everything and nothing is hidden from Him. Then there is reference to the fact that, among the previous nations, people disbelieved in the Messengers of Allah, and, as a result, were destroyed. On account of this, the people are admonished to learn lesson from the fate of previous nations, and shun the deeds which lead to destruction.

In verses 14 and 15 there is admonition to the believers that they must be on guard against involving themselves in the love of wife and children, which very often tends to deviate from the Remembrance of Allah and leave one in the lurch. That is a great trial. It does not, however, mean that wife and children must be discarded in order to enable one to devote him exclusively for the Remembrance of Allah. On the other hand, the Divine Command exhorts believers to lead a life of perfect equilibrium between the two obligations, viz., Love of Allah; affection and kindness towards family including the next of kin.

Lastly, there is admonition to the believers to adopt righteousness and spend in the Way of Allah because Allah will bless them with manifold reward even to the extent which they cannot imagine (Ziaul Quran, *ibid.*).

CHAPTER 64

AT-TAGHAABUN
(The Manifestation of Losses)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Whatever is in the heavens and whatever is on earth does declare the Praises and Glory of Allah:[2] to Him belongs the Dominion, and to Him belongs Praise: and He has Power over all things.

١- يُسَبِّحُ لِلّٰهِ
مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۚ
وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

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1. The previous Section, and with it the previous Chapter also, concluded with exhortation to the believers to spend in the Way of Allah before death overtakes them because thereafter there will be no respite for any soul. In continuation of it, the present Chapter, and with it the first Section of it, starts with the glorification of Allah and statement of His Absolute Authority and Knowledge, and gives distinctive significance of the Day when all will be gathered together and it will be the Day of mutual gain and loss, based on the final evaluation of deeds of this life.

Section 1 consists of 10 verses, i.e. verses 1 to 10. Verses 1 to 3 speak of the Glorification of Allah and His Absolute Authority. It is said: whatever is in the heavens and whatever is on earth does declare the Praises and Glory of Allah: To Him belongs the Dominion (of the Universe), and to Him belongs the Praise: and He has power over all things. It is He who has created you (O mankind), and of you are some that are unbelievers, and some that are believers; and

Contd.....

2. It is He Who has created you; and of you are some that are Unbelievers, and some that are Believers; and Allah sees well all that you do.

٢-هُوَ الَّذِي خَلَقَكُمْ
فَمِنْكُمْ كَافِرٌ وَّمِنْكُمْ مُّؤْمِنٌ ؕ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○

3. He has created the heavens and the earth in just proportions,[3] and has given you

٣-خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ
وَصَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ ۚ

Allah sees well all that you do. He has created the heavens and the earth in just proportions, and has given you shape, and made your shapes beautiful; and to Him is the Final Goal.

Verse 4 speaks of the Absolute Knowledge of Allah. It says: He knows what is in the heavens and on earth; and He knows what you conceal and what you reveal; and Allah knows well (the secrets) of (all) hearts.

Verses 5 and 6 refer to the evil consequences of unbelief which destroyed powerful nations in the past. It is said: has not the story reached you, of those who rejected Faith aforetime? So they tasted the evil results of their conduct; and for them is a grievous punishment (in) the Hereafter). That was because there came to them Messengers with Clear Signs, but they said: (What!) shall (mere) human beings guide us? So they rejected (the Divine Message of Guidance) and turned away. But Allah can do without (them); and Allah is Free of all needs, Worthy of all Praise.

Verses 7 and 8 speak of Resurrection. It is said: those who disbelieve think that they will not be raised up (for judgment). Say: Yes, by my Lord! you will surely be raised up: then you will certainly be informed of what you did. And that is easy for Allah. (So) believe in Allah and His Messenger, and in the Light which We have sent down. And Allah is Aware of what you do.

Verses 9 and 10 speak of the Gathering on the Day of Judgment. It is said: the Day when He will gather you (all) for the Day of Gathering – that will be a Day of Mutual Loss and Gain (among you). And those who believe in Allah and work righteously – He will remove from them their ills, and He will admit them to Gardens beneath which rivers flow, to dwell therein for ever: that will be the Supreme Achievement. But those who disbelieve and treat Our Signs as falsehoods, they will be Companions of the Fire (of Hell), to dwell therein for ever; and evil will be that resort.

2. The opening words of this Chapter, namely, "whatever is in the heavens and on the earth does declare the Praise and Glory of Allah" are exactly the same as appearing in the beginning of Chapter 62 (*Jumu'ah*). However, in the context of the present verse, the significance here is that "all things by their very existence proclaim the Glory and the Praise of Allah. He has Dominion over all things, but He uses His dominion for just and praiseworthy ends. He has power over all things: therefore He can combine justice with mercy, and His Plan and purpose cannot be frustrated by the existence of Evil along with Good in His Kingdom" (Yusuf Ali, Vol. II, Note 5479).

3. The word *Haqq,* in verse 3, translated as "in just proportions", in relation to an act, denotes creation based on wisdom and reasonableness, or, in other words, something which

shape, and made your shapes beautiful;[4] and to Him is the Final Goal.

وَإِلَيْهِ الْمَصِيرُ ○

4. He knows what is in the heavens and on earth; and He knows what you conceal and what you reveal; and Allah knows well (the secrets) of (all) hearts.[5]

٤- يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ
وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۚ
وَاللّٰهُ عَلِيمٌۢ بِذَاتِ الصُّدُورِ ○

5. Has not the story reached you, of those who rejected Faith aforetime? so they tasted the evil result of their conduct; and for them is a grievous Punishment (in the Hereafter).

٥- أَلَمْ يَأْتِكُمْ نَبَؤُا الَّذِينَ كَفَرُوا مِنْ قَبْلُ
فَذَاقُوا وَبَالَ أَمْرِهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ○

6. That was because there came to them Messengers with Clear Signs,[6] but they said:

٦- ذٰلِكَ بِأَنَّهُ كَانَتْ تَّأْتِيهِمْ رُسُلُهُمْ
بِالْبَيِّنٰتِ فَقَالُوا أَبَشَرٌ يَّهْدُونَنَا

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is not purposeless and superfluous. Accordingly the meaning is that Allah the Almighty has created the heavens and the earth with a purpose and the creation of it is based on wisdom. It is not a mere sport or play having no purpose or wisdom. In fact everything, that has been created by Allah the Almighty, has to serve the purpose for which it has been created to conform and conduce to the over-all Purpose of Creation. In this connection it is also worth noting that the Creation of Allah cannot admit of any addition, alteration, or diminution. Everything is so created that it is most suitable not only to its own purpose but also to the situation around.

4. Referring to the making of man in a goodly make, it is said in verse 11 of Chapter 7 (*A'araaf*) that, "We indeed created you, then We fashioned you"; and in verse 64 of Chapter 40 (*Mo'min*) that "He formed you, then made goodly your form", and in verses 7 and 8 of Chapter 82 (*Infitaar*) it is said that "He created you, then made you complete, then made you in a right good state into whatever form He pleases He casts you", and in verse 4 of Chapter 95 (*Teen*) it is said that "certainly We created man in the best form". In verses 1 to 3 of Chapter 87 (*A'ala*) it is said that "Glorify the Name of the Guardian Lord, Most High, Who created and gave Order and Proportion, and Who ordained Laws and granted Guidance".

5. Therefore, we must not imagine that, if some evil seems to go unpunished, it is not known to Him or has escaped His notice. His Plan is wise and good in its fullest compass; sometimes we do not see its wisdom and goodness because we see only a broken fragment of it, as our own intelligence is narrow (Yusuf Ali, Vol. II, Note 5483).

6. The word *Bayyinaat* (Clear Signs) appearing in verse 6 is of wide import. According

(What) shall (mere) human beings guide us? So they rejected (the Message) and turned away. But Allah can do without (them): and Allah is Free of all needs,[7] Worthy of all Praise.

فَكَفَرُوْا وَتَوَلَّوْا
وَّاسْتَغْنَى اللّٰهُ ؕ
وَاللّٰهُ غَنِيٌّ حَمِيْدٌ ○

7. Those who disbelieve think that they will not be raised up (for Judgment). Say: Yes, by my Lord! you will surely be raised up: then you will certainly be informed of what you did. And that is easy for Allah.

٧-زَعَمَ الَّذِيْنَ كَفَرُوْٓا اَنْ لَّنْ يُّبْعَثُوْا ؕ
قُلْ بَلٰى وَرَبِّيْ لَتُبْعَثُنَّ
ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ؕ
وَذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ○

8. Believe, therefore, in Allah and His Messenger, and in the Light which We have sent down. And Allah is Aware of what you do.

٨-فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ
وَالنُّوْرِ الَّذِيْٓ اَنْزَلْنَا ؕ
وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ○

9. The Day when He will gather you (all) for the Day of Gathering – that will be a Day of Mutual Loss and Gain[8]

٩-يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ
ذٰلِكَ يَوْمُ التَّغَابُنِ ؕ
وَمَنْ يُّؤْمِنْ بِاللّٰهِ وَيَعْمَلْ صَالِحًا

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to the Arabic usage, when it is said that the Prophets of Allah came with *Bayyinaat* then the meaning is that they came with so Clear Signs of their Prophethood that there remains no room for denial of their Prophethood by anybody who was prudent and wise. Further, whatever the Prophets of Allah presented to the mankind they presented it with so clear and rational argument that even a man of ordinary intellect could easily understand and appreciate them, and in their teachings there was never any ambiguity or fiction; and whatever they preached was totally true and they gave clear guidance to the mankind leading to the ultimate success of the human life (Tafheemul Quran, Vol. V, Chapter 64, No. 11).

7. The words, "and Allah is Free of all needs, Worthy of all Praise" appearing in verse 6 lay emphasis on the fact that "their obedience is not necessary to Allah, nor will their rejection of Truth affect the validity of Truth or injure the progress of Troth. Allah is free of all needs or dependence on any circumstances whatever. He sends His Message for the good of mankind, and it is man who suffers by ignoring, rejecting, or opposing it" (Yusuf Ali, Vol. II, Note 5486).

8. As Abdullah Yusuf Ali puts it, "the Day of Judgment will truly be 'a Day of Mutual Loss and Gain', as the title of this Chapter indicates. Men who thought they were laying up

(among you). And those who believe in Allah and work righteousness, – He will remove from them their ills, and He will admit them to Gardens beneath which rivers flow, to dwell therein for ever: that will be the Supreme Achievement.

يُكَفِّرْ عَنْهُ سَيِّاٰتِهٖ
وَيُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ
ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝

10. But those who disbelieve and treat Our Signs as falsehoods, they will be Companions of the Fire, to dwell therein for ever; and evil will be that resort.

١٠- وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ
اُولٰٓئِكَ اَصْحٰبُ النَّارِ خٰلِدِيْنَ فِيْهَا ؕ
وَبِئْسَ الْمَصِيْرُ ۝

SECTION 2[1]

11. No kind of calamity can occur, except by the leave of Allah. And if anyone believes in Allah, (Allah) guides his heart (aright); and Allah knows all things.[2]

١١- مَآ اَصَابَ مِنْ مُّصِيْبَةٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ
وَمَنْ يُّؤْمِنْ بِاللّٰهِ يَهْدِ قَلْبَهٗ ؕ
وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

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riches, will find themselves paupers in the Kingdom of Heaven. Men who thought they were acquiring good by wrong-doing will find their efforts were wasted (verse 104 of Chapter 19). On the other hand the meek and lowly of this life will acquire great dignity and honour in the next world; the despised ones doing good here will be the accepted ones there; the persecuted righteous will be in eternal happiness. The two classes will as it were, change their relative positions" (Vol. II, Note 5489). For more details regarding the interpretation of the word *Taghaabun*, see the Major Work, *ibid.*, Vol. XV, pp. 14 to 17.

1. The previous Section concluded with a reference to the mutual loss and gain which the people will acquire on the Day of Judgment. In continuation of it, Section 2 starts with a reference to the calamities which befall mankind as part of Divine Scheme of things in the world. Then there is command to obey Allah and His Messenger who is entrusted with the Mission to deliver the Message of Guidance to the people. There is also warning to the believers to avoid over-indulgence in matters relating to wives and children at the cost of duty towards Allah. There is also command to spend in the Way of Allah with the promise of multiple reward for it.

Section 2 consists of 8 verses, i.e. verses 11 to 18. Verse 11 speaks of the calamities befalling the mankind as being preordained in the Divine execution of human affairs. It is said,

Contd.....

12. So obey Allah, and obey His Prophet; but if you turn back, then on Our Messenger is only to proclaim (the Message) clearly and openly.

١٢-وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ ○

13. Allah! there is no god but He; and on Allah, therefore, let the Believers put their trust.

١٣-اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ○

"no kind of calamity can occur, except by the leave of Allah. And if anyone believes in Allah, (Allah) guides his heart (aright); and Allah knows all things". Therefore, it is said in verses 12 and 13, "obey Allah, and obey His Prophet; but if you turn back, then on Our Messenger is only to proclaim (the Message) clearly and openly. Allah! there is no God but He; and on Allah, therefore, let the believers put their trust".

Verses 14 and 15 forbid the believers from too much infatuation of their wives, children, as well as the worldly riches, and says 'O you who believe! truly among your wives and your children are (some that are) enemies to you: so beware of them. But if you forgive and overlook and cover up (their faults), verily Allah is Forgiving, Merciful. Your riches and your children are but a trial. And Allah! with Him is the Highest Reward.

Verses 16 to 18 reaffirm and exhort the believers not to deviate from the Path of Allah. It is said: so fear Allah as much as you can; listen and obey and spend in charity for the benefit of your own souls; and those who are saved from the covetousness of their souls, they are the ones that achieve prosperity. If you loan to Allah a beautiful loan, He will multiply it to your credit, and He will grant you Forgiveness; for Allah is most Ready to appreciate (service), Most Forbearing, Knower of what is hidden and what is open, Exalted in Might, Full of Wisdom.

2. Calamities befall the people in this world in various forms. Those who have no faith in Allah, take the calamities as something entirely man-made based on material miscalculation. This gives rise to frustration, disappointment, even agitation over supernatural forces which according to them mostly act against 'man'. As for those who submit to Allah, with all earnestness they take the calamities befalling them as part of Divine Scheme operating and controlling the affairs of the world. To them even the calamities have their blessings in the ultimate analysis, though the casual element of these calamities maybe some human error which brings some consequence in its wake. In a Tradition the Holy Prophet has said that "the affair of a believer is extraordinary and distinct in itself; whatever decision Allah makes is good for him: when there is suffering, he adopts *Sabr* or patience and it turns to be good for him; when there is pleasure, he gives thanks and that is also good for him: this (quality and privilege) is not available to anybody except a believer" (Ibne Kaseer, vide Tafheemul Quran, Vol. V, Chapter 64, Note 25; and also Ziaul Quran, Vol. V, Chapter 64, Note 14).

The Divine Scheme and wisdom in respect of calamities befalling mankind is more eloquently defined and outlined in verses 22 and 23 of Chapter 57 (*Hadeed*). It is said, "Naught of distress (befalls) on the earth or on your person, but it is in a Book (of Destiny) even before We bring it into being. This is (quite) easy for Allah – so that you may not grieve of that which has escaped you, nor you exult because of that which has been given to you. Allah loves not the proud Boasters".

14. O you who believe! truly, among your wives and your children are (some that are) enemies to you:[3] so beware of them! But if you forgive and overlook, and cover up (their faults),[4] verily Allah is Oft-Forgiving, Most Merciful.

١٤- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ مِنْ اَزْوَاجِكُمْ
وَاَوْلَادِكُمْ عَدُوًّا لَّكُمْ
فَاحْذَرُوْهُمْ ۚ
وَاِنْ تَعْفُوْا وَتَصْفَحُوْا وَتَغْفِرُوْا
فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

15. Your riches and your children are but a trial:[5] and Allah! with Him is the highest Reward.

١٥- اِنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ۭ
وَاللّٰهُ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ○

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3. As noted by Tirmizi and Haakim, from Hazrat Abdullah bin Abbas, this verse was revealed in respect of those who accepted Islam after migration of the Holy Prophet and the believers from Mecca to Medinah and they also intended to migrate but their wives and children did not allow them to do so (Roohul Ma'ani) (Ma'ariful Quran, Vol. VIII, p. 469). In this connection it is also to be noted that in those days migration was compulsory for the believers from Mecca. In this verse, therefore, Qur'an declared such wives and children, who detained the believers from migrating in obedience to the Command of Allah, as enemies, and commanded the believers to be beware of them, obviously because none can be greater enemy for the believer than the one who involves him in any deed leading to the Fire of Hell. According to Hazrat Ata bin Abi Ribah, however, this verse was revealed in respect of Aud bin Maalik Ashja'ee who was present in Medinah and whenever any occasion for *Jihad* arose, and he intended to take part in it, his wife and children did not allow him, and, giving regard to their desire, he did not take part in the *Jihad* (Roohul Ma'ani arid Ibne Kaseer) (Ma'ariful Quran, *ibid.,* p. 470).

However, in its general application this verse has its own moral lesson as a truth at all times, as often these very sources of comfort in worldly life become hindrance when their interests and desires crash with any unworldly plan of the head of the family to which he is about to embark for the sake of religion or security of the land. In all such cases if the man succumbs (as he often does) to the desires of his wife and children then he as well as his near and dear ones both become liable to suffer for violation of a religious or moral obligation.

4. However, when the believers were warned in respect of their negligence in performance of their obligations towards Allah on account of their wives and children, they tended to be harsh to them. On this a further command was given in this very verse saying "if you forgive and overlook and cover up (their faults), verily Allah is Oft-Forgiving, Merciful". Thus the believers were commanded not to treat their wives and children, who detained them from performance of any of the obligations harshly. From this the learned scholars have inferred that even if any of the wives and children violates any command of *Shariah,* a believer should not bear evil against them or curse them (Roohul Ma'ani) (Ma'ariful Quran, *ibid.*).

5. It is significant that Allah the Almighty in His Wisdom and in furtherance of His own Scheme puts a man on trial through worldly riches and children as to whether, by engaging

16. So fear Allah as much as you can;[6] listen and obey; and spend in charity for the benefit of your own souls. And those who are saved from the covetousness of their own souls, – they are the ones that achieve prosperity.

١٦- فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ
وَاسْمَعُوْا وَاَطِيْعُوْا
وَاَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ؕ
وَمَنْ يُّوْقَ شُحَّ
نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ○

17. If you loan to Allah a beautiful loan,[7] He will multiply it to your credit, and He will grant you Forgiveness; for Allah

١٧- اِنْ تُقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا
يُّضٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ؕ

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himself in their love, he becomes unmindful of his obligations towards Allah, or that, keeping the love of wealth and children within the limits, submits to the Commands of Allah and His worthy Prophet Muhammad (ﷺ) and fulfils his obligations as imposed by his *Shariah.* In the former case, undoubtedly, he is unsuccessful while in the latter there is no doubt in his success.

It may be noted that a similar statement has also been made in verse 28 of Chapter 8 (*Anfaal*) viz., "and know that your wealth and your children are a trial, and that Allah is He with Whom there is a Mighty Reward".

6. It is said that when verse 102 of Chapter 3 (*Imran*) was revealed saying, "fear Allah as He should be feared", the companions of the Holy Prophet felt worried thinking that it was never within their power to fear Allah as He should be feared. It was on this that the present verse, i.e. verse 16 of Chapter 64, was revealed saying, "fear Allah as much as you can" (Roohul Ma'ani as referred to by Ma'ariful Quran, Vol. VIII, p. 471). According to Naimuddin Muradabadi also this verse is by way of explanation of verse 102 of Chapter 3 (*Imran*) (vide Naimuddin, Chapter 64, Note 26).

According to Abul A'ala Maududi the verses "fear Allah as He aught to be feared" (*Imran,* 3:102); and "Allah does not task a soul beyond its scope" (*Baqarah,* 2:286); and "fear Allah as much as you can" (*Taghaabun,* 64:16), read together bring forth a comprehensive norm of "Faith and Fear of Allah"; the first one gives a standard of Faith which every believer should try to achieve; and the second one gives us a principle that Allah does not require anybody to do thing beyond his capacity, and the third one directs every believer to adopt righteousness to the extent of his capacity, or, in other words, he should fulfil the Commands of Allah and His worthy Prophet to the best of his ability and power (vide Tafheemul Quran, *ibid.,* 31).

7. By way of extreme Favour, Mercy and Grace, verse 17 declares spending in the Way of Allah as giving loan to Allah "a Beautiful Loan", and simultaneously also gives the promise of multiple return for it and also forgiveness of the sins, and it is further said that "Allah is most ready to appreciate (service), Most Forbearing".

is most ready to appreciate[8] (service), Most Forbearing, –

وَاللّٰهُ شَكُوْرٌ حَلِيْمٌ ۝

18. Knower of what is hidden and what is open, Exalted in Might, Full of Wisdom.

١٨- عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ
الْعَزِيْزُ الْحَكِيْمُ ۝ ع ١٢

8. The word *Shakoor,* meaning the appreciation of service for reward, has also appeared in other verses of the Holy Qur'an, as, for instance, in verse 30 of Chapter 35 (*Faatir*), and verse 23 of Chapter 42 (*Shoora*).

CHAPTER 65

AT-TALAQ

(The Divorce)

Chapter 65 consists of 2 Sections, 12 Verses, 249 Words, and 1060 Letters.[1]

This is the ninth of the ten short Madani *Surahs* dealing with the social life of the Community. The aspect dealt with here is Divorce, and the necessity of precautions to guard against its abuse. The relations of the sexes are an important factor in the social life of the Community, and this and the following *Surah* deal with certain aspects of it. 'Of all things permitted by Law', said the Prophet, 'divorce is the most hateful in the Sight of God' (Abu Daud, Sunan, XXIII:3). While the sanctity of marriage is the essential basis of family life, the incompatibility of individuals and the weaknesses of human nature require certain outlets and safeguards if that sanctity is not to be made into a fetish at the expense of human life. That is why the question of Divorce is in this Sura linked with the question of insolent impiety and its punishment' (Yusuf Ali, Vol. II, p. 1561).

Name

The name of this Chapter is *At-Talaq,* because it deals with the commands relating to *Talaq* (divorce). Hazrat Abdullah bin Masood has also named it as *Suratun Nisa-il-Qusra* i.e. the Small *Suratun Nisa* (Tafheemul Quran, Vol, V, p. 550).

Revelation

As explained by Hazrat Abdullah bin Masood, and as it is also clear from its subject matter, this Chapter was revealed after the revelation of those verses of Chapter 2 (*Baqarah*) in which commands relating to *Talaq* or Divorce were

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1. Naimuddin, Chapter 65, Note 1; Ziaul Quran, Vol. V, p. 271.

given for the first time (Tafheemul Quran, *ibid.*). It was admittedly revealed at Medinah.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 99.[1]

Subject Matter

Before Islam, the customs prevalent among the Arabs, in respect of Marriage, Divorce, *Iddat,* Maintenance and Suckling of the child, were irrational and also to the disadvantage of the woman. In order to replace them by more equitable and fairly-balanced laws under the Islamic Shariat, Qur'an first revealed some basic and essential commands in verses 28 and 230 to 234 of Chapter 2 (*Baqarah*) in which restriction was imposed on retaking the wife after pronouncement of *Talaq* for the third time. The period of *Iddat* for a consummated woman was specified. It was also said that in case of *Talaqe Raj'ie* the wife could be retaken before expiry of the period of *Iddat* without performance of a fresh marriage, and condition for retaking the wife after fresh marriage was also laid down. Period of *Iddat* for a woman whose husband dies was also provided.

In verse 49 of Chapter 33 (*Ahzaab*), the principle was laid down that if there is divorce before consummation of marriage, then the woman is not bound to observe the period of *Iddat* for second marriage.

However, in order to lay down further commands relating to the family life by way of elaboration and explaining the previously revealed commands, the present Chapter was revealed of which the purpose was two-fold, viz., the right of *Talaq* should be exercised in such a civilized manner that the chances for taking recourse to this unpalatable authority, i.e. the divorce between the spouses, must be eliminated or reduced to minimum at least, so that these life-partners may continue as husband and wife within the limits imposed by Allah. The fact is that in order to maintain perfect harmony in respect of this most fundamental matrimonial relation on which primarily depends the peace and progress of domestic life, Allah the Almighty does not approve divorce which fact has also been made clear by the Holy Prophet in his Traditions reported by Abu Dawood mentioned in the opening paragraph of this Introduction. Matters which need further elaboration are discussed in this Chapter, as for instance, the period of *Iddat* in respect of those women whose marriage has been consummated, but either they are not menstruating or the same has ended. Further, the *Iddat* of those women whose husbands die or who are divorced when they are pregnant is also specified.

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1. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

Further, there are commands relating to the maintenance of the divorced women, as well as suckling and maintenance of the children.

Thus while the commands laid down here primarily deal with the divorce and the issues arising therefrom and as such are of prohibitive nature, they also contain warning to the believers that those who violate the Commands of Allah will suffer severe discomfort in this very world because divorce in almost all cases does give rise to further restrained relations between the one time life-partners. Besides unpleasant comments in social circles, they also entail loss of respect and reliability in the eyes of the near and dear ones. This is nothing short of punishment.

The Chapter in its essential bearing is more persuasive than deterrent in respect of the commands relating to this most fundamental aspect of human life – the happy mutual relations between husband and wife. How significant is the harmony of this relation and its side issues in the Sight of Allah can be seen from the generous promises of Divine Grace in the sustained flow of livelihood and other comforts of this mundane existence, if the Divine Commands are faithfully observed and ungrudgingly maintained. Side by side, there is the warning of severe punishments in the Hereafter if these commands are whittled away and deliberately disobeyed.

CHAPTER 65

AT-TALAQ
(The Divorce)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. O Prophet![2] When you do divorce women, divorce them at their prescribed periods,[3] and

١- يٰٓاَيُّهَا النَّبِيُّ اِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوْهُنَّ لِعِدَّتِهِنَّ

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1. In the previous Section, the believers were warned against involvement in the love of wife and children to the extent of violating the Commands of Allah, and declared that wives and children are your enemies so beware of them. This could create bitterness among the husband and wife and, therefore, side by side, the men were also asked to pardon, overlook, and forgive. Then it was said that the wealth and children are a trial for men. In continuation of it, the present Chapter, and with it the first Section of it, lays down norms of treatment to those women who are to suffer the hardships of passing the term of *Iddat* either as a result of divorce by, or on account of the death of, their husbands. In this there is also the command for these women to maintain decorum of conduct, so that no bitterness in the mutual relation may occur. There is also the warning of punishment for those who violate the Commands of Allah, as well as reward of Paradise for those who submit to His Commands.

Section 1 consists of 7 verses, i.e. verses 1 to 7. Verses 1 to 3 relate to the observance of decorum of treatment to the divorced believing women who are passing their terms of *Iddat*. In these verses it is said: O Prophet! when you do divorce women, divorce them at their prescribed periods, and count (accurately) their prescribed periods; and fear Allah – your Lord; and turn them not out of their houses, nor shall they (themselves) leave, except in case they are

Contd.....

count (accurately) their prescribed periods;[4] and fear Allah – Your Lord; and turn

وَأَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا اللَّهَ رَبَّكُمْ ۖ

guilty of some open lewdness: and these are the limits of Allah, and whoever transgresses the limits of Allah, he indeed wrongs his (own) soul. You know not if perchance Allah will bring about thereafter some new situation. So when they (i.e. the women) fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah. Such is the admonition given to him who believes in Allah and the Last Day, And for him who fears Allah, He (ever) prepares a way out (of trouble and hardships), and He provides for him (sustenance) from whence he never could imagine. And whoever puts his trust in Allah, sufficient is He (i.e. Allah) for him. Surely Allah will accomplish His Purpose: Allah indeed has appointed a measure for everything.

Verses 4 to 7 speak of the natural conditions, which the divorcees are confronted with at the time of their divorce, which call for their consideration in order to complete the term of *Iddat* without added hardships.

In verse 4 it is said: And those of your women who have passed the age of menstruation, for them the prescribed period, if you have any doubt, is three months; and for those who have no courses (or menstruation) (it is the same). And (as for) the pregnant women, their prescribed period is until they deliver their burden (i.e. after birth of child): and whoever fears Allah, He (i.e. Allah) makes his affair easy for him.

In verse 5, it is said: that is the command of Allah, which He has sent down to you; and whoever fears Allah, He will remove his ills from him, and will enlarge his reward.

In verse 6 it is said: Let the women live (in *Iddat*) in the same style as you live, according to your means: and annoy them not (by causing hardships), so as to restrain them. And if they are pregnant, then spend on them until they deliver their burden; and if they suckle (your children) for you, give them their recompense; and take mutual counsel together (to settle terms amicably) according to what is just and reasonable; and if you find yourselves in difficulties, let another woman suckle (the child) on his (i.e. father's) behalf.

Verse 7 makes allowance for one who is in financial difficulties to afford proper relief to the divorced wife and permits him to spend as per his means and ensures him that Allah does not burden a person beyond his capacity. It is said: Let the man of means spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah will bring ease after difficulty.

2. It may be noted that in the opening word of verse 1 there is an address to the Holy Prophet himself, and thereafter there are the commands for the believers in general. To quote Abdullah Yusuf Ali, the address to the Holy Prophet himself is "as the Teacher and representative of the Community. Then the actual directions: 'when you do divorce women' are addressed to the Community collectively" (Vol. II, Note 5503). Another view is that the direction in the collective form, after the address, entailing the entire community, in the individual form to the Holy Prophet, is by way of respect to him as the Teacher Guide to the entire community of the Muslims all over the world. Accordingly, therefore, the full significance of the address may be interpreted or paraphrased to mean O Prophet! tell the believers that when they divorce their wives they should follow the commands herein mentioned" (see Ma'ariful Quran, Vol. VIII, p. 4780).

Contd.....

them not out of their houses, nor shall they (themselves) leave,[5] except in case they are guilty of some open lewdness: and these are the Limits of Allah; and whoever transgresses the Limits of Allah, he indeed wrongs his (own) soul: You know not if perchance Allah will bring about thereafter some new situation.[6]

لَا تُخْرِجُوْهُنَّ مِنْۢ بُيُوْتِهِنَّ وَلَا يَخْرُجْنَ
اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ؕ
وَتِلْكَ حُدُوْدُ اللّٰهِ ؕ
وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ
فَقَدْ ظَلَمَ نَفْسَهٗ ؕ لَا تَدْرِيْ
لَعَلَّ اللّٰهَ يُحْدِثُ بَعْدَ ذٰلِكَ اَمْرًا ۝

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3. The term "prescribed periods" stands for *Iddat* which, as already explained in our comments on verse 122 of Chapter 2 (*Baqarah*), is the period of waiting for a woman after the divorce or death of her husband before she contracts the second marriage.

According to this verse, and according to agreed opinion of the scholars, the divorce, during the period of 'courses', as well as during the period of *Tohar* (i.e. purity) in which there is sexual intercourse between husband and wife, is *Haraam* or prohibited, and the reason, in both cases, is that this enlarges the period of *Iddat* or waiting for the woman to her disadvantage, because of the menstruation during which *Talaq* is pronounced is not taken into account for the period of *Iddat,* and according to Abu Hanifah the period of *Tohar* or period of purity thereafter will also be left from reckoning. Accordingly, in such a case the period of *Iddat* will count from the second menses; and even according to Imam Shaafa'ee the remaining days of menses during which *Talaq* is pronounced will be left from reckoning. This in any case will be to the disadvantage of the woman.

4. Amongst the set of commands when the divorce becomes effective is the command 'to calculate the period', meaning thereby that the period of *Iddat* should be calculated with care so that there may not be any short fall in it causing breach of Divine Command or uncalled for hardship to the woman. The reason is that many problems are connected with the period of *Iddat,* for example, the second marriage of the woman, the birth of the child if she is pregnant at the time of divorce, the maintenance of the woman during the period of *Iddat,* and the right of inheritance in the property of the husband if he dies etc. It is, therefore, necessary that the period should be exactly and correctly calculated and although the addresses of this command are both the spouses yet the main responsibility is on the man because he can make the calculation more exactly. As regards the woman she is also subject to forgetfulness.

5. To quote Abdullah Yusuf Ali, "as Islam treats the married woman as a full juristic personality in every sense of the term, married woman has a right, in the married state, to a house or apartment as of her own. And a house or apartment implies the reasonable expenses for its upkeep and for her own and her children's maintenance. And this is obligatory not only in the married state, but during the *Iddat,* which is necessarily a most trying period for the woman" (Vol. II, Note 5507).

6. This indicates that it is the Divine Pleasure that every attempt by all concerned must be made to bring about reconciliation between the spouses rather than allow the differences to aggravate and the resultant situation to deteriorate to the point of no return. All possible steps must be taken to resolve this unfortunate tangle. To quote Abdullah Yusuf Ali, "in fact a reconciliation is possible, and is indeed recommended at every stage. The first serious difference

2. So when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms;[7] and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah. Such is the admonition given to him who

٢- فَإِذَا بَلَغْنَ أَجَلَهُنَّ
فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ
أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ
وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا
الشَّهَادَةَ لِلَّهِ
ذَٰلِكُمْ يُوعَظُ بِهِ

between the parties are to be submitted to a family council on which both sides are represented (vide *Nisa,* 4:35); divorce is not to be pronounced when mutual physical attraction is at an ebb (*Talaq,* 65:1); when it is pronounced, there should be a period of probationary waiting: dower has to be paid and due provision has to be made for many things on equitable terms; every facility has to be given for reconciliation till the last moment, and impediments are provided against hasty impulses leading to rupture" (Vol. II, Note 5508).

It may be noted that according to verses 228 to 230 of Chapter 2 (*Baqarah*) divorce consists in three steps or pronouncements out of which, after the first and the second, there is right of revocation of the divorce available to the husband during *Iddat;* and even after the expiry of the period of *Iddat* the husband can retake the wife through performance of a fresh *Nikah* or marriage, without *Halalah,* or an intervening marriage of the woman with, and divorce by, a third man. As regards, however, the third one, both these rights go away, because, after the third pronouncement of *Talaq,* neither during *Iddat* the husband can retake the woman as his wife nor after the *Iddat* can he contract fresh marriage with her. She can only be permissible to him after she is married to a third man and is either divorced by him in the regular course or the husband dies. Further, as it has already been explained, the *Halalah* itself should not be pre-planned otherwise it will be no *Halalah,* and, on the contrary, it will be a sin and all those involved in it will be sinful. As regards the commands contained in verse 1 of Chapter 65 (*Talaq*), these neither modify nor supersede the command given in verses 228 to 230 of Chapter 2 (*Baqarah*). The present commands have been revealed merely to lay down the guide-lines for a man in respect of divorcing his wife so that there may remain, upto the last moment, the possibility of reconciliation, and there may also remain a chance available to the husband to remarry the same woman even after expiry of her period of *Iddat.*

7. The word *Ajal* (literally, appointed term), appearing in verse 2, signifies the *Iddat* and the word *Balaghna* (they fulfil or attain) signifies completion of the prescribed term. Thus before the end of the period of *Iddat,* in case of *Talaq-e-Raj'ee* (the revocable divorce), the husband is permitted to revoke the divorce and let her continue as his wife, even though it may be without her consent; and if the decision to divorce is final, then the husband should permit her to part with him on amicable terms. In both cases, however, the treatment of the husband should be kind, without causing any torture or harm to her or ousting her from the house with insult and disgrace in keeping with the Divine Injunction as given in verse 241 of Chapter 2 (*Baqarah*), that while allowing her to go, he should let her go without annoying her, pay to her the dower and also give her something by way of *Mata'-e-Talaq* (Provision for maintenance on divorce).

believes in Allah and the Last Day. And for him who fears Allah, He (ever) prepares a way out,[8]

مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ
وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۙ

3. And He provides for him from whence he never could imagine.[9] And whoever puts his trust in Allah, Sufficient is He (i.e. Allah) for him. Surely Allah will accomplish His Purpose: Allah has indeed appointed a measure for every thing,

٣- وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ؕ
وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ؕ
اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ؕ
قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

4. And those of your women who have passed the age of menstruation, for them the prescribed period, if you have any doubt, is three months,[10] and for those who have no courses

٤- وَالّٰٓـِٔيْ يَئِسْنَ مِنَ الْمَحِيْضِ مِنْ نِّسَآئِكُمْ
اِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلٰثَةُ اَشْهُرٍ ۙ
وَّالّٰٓـِٔيْ لَمْ يَحِضْنَ ؕ وَاُولَاتُ الْاَحْمَالِ

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8. Referring to the statement that "for him who fears Allah, He (ever) prepares a way out", in verse 2, Abul A'ala Maududi argues that the view of those who say that *Talaq-e-Bid'ee* is no *Talaq* at all, or that divorce pronounced three times at one and the same time amounts to only one *Talaq,* is not correct, because, in either case, there is no question and any difficulty in respect of which the need of *Makhraj,* or way out, may be necessary (vide Tafheemul Quran, Vol. V, Chapter 65, Note 9).

To put it otherwise, "the way out" is only available in case of *Talaq-e-Raj'ee* or revocable divorce. As regards *Talaq-e-Bid'ee* or *Talaq* pronounced for the third time, the question of a "way out" in terms of the present verses does not arise at all, because such *Talaqs* are *Talaq-e-Bain.*

9. In fact the man who is determined to divorce his wife for justifiable reasons, for him to keep her during the period of *Iddat* and to bear her expenses and to part with her with the dower and the *Mata'e Talaq* immediately the *Iddat* is over, places on him monetary burden and he in fact feels that to spend anything on one whom he does not like to continue as his wife, is something which his vexed mind does not approve, purely from personal or material point of view. However, the believer who fears Allah, and follows the Commands of Allah as his duty also bears those expenses despite all inconveniences. Since he does so merely in obedience to the Commands of Allah, Allah. also gives him the promise of providing sustenance from sources which he could hardly think of.

10. The three months, in terms of this verse, mean the lunar months of the Islamic Calendar. If the divorce is pronounced at the beginning of the lunar month, then according to agreed opinion of the scholars, the three periods will be determined with reference to the *Ruyate Hilaal* or the sighting of the new moon. If, however, the *Talaq* is pronounced during the month, then according to Imam Abu Hanifah, three months will be counted on the basis of 30 days per month (Badaa'e-us-Sanaa'e) (see Tafheemul Quran, *ibid.,* 12).

(it is the same): And (as for) the pregnant women, their period is until they deliver their burdens: and whoever fears Allah, He makes his affair easy for him.

اَجَلُهُنَّ اَنْ يَّضَعْنَ حَمْلَهُنَّ ؕ وَمَنْ
يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مِنْ اَمْرِهٖ يُسْرًا ۝

5. That is the Command of Allah, which He has sent down to you; and whoever fears Allah, He will remove his ills from him, and will enlarge his reward.

۵- ذٰلِكَ اَمْرُ اللّٰهِ اَنْزَلَهٗۤ اِلَيْكُمْ ؕ
وَمَنْ يَّتَّقِ اللّٰهَ يُكَفِّرْ عَنْهُ سَيِّاٰتِهٖ
وَيُعْظِمْ لَهٗۤ اَجْرًا ۝

6. Let the women live (in *Iddat*) in the same style as you live, according to your means: and annoy them not, so as to restrain them. And if they are pregnant then spend on them until they deliver their burden; and if they suckle (your offspring) for you, give them their recompense; and take mutual counsel together, according to what is just and reasonable, and if you find yourselves in difficulties, let another woman suckle (the child) on his (i.e. father's) behalf.

۶- اَسْكِنُوْهُنَّ مِنْ حَيْثُ
سَكَنْتُمْ مِّنْ وُّجْدِكُمْ وَلَا تُضَآرُّوْهُنَّ
لِتُضَيِّقُوْا عَلَيْهِنَّ ؕ
وَاِنْ كُنَّ اُولَاتِ حَمْلٍ
فَاَنْفِقُوْا عَلَيْهِنَّ حَتّٰى يَضَعْنَ حَمْلَهُنَّ ۚ
فَاِنْ اَرْضَعْنَ لَكُمْ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ ۚ
وَاْتَمِرُوْا بَيْنَكُمْ بِمَعْرُوْفٍ ۚ
وَاِنْ تَعَاسَرْتُمْ
فَسَتُرْضِعُ لَهٗۤ اُخْرٰى ۝

7. Let the man of means spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will bring ease after difficulty.[11]

۷- لِيُنْفِقْ ذُوْ سَعَةٍ مِّنْ سَعَتِهٖ ؕ
وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهٗ
فَلْيُنْفِقْ مِمَّاۤ اٰتٰىهُ اللّٰهُ ؕ
لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا مَاۤ اٰتٰىهَا ؕ
سَيَجْعَلُ اللّٰهُ بَعْدَ عُسْرٍ يُّسْرًا ۝ ع ۱۲

11. For a detailed discussion on *Talaq* and *Iddat*, see the Major Work, *ibid.*, Vol. XV, pp. 37 to 61.

CHAPTER 2[1]

8. And how many populations that insolently opposed the Command of their Lord and of His Messengers, did We not then call to account, – to severe account? – And We imposed on them an exemplary Punishment.

٨- وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ
عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ
فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا
وَّعَذَّبْنَاهَا عَذَابًا نُّكْرًا ○

9. Then did they taste the evil result of their conduct, and the End of their conduct was Perdition.

٩- فَذَاقَتْ وَبَالَ أَمْرِهَا
وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ○

10. Allah has prepared for them a severe Punishment (in the Hereafter). Therefore, fear

١٠- أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا

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1. After giving the detailed commands in respect of divorce, *Iddat,* and suckling of the babes after divorce, in the previous Section, Qur'an, in Section 2, warns the believers against the consequences of disobedience to the Commands of Allah and His worthy Prophet Muhammad (ﷺ), inviting them to recount the fate of those nations who were destroyed on account of disobedience to Allah and His Prophets in the past. Then there is admonition for the Believers to follow the guidance provided through the Qur'an and the Holy Prophet. There is also a promise of Paradise for those who obey Allah and His worthy Messenger. Lastly, there is reference to the creation of seven heavens and the earth in like number and also reference to Absolute Authority and Knowledge of Allah.

Section 2 consists of 5 verses, i.e. verses 8 to 12, which contain warning as well as admonition, and also speak of the absolute Authority and Knowledge of Allah. It is said: and how many populations that insolently opposed the Command of their Lord and of His Messengers, did We not then call to account to severe account? And We imposed on them an exemplary punishment.

Then did they taste the evil result of their conduct, and the End of their conduct was Perdition. Allah has prepared for them a severe punishment (in the Hereafter). Therefore, fear Allah, O you men of understanding – who have believed! Truly Allah has sent down to you a Message (the Holy Qur'an and) – a Messenger (i.e. the Holy Prophet) who rehearses to you the Signs of Allah containing clear explanations, that He may lead forth those who believe and do righteous deeds, from the depths of darkness (of Unbelief) into Light (of Faith). And those who believe in Allah and do righteous deeds, He will admit (them) to Gardens (of Paradise) beneath which rivers flow, to dwell therein for ever: Allah has indeed granted for them a most excellent provision. Allah is He Who has created seven heavens, and of the earth a similar number. Through the midst of them (all) descends His Command: that you may know that Allah has Power over all things, and that Allah comprehends all things in (His) Knowledge.

Allah,[2] O you men of understanding who have believed! Truly Allah has sent down to you a Message, –

فَاتَّقُوا اللّٰهَ يٰٓاُولِى الْاَلْبَابِ ۚ الَّذِيْنَ
اٰمَنُوْا ۛ قَدْ اَنْزَلَ اللّٰهُ اِلَيْكُمْ ذِكْرًا ۙ

11. A Messenger,[3] who rehearses to you the Signs of Allah containing clear explanations, that he may lead forth those who believe and do righteous deeds from the depths of Darkness[4] into Light. And those who believe in Allah and do righteous deeds, He will

١١- رَّسُوْلًا يَّتْلُوْا عَلَيْكُمْ اٰيٰتِ اللّٰهِ مُبَيِّنٰتٍ
لِّيُخْرِجَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۭ
وَمَنْ يُّؤْمِنْۢ بِاللّٰهِ وَيَعْمَلْ صَالِحًا
يُّدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ

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2. It may be noted that in verses 5 to 7 of Chapter 64 (*Taghaabun*) also a similar warning was given to the believers so that they may be careful to obey the Commands of Allah and the Holy Prophet.

To quote Abdullah Yusuf Ali, "insolent impiety consists not only in the breach of the rites of religion. Even more vital is the defiance of the laws of nature which God has made for us. These laws, for us human beings, include those which relate to our fellow-beings in society, to whom kindness and consideration form the basis of our social duties. Our duties to our families and our children in intimate matters such as were spoken of in the last Section, are as important as any in our spiritual life. Peoples who forgot the moral law in marriage or family life perished in this world and will have no future in the Hereafter. The lessons apply not only to individuals but to whole nations or social groups" (Vol. II, Note 5521).

3. According to some scholars, the word *Zikr* (Message) in verse 10, means the Holy Qur'an and the word *Rasulan* (Messenger) in verse 11 refers to the Holy Prophet, meaning thereby that Allah has sent down the Holy Qur'an and the Holy Prophet Muhammad (ﷺ). Allama Aalusi, however, is of the view that the word *Zikr* also means the Holy Prophet Muhammad (ﷺ) who has been referred to by the word *Rasulan* immediately after the word *Zikr.* Accordingly, the meaning is that Allah has sent His Messenger who is himself the *Zikr* for the mankind (Roohul Ma'ani, as referred to by Ziaul Quran, Vol. V, Chapter 65, Notes 25 and 26; Ma'ariful Quran, Vol. VIII, p. 494; and also Tafheemul Quran, Vol. V, Chapter 65, Note 21).

In fact the entire life of the Holy Prophet was a Reminder (Message) to the mankind of those realities which were revealed in the form of the Holy Qur'an. In other words, the Holy Prophet was Qur'an personified and, therefore, the Holy Prophet not only recited, and explained the Holy Qur'an, but also presented the practical interpretation of it for the mankind in general (Tadabbure Quran, Vol. VII, p. 446).

4. In its general application, the meaning is that "the unbelievers" state is like the depths of darkness in a vast deep ocean (as also indicated in verse 40 of Chapter 24, *An-Noor*), overwhelmed with billow topped by billow, topped by dark clouds; depths of darkness, one above another. Also, as said in verse 257 of Chapter 2 (*Baqarah*), "Allah is the Protector of those who have Faith from the depths of darkness He will lead them forth into light" (Yusuf Ali, Vol. II, Note 5525).

admit (them) to Gardens (of Paradise), beneath which rivers flow, to dwell therein for ever: Allah has indeed granted for them a most excellent provision.

خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ
قَدْ اَحْسَنَ اللّٰهُ لَهٗ رِزْقًا ○

12. Allah is He Who created seven heavens[5] and of the earth a similar number.[6] Through the midst of them (all) descends His Command; that you may know that Allah has Power over all things, and that Allah comprehends all things in (His) Knowledge.

١٢- اَللّٰهُ الَّذِيْ خَلَقَ سَبْعَ سَمٰوٰتٍ
وَّمِنَ الْاَرْضِ مِثْلَهُنَّ ؕ
يَتَنَزَّلُ الْاَمْرُ بَيْنَهُنَّ
لِتَعْلَمُوْٓا اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۙ
وَّاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ○ ع ١٢

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5. To quote Abdullah Yusuf Ali, "the literal meaning refers to the seven orbits or firmaments that we see clearly marked in the motions of the heavenly bodies in space around us (vide *Mo'minoon,* 23:17). In poetical imagery there are the seven Planetary spheres, which form the lower heaven or heavens, with higher spheres culminating in the Empyrean, or God's Throne of Majesty (vide *Saaffaat,* 37:6). The mystical meaning refers to the various grades in the spiritual or heavenly kingdom, the number seven being itself a mystical symbol, comprising many and yet forming an indivisible integer, the highest indivisible inter of one digit. Further, there are grades one above the other in the spiritual kingdom, there are similar grades in our life on this earth. If we take the literal meaning – just as we see the heavenly spheres one above another, over our heads, so we can see that the crust of the earth is built up of geological strata one above another" (Vol. II, Notes 5526 and 5527).

6. According to Imam Raazi, by the word 'seven earths' is meant the seven big continents of the world or they may also mean the Seven *Sawaaqib* (Galaxies) (Ziaul Quran, *ibid.,* 28). Similarly the words "through the midst of them descends His Command" indicate Allah's Absolute Knowledge and Power over the entire expanse of the heavens and the earths and all that is in between them including even the minutest particle anywhere in the cosmos.

CHAPTER 66

AT-TAHREEM

(The Prohibition)

Chapter 66 consists of 2 Sections, 12 Verses, 247 Words, and 1060 Letters.[1]

This is the tenth and last of the series of short Madani *Surahs* which began with Chapter 57. The point dealt with here is: How far the turning away from sex or the opposition of one sex against another or a want of harmony between the sexes may injure the higher interests of society (Yusuf Ali, Vol. II, p. 1568).

Name

The name of this Chapter has been taken as an abstract noun *Tahreem* from the word *Toharrimo* appearing in verse 1 of it.

Revelation

The incident referred to in this Chapter relates to the two revered wives of the Holy Prophet, namely Hazrat Safiyah and Hazrat Maria Qubtia – the former was married to the Holy Prophet after the victory of Khyber which occurred in 7th A.H., and the latter was sent by the then ruler of Egypt to the Holy Prophet in the same year, whom also the Holy Prophet married and had also a son, namely Ibrahim, from her in 8th A.H. On account of this fact, the learned scholars fix 7th or 8th A.H. as the year of revelation of this Chapter (Tafheemul Quran, Vol. VI, p. 10).

According to the generally accepted chronological order of revelation, this Chapter is placed at serial No. 107.[2]

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1. Naimuddin, Chapter 66, Note 1; Ziaul Quran, Vol. V, p. 291.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

Subject Matter

Verses 1 to 5 refer to an incident, according to which, when the Holy Prophet took an oath of not eating a particular thing, Allah the Almighty commanded him to break the oath and offer ransom for it so that there may not remain any hardship for him as well as for his *Ummah*. Side by side, there is also admonition to the wives of the Holy Prophet not to do anything which could cause annoyance to the Holy Prophet even though it might be out of extreme love.

Verses 6 to 8 admonish the believers in general to be careful about their own selves as well as their wives and children and do their utmost to save them from the Fire of Hell.

Verses 9 to 12 contain warning to the non-believers and the hypocrites that, if they do not mend themselves, they will suffer the punishment of the Hell. There is also reference to the wives of Prophets Noah and Lot as well as to the wife of Pharaoh and Hazrat Maryam – the mother of Jesus Christ, in order to lay emphasis on the fact that worldly relations will be of no avail as means of Salvation against personal deeds in the Hereafter.

Suratut Talaq* and *Suratut Tahreem

In *Suratut Talaq* the admonition was that, in hatred or enmity towards anybody; the limits of Allah should not be exceeded. In *Suratut Tahreem* the teaching is that in love also the limits of Allah should not be exceeded. In other words, in cases of enmity as well as friendship the believers must observe the limits of Allah (Tadabbure Quran, Vol. VII, p. 451).

CHAPTER 66

AT-TAHREEM
(The Prohibition)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. O Prophet! why hold you to be forbidden[2] that which Allah has made lawful to you? You seek to please your consorts?[3] But Allah is Forgiving, Merciful.

١-يٰٓاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ
مَآ اَحَلَّ اللّٰهُ لَكَ ۚ
تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ ؕ
وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ○

2. Allah has already ordained for you, (O men), the dissolution

٢-قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ ۚ

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1. The previous Section, and with it the previous Chapter, concluded with firm directions to the believers to maintain the limits of Allah in respect of the family affairs, particularly in the event of disagreement leading to separation or (divorce, etc.) between the spouses. In continuation of it, the present Chapter, and with it the first Section, starts with a reference to two incidents relating to the family life of the Holy Prophet himself in which also the stress is on maintaining the limits of Allah.

Section 1 consists of 7 verses, i.e. verses 1 to 7. Verses 1 and 2 refer to an incident according to which the Holy Prophet, in an unpleasant mood, on an oath, had forbidden honey to himself, but Allah the Almighty commanded him to break the oath and offer ransom for it (details of the incident will follow in due course). In these verses it is said:

Contd.....

of your oaths[4] (in some cases): and Allah is your Protector, and He is the Knowing, the Wise.

وَاللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ الْعَلِيْمُ الْحَكِيْمُ ○

O Prophet! why hold you to be forbidden (on yourself) that which Allah has made lawful to you? You seek to please your consorts? And Allah is Forgiving, Merciful. Allah has already ordained for you (O men) the dissolution of your oath (in some cases): and Allah is your Protector, and He is the Knowing, the Wise.

Verses 3 to 5 refer to another incident according to which when the Holy Prophet told in secret something to one of his wives, she disclosed it to another, and Allah the Almighty made it known to the Holy Prophet and admonished his wives. It is said: and (remember) when the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged (to another) and Allah made it known to him, he confirmed part thereof and withheld part. Then, when he told her thereof, she said: 'Who told you this?' He said: 'He told me Who knows and is Well-acquainted (with all things): If you both turn in repentance to Allah (it is good); your hearts are indeed so inclined; but if you back up each other against him, (then) truly Allah is his Protector, and Gabriel and (every) Righteous one among those who believe, and further more, the angels – will back (him) up. It may be, if he (i.e. Holy Prophet) divorces you (all), that his Lord will give him in exchange, consorts better than you, who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith) and fast –, previously married or virgins.

In verse 6 there is admonition for the believers in general. It is said: O you who believe! Save yourselves and your families from the Fire whose fuel are men and stones, over which are (appointed) angels (who are) Stern (and) Severe: who flinch not (from executing) the commands of Allah, but do (precisely) what they are commanded.

In verse 7 there is warning to the disbelievers. It is said: O you who disbelieve! make no excuses this Day! You are being but requited for all that which you did.

2. The word *Tuharrimo* appearing in verse 1, stands for making or declaring *Haraam* or forbidden. Here it refers to the Oath by the Holy Prophet not to take honey which is a perfectly permissible substance. As explained in our comments on verse 89 of Chapter 5 (*Maa'idah*), Oath is of three kinds: firstly, to treat any *Halaal* or permissible thing as *Haraam* or prohibited by way of belief, this is *Kufr* or infidelity amounting to *Gunaah-e-Kabeerah* or great sin; secondly, to adjure any lawful thing to one's own self without treating it as *Haraam,* but also at the same time without any reason, it is merely a sin and the oath taken in this respect is to be broken by offering the expiation; but if it is on account of some lawful need, then, though it is permissible, yet it is *Khilaaf-e-Aula;* and thirdly, neither treat anything as *Haraam,* nor forbid it to one's own self by taking the oath, but give it up practically for ever: if this is by treating it to be good, then it is *Bid'at* (i.e. innovation over and above extant law) and *Rohbaaniyat* (Asceticism) which is a sin condemned by the *Shariah;* but if it is given up on account of some disease, or by way of treatment of any spiritual disease, or defect, then it is permissible. And this is generally adopted by the Muslim Mystics (see Ma'ariful Quran, Vol. VIII, p. 499). For more details regarding *Tahreem,* see the Major Work, *ibid.,* Vol. XV, pp. 78 to 82.

3. As reported by Bukhari, Muslim, Abu Dawood, Nisa'ee, and other scholars, Ummul Mo'mineen Hazrat Aisha has said that after the *Asr* prayers the Holy Prophet used to visit all his consorts in their *Hujrahs.* However, one day he stayed a bit longer with Hazrat Zainab binte

Contd.....

3. And (remember) when the Prophet disclosed a matter in confidence to one of his consorts,[5] and she then divulged it (to another), and Allah made it known to him, he confirmed part thereof and withheld part. Then when he told her thereof, she said, 'Who told you this?' He said, 'He told me Who knows and is Well-acquainted (with all things)'.

٣-وَإِذْ أَسَرَّ النَّبِيُّ
إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا ۖ
فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ
عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ ۚ
فَلَمَّا نَبَّأَهَا بِهِ
قَالَتْ مَنْ أَنْبَأَكَ هَٰذَا ۖ
قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ○

Jahash and took honey for which he had a liking. On this Hazrat Aisha, Hazrat Hafsa, Hazrat Sudah, and Hazrat Safiyah made a plan among themselves that when the Holy Prophet would come to them each one of them would say that smell of *Maghafir* was coming from his mouth. *Maghafir* is a kind of flower of which the smell is not good; and if the bee sucked the juice of *Maghafir,* the honey produced by it would also have that smell. When the Holy Prophet heard each one of them saying that smell of *Maghafir* was coming from him, he felt distressed; and, in that moment of anguish, he took oath not to take the honey any more.

The authenticity of this Tradition is admitted by majority of the scholars including Qazi Ayaz, Qazi Abubakr Ibnul Arabi, Imam Nuvi, Hafiz Badruddin Aini, Ibne Humam, and Hafiz Ibne Kaseer.

It was on this occasion that verses 1 and 2 were revealed. First in verse 1 it was said, "O Prophet! Why hold you to be forbidden (on yourself) that which Allah has made lawful for you? You seek to please your consorts. But Allah is Oft-Forgiving, Most Merciful". Then in verse 2 there was the command to break such an unmerited oath, saying, "Allah indeed has already ordained for you (O men), the dissolution of your oaths (in some cases): And He is the Knowing, the Wise". On this the Holy Prophet revoked the oath and, as given in 'Durre Mansoor', he expiated his oath by freeing a slave (Bayanul Quran, vide Ma'ariful Quran, Vol. VIII, pp. 489 to 500; Tafheemul Quran, Vol. VI, Chapter 66, Notes 2 and 3; Ziaul Quran, Vol. V, Chapter 66, Note 1; and Naimuddin, Chapter 66, Note 2).

4. In the incident referred to above, the Holy Prophet had merely forbidden the honey to himself for the sake of his wives, and, therefore, this was not at all a sin in any respect whatsoever. But since this could be used as a precedent by his followers in future to forbid anything to themselves for the sake of some near and dear ones, therefore, Allah the Almighty asked the Holy Prophet not to deny himself something which was permitted by Allah the Almighty, merely for the sake of his wives, and to break the oath by offering the expiation as already provided in verse 89 of Chapter 5 (*Maa'idah*), and the Holy Prophet did accordingly.

5. Verses 3 to 5 refer to another incident relating to the family life of the Holy Prophet. According to verse 3, when the Holy Prophet confided a matter to one of his consorts, and then she disclosed it to another (wife) of the Holy Prophet, and Allah informed the Holy Prophet of it, he made known part of it (to the wife concerned) and withheld a part. So when the Holy Prophet told her of it, she said, "who told you this?" The Holy Prophet said, "He told me Who knows and is well acquainted (with all things)".

As regards the incident itself, no detail has been given in the Holy Qur'an itself. However, without going into the merits of the incidents which were the occasions for the revelation of these

4. If you both turn in repentance to Allah, your hearts are indeed so inclined; but if you back up each other against him, (then) truly Allah is his Protector, and Gabriel and (every) Righteous One among those who believe, and, furthermore, the angels, will back (him) up.

٤-إِنْ تَتُوبَآ إِلَى اللّٰهِ
فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ
وَإِنْ تَظٰهَرَا عَلَيْهِ
فَإِنَّ اللّٰهَ هُوَ مَوْلٰىهُ وَجِبْرِيلُ وَصَالِحُ
الْمُؤْمِنِينَ ۚ وَالْمَلٰٓئِكَةُ بَعْدَ ذٰلِكَ ظَهِيرٌ ○

5. It may be, if he divorces you (all), that Allah will give him in exchange Consorts better than you, – who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith) and fast, – previously married or virgins.

٥-عَسٰى رَبُّهٗٓ إِنْ طَلَّقَكُنَّ
أَنْ يُبْدِلَهٗٓ أَزْوَاجًا خَيْرًا مِنْكُنَّ
مُسْلِمٰتٍ مُؤْمِنٰتٍ
قٰنِتٰتٍ تٰٓئِبٰتٍ
عٰبِدٰتٍ سٰٓئِحٰتٍ
ثَيِّبٰتٍ وَأَبْكَارًا ○

6. O you who believe! save yourselves and your families from a Fire whose fuel are men

٦-يٰٓأَيُّهَا الَّذِينَ اٰمَنُوا قُوٓا
أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

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verses, we may simply note that when the Holy Prophet told anything in secret to one of his consorts, and the latter disclosed it to his another wife, Allah the Almighty did not like it, and therefore, in verse 4, they were asked to turn in repentance to Allah the Almighty and it was said, "if you back up each other against him (i.e. the Holy Prophet), then truly Allah is his Protector, (as well as) Gabriel and (every) righteous one among those who believe, – and furthermore, the angels – will back (him) up". It may be, if he (i.e. the Holy Prophet) divorces you (all), that Allah will give him in exchange consorts better than you, – who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith) and fast, – previously married or virgins" (verse 5).

In fact the consorts of the Holy Prophet were not like ordinary women. Being closest and most trusted to the Holy Prophet, who was not only the Prophet of Allah but also the head of the Islamic State in every respect, it was expected of them to keep the family secrets, whatever their nature and magnitude, undivulged and preserved as a sacred trust, because even the slightest laxity and indifference in this regard was bound to embarrass the Holy Prophet as the head of the Divine Mission and the Islamic State. Above everything else, the consorts of the Holy Prophet are declared and honoured as the Mothers of Believers. This Divinely conferred status itself demanded greatest vigilance and uprightness.

and stones,[6] over which are (appointed) angels Stern (and) Severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.

وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
عَلَيْهَا مَلٰٓئِكَةٌ غِلَاظٌ شِدَادٌ
لَّا يَعْصُونَ اللّٰهَ مَآ أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۝

7. (They will say), 'O you who disbelieve! make no excuses this Day! You are being but requited for all that you did!'

٧- يٰٓأَيُّهَا الَّذِينَ كَفَرُوا
لَا تَعْتَذِرُوا الْيَوْمَ ۖ إِنَّمَا
تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝ ع

CHAPTER 2[1]

8. O you who believe! Turn to Allah with sincere repentance:[2] It may be[3] that

٨- يٰٓأَيُّهَا الَّذِينَ آمَنُوا
تُوبُوٓا إِلَى اللّٰهِ تَوْبَةً نَّصُوحًا ۖ

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6. It is said that when Hazrat Umar enquired as to how they could save their wives and children from the Fire of Hell, the Holy Prophet told him, "you can save them by restraining them from those things which are prohibited, and asking them to follow those which have been commanded". In a Tradition the Holy Prophet has said that the obligation of the children on their father is that on their birth he should give them good names, and, when they are grown up, educate them, and, when they reach the age of puberty, marry them. In another Tradition, the Holy Prophet has said that no father trains his child better than the one who teaches him good manners. In another Tradition, the Holy Prophet has commanded the believers that when their children reach the age of seven, they should be commanded to offer prayer, and, when they are at the age of 10, to beat them if they do not offer the prayer, and that at that age their beds should be separated (see Ziaul Quran, *ibid.,* 9).

1. The previous Section concluded with an admonition to the believers to save themselves and their families from the Fire of Hell, and also with a warning to the disbelievers of punishment for their misdeeds. In continuation of it, Section 2 starts with an admonition to the believers in general to repent with sincerity, and gives them the promise of reward in the Hereafter. Then there is direction to the Holy Prophet to strive hard against the disbelievers and the hypocrites, and then again there is admonition to the believers, in general, with reference to examples from the history, to show that relationship is of no avail against punishment for misdeeds.

Section 2 consists of 5 verses, i.e. verses 8 to 12. Verse 8 admonishes the believers to offer repentance sincerely (whenever the occasion arises of seeking forgiveness from Allah), and gives them the promise of reward in the Hereafter. It says: O you who believe! Turn to Allah with sincere repentance: It may be that your Lord will remove from you your ills and admit you to

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your Lord will remove from you your ills and admit you to Gardens beneath which Rivers

عَسٰى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ سَيِّاٰتِكُمْ
وَيُدْخِلَكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ

Gardens (of Paradise) beneath which rivers flow – the Day (when) Allah will not humiliate the Prophets and those who believe with him. Their Light will run forward before them, and by their right hands, while they (will) say: 'Our Lord! Perfect our Light for us, and grant us forgiveness; for You have Power over all things'.

In verse 9 it is said: O Prophet! Strive hard against the unbelievers and the hypocrites, and be firm against them. And their abode is Hell – an evil (is that) refuge indeed.

Verses 10 to 12 refer to the examples of the wives of Prophet Noah and Lot on one hand and the wife of Pharaoh and Mary, the Mother of Jesus Christ, on the other, to show that relationship is of no avail against punishment for misdeeds, and that Chastity is the loftiest achievement and grace in the comity of womanhood. It is said: Allah sets forth, for an example for those who disbelieve, the wife of Noah and the wife of Lot: they were (respectively) under two of Our Righteous Servants, but they were false to them (i.e. their husbands), so they profited them nothing before Allah, on their account, but were told: enter you (both into) the Fire (of Hell) alongwith (others) that enter! And Allah (also) sets forth, as an example to those who believe, the wife of Pharaoh. Behold! she said: O my Lord! build for me, in nearness to You, a Mansion in the Garden, (of Paradise) and save me from Pharaoh and his doings, and save me from those that do wrong; and Mary, the daughter of Imran, who guarded her chastity; and We breathed into (her body) of Our Spirit; and she testified to the Truth of the Words of her Lord and His Revelations, and she was one of the Devout (servants).

2. According to a Tradition of the Holy Prophet, noted by Ibne Abi Haatim from Zir bin Hubaish, on the authority of Hazrat Ubai bin Ka'b, the Holy Prophet has said that *Taubatun Nusuh* means that "when you commit a sin, you should feel ashamed of it and seek forgiveness from Allah, and determine not to repeat it in future", Similar Tradition has also been reported by Hazrat Umar, Hazrat Abdullah bin Masood, and Hazrat Abdullah bin Abbas. According to Hazrat Umar, *Taubatun Nasuh* means that after repentance, a man should not only avoid repetition of the sin but also not even to think of repeating it (Ibne Jareer).

When somebody enquired from Hazrat Ali, he said that six things are necessary for *Taubatun Nusuh:* they are (1) to be ashamed of what has happened, (2) fulfil the obligations which have been deliberately neglected, (3) restore the right of the person whom one has deprived, (4) seek pardon from the one' who has been tortured, (5) determine not to repeat the sin in future, and (6) resolve in full determination ones own self to obedience to Allah the Almighty (Kashshaf and Tafseer-e-Mazhari).

According to Hasan Basri, *Taubatun Nusuh* is that one should be ashamed of the past evil act and be determined not to repeat it in future. Kalbi says that *Taubatun Nusuh* is that one should seek forgiveness by the word of mouth, and be ashamed at heart, and save himself from the sin in future (see Ma'ariful Quran, Vol. VIII, pp. 505 and 506; Ziaul Quran, Vol. V, Chapter 66, Note 12; and Tafheemul Quran, Vol. VI, Chapter 66, Note 19).

3. The word *'Asa,* signifies 'hope' or 'expectancy'. *'Asa,* 'as uttered by God, is expression of an event of necessary occurrence in the whole of the Kuran, (Arabic-English Lexicon) (Maajid, Vol. II, Part XXVIII, Note 452). Here in verse it has been used in the sense of a 'promise', and the promise itself is given in the form of a 'hope' in order to point out that merely because a man repents for his misdeeds, and promises to adopt righteousness in days to come,

flow, – the Day (when) Allah will not humiliate the Prophet[4] and those who believe with him. Their Light will run forward[5] before them and by their right hands, while they say, 'Our Lord! Perfect our Light for us, and Grant us Forgiveness: for You have Power over all things.

يَوْمَ لَا يُخْزِي اللّٰهُ النَّبِيَّ
وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۚ
نُوْرُهُمْ يَسْعٰى بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ
يَقُوْلُوْنَ رَبَّنَآ اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْ لَنَا ۚ
اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ○

9. O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell, – an evil refuge (indeed).[6]

٩- يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ
وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ۭ
وَمَاْوٰىهُمْ جَهَنَّمُ ۭ وَبِئْسَ الْمَصِيْرُ ○

10. Allah sets forth, for an example for those, who

١٠- ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوا

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he cannot, as of right, claim Forgiveness and Paradise. Forgiveness and Paradise, in any case; will be by way of Grace from Allah the Almighty. One should, therefore, hope for it, and strive for it. In a Tradition the Holy Prophet has also said that "no deed of yours by itself can result in your salvation"; and when the Companions enquired: even in your case also, O Prophet of Allah? the Holy Prophet said: Yes! unless Allah shows His Mercy and Grace (Bukhari and Muslim, as referred to by Tafseer-e-Mazhari, vide Ma'ariful Quran, Vol. VIII, p. 506).

4. This is corroborated by the Tradition that on that Day the Holy Prophet will be on the *Maqaame Mahmood* (i.e. the Highest Praised Station), and will hold the *Lawa-ul-Hamd* (i.e. the Banner of Praise of Allah), and all Prophets will be under this Banner, and he will intercede, by the permission of Allah, for his true followers (Ziaul Quran, *ibid.,* 14).

5. As regards the running forward of the 'Light', by this verse read with verses 12 to 14 of Chapter 57 (*Hadeed*), it is clear that this will happen when the believers will be taken from the Plain of Gathering (*Mahshar*) to the Paradise. There will be total darkness all around in which those who will be ordered to be put into the Hell will be wandering here and there, while the believers will be moving with the Light with them, and will also be praying for perfection of the Light, and also for Forgiveness of their sins. According to Hazrat Abdullah bin Abbas, as reported by Ibne Jareer, the words, "O our Lord! perfect our Light for us" signify that "they will pray to Allah that the Light may be continued till they cross the Bridge of Requital". Similar is also the view of Hazrat Hasan Basri, Mujahid, Zahaak. Ibne Kaseer has noted his view in the words, "when the believers will see that the hypocrites have been deprived of the light, they will pray for perfection of the Light with them" (see Tafheemul Quran, *ibid.,* 22).

6. It may be noted that in verse 73 of Chapter 9 (*Taubah*), "the same words introduce the argument against the hypocrites. Here they introduce the argument against wickedness, which, though given the privilege of association with goodness and piety, persisted in wicked deeds, and in favour of those noble souls, which though tried to wickedness, retained their purity and integrity" (Yusuf Ali, Vol. II, Note 5545).

disbelieve, the wife of Noah and the wife of Lot:[7] they were (respectively) under two of our Righteous Servants, but they were false to them (i.e. their husbands), so they profited nothing before Allah on their account, but were told: enter you the Fire along with (others) that enter!

اِمْرَاَتَ نُوْحٍ وَّ اِمْرَاَتَ لُوْطٍ ؕ
كَانَتَا تَحْتَ عَبْدَيْنِ
مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتٰهُمَا
فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللّٰهِ شَيْـًٔا
وَّ قِيْلَ ادْخُلَا النَّارَ مَعَ الدّٰخِلِيْنَ ○

11. And Allah sets forth, as an example to those who believe, the wife[8] of Pharaoh. Behold!

١١- وَضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ اٰمَنُوا
اِمْرَاَتَ فِرْعَوْنَ ۘ اِذْ قَالَتْ رَبِّ

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7. It is said that the idolaters of Mecca used to say that they were the near relations of the Holy Prophet and that in spite of their unbelief they would be forgiven on the Day of Judgment. In order to rebut this misunderstanding, or baseless ideology of the idolaters, reference is made, in verse 10, to the wives of Prophets Noah and Lot who, on account of their wickedness, were punished in this very world, and were not spared merely because of the fact that they were wives of the Prophets of Allah. In this connection it may be noted that the misdeeds of the wives of Prophet Noah and Lot, as referred to in verse 10, were not the misdeeds of indecency or impiety of conduct because, as also explained by Hazrat Abdullah Ibne Abbas, no wife of any Prophet of Allah had ever been an evil-doer in the moral sense. In fact the wives of Prophets Noah and Lot did not accept the religion of their husbands, and, while the wife of Prophet Noah was herself a disbeliever and used to mock at him, like his enemies, the wife of Prophet Lot used to inform the wrong-doers of the people coming to Prophet Lot (Ibne Jareer) (Tafheemul Quran, *ibid.,* 24; Ziaul Quran, *ibid.,* 17 and 18).

The wife of Prophet Lot has also been mentioned in verse 81 of Chapter 11 (*Hud*) and verse 83 of Chapter 7 (*A'araaf*). The world around her was wicked, and she sympathised with and followed that wicked world, rather than her righteous husband, she suffered the fate of her wicked world (Yusuf Ali, Vol. II, Note 5547).

According to Qurtabi, the name of the wife of Prophet Noah was Daghalah, and that of Prophet Lot was Waalaha (Ma'ariful Quran, Vol. VIII, p. 506).

As against these two women, who suffered on account of their misdeeds in spite of being the wives of Prophets of Allah, there is reference to the two righteous women who were blessed by Allah the Almighty on account of their righteousness.

8. The name of the wife of Pharaoh was Aasiyah binte Mazahim. In spite of the fact that she was the wife of Pharaoh, she never followed the evil pattern of Pharaoh. She had secretly accepted the Faith in Prophet Moses when he came to the court of Pharaoh and declared his Prophethood and his Mission to secure the release of his people i.e. the Bani Israil from the serfdom and enslavement of the people of Pharaoh. In fact she was in the main instrumental in saving Moses from being killed when he was picked up from the river as a suckling babe and persuading Pharaoh to retain and nourish him in his Court. Pharaoh also loved her because of her personal charm and qualities. But when Pharaoh came to know of it, he, by way of punishment, nailed both her hands and feet with intention to slay her through torture. But she never showed any weakness in her Faith, and continued smiling. It was too much for Pharaoh

she said: O my Lord! build for me, in nearness to You, a Mansion in the Garden (of Paradise), and save me from Pharaoh and his doings, and save me from those that do wrong;

ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ
وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ
وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ۝

12. And Mary,[9] the daughter of Imran, who guarded her chastity; and We breathed into (her body) of Our Spirit; and she testified to the truth of the Words of her Lord and of His Revelations, and she was one of the Devout (servants).

١٢- وَمَرْيَمَ ابْنَتَ عِمْرَانَ
الَّتِي أَحْصَنَتْ فَرْجَهَا
فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا
وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا
وَكُتُبِهِ وَكَانَتْ مِنَ الْقَانِتِينَ ۝

to bear to see her smiling in spite of suffering; he declared her to be mad. In these circumstances, as we are told in verse 11, she used to pray to Allah saying, "my Lord! build for me, in nearness to You, a Mansion in the Garden (of Paradise), and save me from Pharaoh and his doings, and save me from those that do wrong". It is said in the Traditions of the Holy Prophet that when the hands and feet of Aasiyah were nailed, Allah the Almighty showed her the place for her in the Paradise. On account of this she forgot the torture and smiled on the Mercy and Grace of Allah (Ziaul Quran, *ibid.,* 19).

9. The second woman, chosen by Allah the Almighty for her righteousness was Mary, the daughter of Imran, and the Holy Mother of Prophet Jesus Christ. She has been referred to as *Binte Imran* either on account of the fact that she was the daughter of Imran or that she was in the generation of Imran. As we have already studied in detail in our comments on Chapter 19 (*Maryam*), Mary, right from her infancy, was secluded by her mother for the service of Allah and was left in the sanctuary where she lived in a separate chamber and was looked after by Prophet Zachariyah – her maternal uncle. She was virgin and extremely chaste and pious and gave birth to Jesus Christ by way of Miracle in defiance to normal natural pattern of conception and delivery, under the Command of Allah (details given in Chapter 19, – *Maryam*). However, the Jews, wicked as they are, made baseless allegations against her chastity, which has been referred to, and rebutted by, the Holy Qur'an in verse 156 of Chapter 4 (*Nisa*). She, however, remained patient and bore all allegations from all around. Allah the Almighty declared and confirmed her piety, purity, and chastity in the Holy Qur'an itself, and in verse 12 of this Chapter also it is said regarding her that she guarded her chastity. Allah the Almighty breathed His Spirit into her and she testified to the truth of the Words of her Lord, and of His Revelations, and was one of the devout (servants).

As Abdullah Yusuf Ali puts it, "Mary had true faith and testified her faith in Prophet Jesus and in his revelation as well as in the revelation which he came to confirm (and to foreshadow). She was of the company of the Devout of all ages" (Vol. II, Note 5553).

According to a Tradition, as reported by Hazrat Abu Musa Ash'ari, the Holy Prophet has said that among the men there had been many perfect ones, but among the women there had been only two, namely Aasiyah, the wife of Pharaoh, and Maryam or Mary the daughter of Imran (Bukhari and Muslim, as referred to by Tafseer-e-Mazhari, vide Ma'ariful Quran, Vol. VII, p. 507).

CHAPTER 67

AL-MULK

(The Kingdom)

Chapter 67 consists of 2 Sections, 30 Verses, 330 Words, and 1313 Letters.[1]

Name

The name of this Chapter has been taken from the word *Mulk* appearing in verse 1 of it.

Revelation

From the subject matter it appears that this Chapter was revealed in the earlier period of the mission of the Holy Prophet at Mecca.

According to the generally accepted chronological order of revelation, this Chapter is placed at serial No. 77.[2]

Subject Matter

This Chapter consists of the basic teachings of Qur'an in a brief and impressive manner just like the other Chapters of that particular period.

In verses 1 to 5 attention of the people is invited to the fact that the universe in which they live is free from any defect or flaw as regards its creation and set up in the architectural design of the universe as the first step, allowing further gradual developments, culminating in the vast canopy of heavens and equally vast expanse of the earth. The entire panorama appears more grand and splendid when viewed in terms of embelishments in structural designs to such a precision and flawlessness that human intelligence simply staggers at its

1. Naimuddin, Chapter 67, Note 1; Ziaul Quran, Vol. V, p. 308.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

encompassment and appreciation. The all-important and all-pervading factor behind all these is that it has been brought into existence by Allah the Almighty, and its entire administration is in the hands of Allah, Whose Power and Authority is unlimited and unchallenged. The whole spectrum leads but to one conclusion that the creation of mankind by Allah is for a definite purpose, and that 'man' has been sent down in the world as a trial of his Free-will and volition endowed by his Lord Creator for this purpose. Verse 5 refers to the emblishment of the heaven with stars, which also serve as a source of chastisement to the forces of Evil.

Verses 6 to 11 deal with the unfortunate consequences of rejecting the Prophets of Allah by an unscrupulous segment of mankind for which they will have to suffer in the Hereafter. The awe-inspiring details of Hell in these verses simply stun the mind and work as a deterrent against evil doing.

Verses 12 to 14 lay emphasis on the fact that Allah is not unaware of His creation. He knows everything, hidden as well as manifest, so much so that He also knows what is in the heart of a man. The man should, therefore, fear accountability to Allah because that is the only way to achieve the success of the Hereafter.

Verses 15 to 24 invite the man to think of the natural phenomena round the universe so that he may understand that the earth on which he is living, and the sustenance which he is getting, are from Allah the Almighty, Who is All-Powerful and Who can destroy anything within no time. The people are also invited to ponder over as to how the birds fly in the open air by spreading and contracting their wings and how do they get their sustenance on the earth which they spot while still in flight. They are also to realise that all power vests in Allah, and that none can escape the punishment, should He inflict one for his misdeeds. This has been emphasised by the declaration that all the forces that the Unbelievers can muster on their side as an affront to their Creator will only prove self-deceiving. That is the reason why the grant of heart (mind), ear and eyes has been specifically mentioned as worth special gratefulness, as it is only through their proper and honest use that success and Salvation in the world as well as in the Hereafter can be achieved.

Verses 25 to 27 refer to the oft-repeated, but senseless, demand of the arrogant disbelievers to hasten the punishment, and declare that the gravity and foolishness of their demand will be dreadfully manifest to them when, on the Day of Judgment, their faces will turn gloomiest.

Verses 28 and 29 contain commands to the Holy Prophet to warn the unbelievers that no one can avert the Decision of Allah the Almighty; and to tell them that we believe and rely upon Allah – the Cherisher and Sustainer.

Finally, in verse 30, there is a warning to the ungrateful unbelievers to

realise what would happen to them, if the water on which life depends in this world were to sink away and lost; who else is there (other than Allah) to cause the dried water gush forth in the form of springs of sweet clear flowing water?

The Blessings

In his Traditions, the Holy Prophet has also named this Chapter as *Waaqiyah* and *Munajjiyah,* the former meaning the 'Saviour' and the latter meaning the 'one who helps in Salvation'. The Holy Prophet has said that this Chapter is the Shield against, as well as Saviour from, the punishment, and it will save one who constantly recites it from the ordeals of grave (Tirmizi, as noted by Qurtabi). According to Hazrat Abdullah bin Abbas, the Holy Prophet has said, '1 wish that *Suratul Mulk* should be in the heart of every believer' (Sa'labi). In yet another Tradition, reported by Abu Dawood and Tirmizi, on the authority of Hazrat Abu Hurairah, the Holy Prophet has said that in the Book of Allah (i.e. Qur'an) there is a Chapter of which the verses are only 30, but it will intercede for a man, on the Day of Judgment, to secure his release from the Hell and entry into the Paradise, and this is *Suratut Tabarak* (i.e. *Al-Mulk*) (Qurtabi, vide Ma'ariful Quran, Vol. VIII, p. 514; also see Ziaul Quran, Vol. V, pp. 309 and 310).

PART XXIX – (*TABAARAK-AL-LAZI*)

CHAPTER 67

AL-MULK
(The Kingdom)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Blessed[2] be He in Whose Hands is the Dominion;[3] and He has Power over all things;

١- تَبٰرَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرُ ۙ

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1. The previous Chapter called upon the believers to turn to Allah with sincere repentance, and gave the promise of reward in the form of Gardens of Paradise and the (Divine) Light which will run before them leading unobstructed to the Paradise. The Chapter concluded with the examples of two pairs of women from the history. One pair in spite of being wives of Prophets (Noah and Lot respectively) were condemned to disgrace and destruction because they disobeyed the Divine Message of Guidance. The other pair consisted of Aasiyah the wife of Pharaoh, and Mary the mother of Jesus Christ. Both were extremely pious and righteous and were exalted by Allah the Almighty. Now in continuation of it, the present Chapter, and with it the first Section of it, starts with the declaration of the Absolute Authority of Allah, and creation of Death and Life as medium of trial for mankind. Then there is reference to the sufferings of the non-believers in the Blazing Fire of Hell by way of warning to the non-believers, and also a promise of reward for the believers; and, lastly, reference is made to the Absolute Knowledge of Allah.

Section 1 consists of 14 verses, i.e. verses 1 to 14. Verses 1 to 5 speak of the

Contd.....

2. He Who created Death[4] and Life, that He may try which of you is best in deed:[5] and He is the Exalted in Might, the Forgiving; –

٢-الَّذِيْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ۭ وَهُوَ الْعَزِيْزُ الْغَفُوْرُ ۙ

Absolute Authority of Allah, creation of Death and Life by way of trial of mankind in respect of their deeds and misdeeds. In these verses, there is also a reference to the creation of the Seven Heavens having no defect of any sort whatsoever, and adoration of the lower heaven with the stars which also serve as missiles for the punishment of the devils. In these verses it is said: Blessed be He (i.e. Allah) in Whose Hands is the Dominion (Kingdom of the entire Universe), and He has Power over all things; – He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Mighty, the Forgiving; – He Who created the Seven Heavens one above another: No want of proportion shall you see in the Creation of (Allah) – the Most Gracious. So turn your vision again: see you any flaw (in it)? Again turn your vision a second time: (your vision) will come back to you dull and discomforted in a state worn out. And We have adorned the lowest heaven with Lamps (Stars), and We have made them (as) missiles to drive away the Satans, and have prepared for them the punishment of the Blazing Fire.

Verses 6 to 11 speak of the non-believers being thrown in the Fire of Hell, their confession of the guilt and their total helplessness. It is said: and for those who disbelieve in their Lord is the punishment of Hell: and evil is (such) destination. When they are cast therein, they will hear the roaring of it as it boils, almost bursting with fury: every time a group is cast therein its Keepers will ask: Did no Warner come to you? They will say: 'Yes indeed; warner did come to us, but we rejected him and said: Allah never sent down any (Message); you are nothing but in great error'. They will (further) say: had we but listened or used our intelligence, we should not (now) be among the companions of the Blazing Fire! They will then confess their sins: but far (removed) will be (Forgiveness) from the Companions of the Blazing Fire'.

Verse 12 speaks of the believers saying that as for those who fear their Lord Unseen, for them is Forgiveness and a Great Reward.

Verses 13 and 14 speak of the Absolute Knowledge of Allah. It is said: and whether you keep your word a secret or proclaim it, He (i.e. Allah) is the Knower of that which is in the hearts. Should He not know, – He that created? And He is the One that understands the finest mysteries (and) is well acquainted (with them).

2. The attribute of 'Blessed' is taken here as synonymous to the Qur'anic word *Tabaarak,* which is from *Barkat,* which implies greatness and grandeur, increase and abundance, existence in eternity, and plenty of good. Accordingly the word *Tabaarak* means that Allah is the greatest, above all in person and qualities as well as activities, from Him is the expression of good in abundance, and His attributes are everlasting.

It may be noted that the word *Tabaaraka* has been used by the Holy Qur'an, in all these meanings, in various other verses also, as, for instance, verse 54 of Chapter 7 (*A'araaf*), verse 14 of Chapter 23 (*Mo'minoon*), and verses 1, 10 and 61 of Chapter 25 (*Furqaan*) (vide Tafheemul Quran, Vol. VI, Chapter 67, Note 1).

3. The word *Al-Mulk,* meaning Dominion, Lordship, Sovereignty, the Right to carry out His Will, or to do all that He wills. This word has been used in its Absolute sense and signifies unlimited Authority and Sovereignty over all i.e. the heavens, the earth, and all existing things, any where, in any form whatsoever.

Contd.....

3. He Who created the Seven Heavens[6] one above another: No want of proportion shall you see in the Creation of (Allah) – the Most Gracious. So turn your vision again: See you any flaw?

٣-اَلَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا ؕ
مَا تَرٰی فِیْ خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ ؕ
فَارْجِعِ الْبَصَرَ ۙ
هَلْ تَرٰی مِنْ فُطُوْرٍ ۝

In this connection, we may also refer to what Prophet Jesus Christ had said, viz., "the kingdom of God shall be taken from you (O Bani Israil), and given to a nation (i.e. the Muslims) bringing forth the fruits thereof", (Mathew, 21; 43).

4. Here it is to be noted, that "Death is here put before Life, and it is created. Death is, therefore, not merely a negative state. In verse 28 of Chapter 2 (*Baqarah*) we read that 'Seeing that you were without life (literally, dead), and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will you return'. Similarly in verse 44 of Chapter 53 (*Najm*) Death is put before life. Death, then is (1) the state before life began, which may be non-existence or existence in some other form; (2) the state in which Life as we know it ceases, but existence does not cease; a state of *Barzakh* (as referred to in verse 100 of Chapter 23 – *Mo'minoon*), or Barrier or Partition, after our visible death and before Judgment; after that will be the new Life which we conceive of under the term Eternity" (Yusuf Ali, Vol. II, Note 5556).

According to Qazi Sanaullah of Panipat, in all creations there is death and life, and the reason for putting the death before life is that, before coming into existence, everything was in the state of non-existence or death (Tafseer-e-Mazhari) (Ma'ariful Quran, Vol. VIII, p. 516).

For a detailed discussion on "Death" see the Major Work, *ibid.,* Vol. XV, pp. 116 to 123.

5. Which shows that creation is not mere automation i.e. coming in existence of its own without any Hand of Power to create and shape it. Neither it is sport or play without any purpose behind. With reference to man, the purpose is that he should adopt the good, or do righteous deeds, and give up the evil or wrong-doing. This has been declared to be a trial for the man, obviously because man has been created with the power of understanding, choosing and acting according to his own volition or free-will. In all this there is a trial for him as to whether he chooses the right course, and achieves the success of this life as well as of the Hereafter, or adopts the wrong course of unbelief, idolatry, and transgression, and thereby makes himself suffer, the punishment in this world as well as in the Hereafter.

According to Hazrat Abdullah ibne Umar, the Holy Prophet recited this verse and said that *Ahsano Amala,* or 'best deed' signifies that the man should refrain to his utmost from all those things which have been declared as *Haraam* by Allah the Almighty, and should be ready to submit to the Commands of Allah at all moments (Qurtabi) (vide Ma'ariful Quran, Vol. VIII, p. 517).

6. It may be noted that Qur'an has spoken of the creation of the 'Seven Heavens', having no defect or flaw, in some other verses also, as, for instance, verse 29 of Chapter 2 (*Baqarah*), verse 2 of Chapter 13 (*Ra'd*), verse 17 of Chapter 15 (*Hijr*), verse 65 of Chapter 22 (*Hajj*), verse 17 of Chapter 23 (*Mo'minoon*), verse 6 of Chapter 37 (*Saaffaat),* verse 64 of Chapter 40 (*Mo'min*), and verse 6 of Chapter 50 (*Qaaf*).

4. Again turn your vision a second time: (your vision) will come back to you dull and discomfited, in a state worn out.

٤- ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ
يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا
وَهُوَ حَسِيرٌ ○

5. And We have adorned the lowest heaven with Lamps, and We have made them (as) missiles to drive away the Satans,[7] and have prepared for them the punishment of the Blazing Fire.

٥- وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا
بِمَصَابِيحَ
وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ
وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ○

6. And for those who disbelieve in their Lord is the punishment of Hell: and evil is (such) destination.

٦- وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ
عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيرُ ○

7. When they are cast therein, they will hear the roaring of it as it boils,[8]

٧- إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا
وَهِيَ تَفُورُ ○

8. Almost bursting with fury: every time a group is cast therein, its Keepers will ask, "Did no Warner come to you"?

٨- تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ۖ
كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا
أَلَمْ يَأْتِكُمْ نَذِيرٌ ○

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7. To quote Abdullah Yusuf Ali, "the symbolic imagery of the shooting stars has been explained in verses 16 to 18 of Chapter 15 (*Hijr*) and verses 6 to 10 of Chapter 37 (*Saaffaat*). The symbolism here takes us a step further. 'You find in the visible heavens perfection and beauty. The lights and the fires you see are holy and beneficient. But if you make fetishes of them, or hand yourselves to evil superstitions of your own imagination, are you not playing with Blazing Fire? Who can define the limits of your Penalty?" (Vol. II, Note 5562).

8. It may also be noted that in verse 106 of Chapter 11, the word *Shaheeq* (meaning sobbing) was contrasted with the word *Zafeer* (meaning sighing): in the one case it is the drawing in of breath, and in the other emission of a deep breath. Here the latter process is represented by the word *Tafoor,* derived from the verb *Faara,* meaning to swell to blaze forth, to gush forth. In verse 40 of Chapter 11, the verb *Faara* was applied to the gushing forth of the water of the Flood; here the verb is applied to the blazing forth of the Fire of Punishment. Fire is personified; in its in-take it has a fierce appetite; in the flames, which it throws out, it has a fierce aggressiveness. And yet in ultimate result evil meets the same fate, whether typified by water or fire (Yusuf Ali, Vol. II, Note 5564).

9. They will say: "Yes indeed: a Warner did come to us, but we rejected him and said, "Allah never sent down any (Message); You are nothing but in great error".

٩- قَالُوا بَلٰى قَدْ جَآءَنَا نَذِيْرٌ ۙ
فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ ۚ
اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ كَبِيْرٍ ۝

10. They will (further) say, "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!"

١٠- وَقَالُوْا لَوْ كُنَّا نَسْمَعُ
اَوْ نَعْقِلُ مَا كُنَّا فِيْٓ
اَصْحٰبِ السَّعِيْرِ ۝

11. They will then confess their sins;[9] but far will be (Forgiveness) from the Companions of the 'Blazing Fire'!

١١- فَاعْتَرَفُوْا بِذَنْۢبِهِمْ ۚ
فَسُحْقًا لِّاَصْحٰبِ السَّعِيْرِ ۝

12. As for those who fear their Lord[10] Unseen, for them is Forgiveness and a great Reward!

١٢- اِنَّ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ
لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ كَبِيْرٌ ۝

13. And whether you keep your word a secret or proclaim it, He (i.e. Allah) is the Knower of that which is in the hearts.

١٣- وَاَسِرُّوْا قَوْلَكُمْ اَوِ اجْهَرُوْا بِهٖ ۭ
اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝

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9. Qur'an has repeatedly clarified that in the Hereafter none will be able to deny that Prophets and Books of Allah were sent by Allah the Almighty for his guidance, and that he himself refused to follow the right course, and that the punishment is on account of his own misdeeds. Qur'an has repeatedly made reference to it in many of its verses, as for example, verse 213 of Chapter 2 (*Baqarah*), verses 41, 42 and 165 of Chapter 4 (*Nisa*); verses 130 and 131 of Chapter 6 (*An'aam*), verse 15 of Chapter 17 (*Bani Israil*); verse 134 of Chapter 20 (*Taa Haa*); verses 47, 59 and 65 of Chapter 28 (*Qasas*); verse 37 of Chapter 35 (*Faatir*); and verse 60 of Chapter 40 (*Mo'min*) (see Tafheemul Quran, *ibid.,* 14).

10. To quote Abdullah Yusuf Ali, "to fear the Lord is to love Him so intensively that you fear to do anything which is against His Will, and you do it because you realise Him intensely in your hearts, though you do not see Him with your bodily senses. Nor is it of any consequences whether other people see your love or the consequences that flow from your love, for your good deeds are for the love of God and not for show in the eyes of men. Such intensity of love obtains forgiveness for any past, and is indeed reminded with God's love, which is immeasurably precious beyond any merits you may possess" (Vol. II. Note 5569).

14. Should He not know, – He that created? And He is the One that understands the finest mysteries (and) is Well-acquainted (with them).

١٤- أَلَا يَعْلَمُ
مَنْ خَلَقَ ؕ
وَهُوَ اللَّطِيفُ الْخَبِيرُ ۝

SECTION 2[1]

15. It is He Who has made the earth subservient[2] to you, so traverse you through its tracts[3] and eat of His Provision (sustenance); and unto Him is the Resurrection.[4]

١٥- هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا
فَامْشُوا فِي مَنَاكِبِهَا
وَكُلُوا مِنْ رِزْقِهِ ؕ
وَإِلَيْهِ النُّشُورُ ۝

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1. In the concluding verses of the previous Section emphasis was laid on the Truth that Allah is the Knower of all things, manifest as well as hidden. In it there was also consolation to the believers that their righteous deeds shall be fully rewarded even though they may not be open to others. In continuation of it, Section 2 speaks of the Absolute Authority and Control of Allah over the universe, presenting rational arguments in favour of it by making reference to the fact that if Allah were to destroy men for their arrogance, none can protect himself from the destruction. There is also reference to the natural phenomena round the universe, which contain manifestation of the Divine Power and Authority over all forces working in the Universe. Reference is also made to the demand of punishment by the non-believers and the answer to it.

Section 2 consists of 16 verses, i.e. verses 15 to 30. Verses 15 to 22 present rational arguments in favour of the Absolute Unity and Authority of Allah and also contain warning of punishment for the non-believers, because they arrogantly deny the Authority of Allah the Almighty. It is said: It is He Who has made the earth subservient to you, so traverse you through its tracts, and eat of His Provisions (Sustenance); and unto Him is the Resurrection (verse 15). Do you feel secure that He, Who is in the Heaven, will not cause you to be swallowed up by the earth when it shakes (as in earthquakes)? Or, do you feel secure that He, Who is in the Heaven, will not send against you a violent tornado (with showers of stones), so that you shall know how (terrible) was My warning? And indeed men from before them rejected (My warning): then (see) how (terrible) was My rejection (of them)? (verses 16 to 18). Do they not observe – the birds above them, spreading their wings and contracting them? None can uphold them except (Allah) the Most Gracious: Truly it is He that watches over all things. Or, who is there that can be an army to you to help you besides (Allah) the Most Gracious? Or, who is there that can provide you with sustenance if He were to withhold His Provision? Nay, they obstinately persist in disdain and aversion. Is then one who walks headlong, with his face, grovelling better guided, or one who walks evenly on a Straight Way? (verses 19 to 22).

Contd.....

16. Do you feel secure that He, Who is in the Heaven, will not cause you to be swallowed up by the earth when it shakes[5] (as in an earthquake)?

١٦- ءَأَمِنتُم مَّن فِي السَّمَاءِ
أَن يَخْسِفَ بِكُمُ الْأَرْضَ
فَإِذَا هِيَ تَمُورُ

Verses 23 and 24 speak of the Favours of Allah to the mankind. It is said: Say (O Prophet!): It is He Who has treated you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding: Little thanks it is you give: Say (O Prophet!). It is He Who has multiplied you in the earth, and to Him shall you be gathered together (on the Day of Judgment).

Verses 25 to 28 refer to the demand of punishment by the non-believers, and give them the answer. It is said: and they (i.e. the non-believers) say: when will this promise (of punishment) be (fulfilled), if you are telling the truth? Say: as to the knowledge of the Time, it is with Allah alone: and I am only a plain warner. But, when they see it (i.e. the punishment) close at hand (on the Day of Judgment), grief stricken will be the faces of the Unbelievers, and it will be said (to them): this is (the promise fulfilled) which you were calling for! Say: see you? – if Allah were to destroy me, and those with me, or if He bestows His mercy on us, – then who is there that can protect the Unbelievers from a grievous punishment?

Verses 29 and 30 speak of Divine Mercy as the Protector and Main Source of Reliance for the believers. It is said: Say (O Prophet): He is (Allah) Most Gracious: we have believed in Him, and on Him have we put our trust: so soon will you know which (of us) it is that is in manifest error. Say: see you? – if your stream (of water) be some morning lost (in the underneath earth), who then can supply you with clear-flowing water?

2. To quote Abdullah Yusuf Ali, the word *Zalulan,* used for the subservience of the earth in verse 15, also appears in verse 71 of Chapter 2 (*Baqarah*) "for an animal trained and tractable; he, it is used to qualify the earth, and I have translated 'manageable'. Man has managed to make paths through deserts and over mountains through rivers and seas by means of ships: through the air by means of airways he has made bridges and tunnels and other means of communication. But this he has only been able to do because God has given him the necessary intelligence and has made the earth tractable in that intelligence" (Vol. II, Note 5571).

3. The word *Manakib* is the plural of *Mankab* which means the shouldering. Here it means those sides of mountains which contain natural passes through which people can go from one place to another across the mountains (Ziaul Quran, Vol. V, Chapter 67, Note 19). Further, on the basis of its preliminary meaning, the word *Manakib* implies total subservience of the earth to man, who uses it according to his needs (Ma'ariful Quran, Vol. VIII, p. 518).

In this connection it is also worth noting that the earth has been so shaped by Allah the Almighty that it is perfectly suitable for inhabitation. It is neither too hard like the rock, nor too soft like the swamp Its purpose is such that while people can easily live and move about on it, they can also dig it for the purpose of getting the water or mineral and can also use it for agriculture. Then on this earth Allah the Almighty has made all arrangements for sustenance of the people, and they are permitted to use its product for the purpose of maintaining their lives (Ma'ariful Quran, *ibid.*).

4. The fact that immediately after the permission to eat of the Provision made available

Contd.....

17. Or, do you feel secure that He, Who is in the Heaven, will not send against you a violent tornado (with showers of stones),[6] so that you shall know how (terrible) was My Warning?

١٧-أَمْ أَمِنتُم مَّن فِي السَّمَاءِ
أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ
فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ○

18. And indeed men before them rejected (My warning): then how (terrible) was My rejection (of them)?[7]

١٨-وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ
فَكَيْفَ كَانَ نَكِيرِ ○

19. Do they not observe the birds above them, spreading their wings and contracting them? None can uphold them except the (Allah) Most Gracious:[8] Truly it is He that watches over all things.

١٩-أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ
صَافَّاتٍ وَيَقْبِضْنَ ۚ
مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمَٰنُ ۚ
إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ ○

وقف لازم وقف جائز وقف ممنوع

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by Allah the Almighty there is warning of Resurrection makes it clear for the non believers in particular and the mankind m general, that life of this world is not the End-all and Be-all of the Creation There is definitely accountability of deeds on the Day of Judgment.

5. It means that while living on earth, and making use of its products, man should not be unmindful of the fact that it is all by way of Grace from Allah, and that Allah has Full Authority and Power to make the earth swallow the man with all his belongings; and man cannot do anything to save himself or his paraphernalia of life, and this has happened in the case of Korah (Qaroon).

6. And this has actually happened in case of those nations of the primitive ages which were destroyed by violent winds on account of the arrogance and violation of the Commands of Allah and rejection of His Prophets.

7. Those who rejected the Word of Allah, before the non-believers of Mecca, have also been referred to in many other verses of the Holy Qur'an, as, for instance, in verses 42 to 44 of Chapter 22 (*Hajj*) concerning the A'ad, the Samud, the People of Prophet Abraham, the People of Prophet Lot, the Midyanites, and the opponents of Prophet Moses. All these were destroyed for their arrogance and transgression.

8. To quote Abdullah Yusuf Ali, "the flight of birds is one of the most beautiful and wonderful things in nature. The make and arrangement of their feathers and bones, and their stream line shapes, from beak to tail, are instances of purposive adaptation. They soar with outstretched wings; they dart about with folded wings; their motions upwards and downwards, as well as, their stabilisation in the air, and when they rest on their feet, have given many ideas to man in the science and art of aeronautics. But who taught or gave to birds this wonderful adaptation? None but God, Whose infinite Mercy provided for every creature just those conditions which are best adapted for its life" (Vol. II, Note 5576).

20. Or, who is there that can be an army to you to help you besides the Most Gracious (Allah)? In nothing but delusion are the Unbelievers.

٢٠-أَمَّنْ هٰذَا الَّذِيْ هُوَ جُنْدٌ لَّكُمْ
يَنْصُرُكُمْ مِّنْ دُوْنِ الرَّحْمٰنِ ؕ
اِنِ الْكٰفِرُوْنَ اِلَّا فِيْ غُرُوْرٍ ۝

21. Or, who is there that can provide you with Sustenance[9] if He were to withhold His Provision? Nay, they obstinately persist in disdain and aversion.

٢١-أَمَّنْ هٰذَا الَّذِيْ يَرْزُقُكُمْ
اِنْ اَمْسَكَ رِزْقَهٗ ۚ
بَلْ لَّجُّوْا فِيْ عُتُوٍّ وَّنُفُوْرٍ ۝

22. Is then one who walks headlong, with his face grovelling, better guided, – or one who walks evenly on a Straight Way?

٢٢-أَفَمَنْ يَّمْشِيْ مُكِبًّا عَلٰى وَجْهِهٖٓ
اَهْدٰٓى اَمَّنْ يَّمْشِيْ سَوِيًّا
عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝

23. Say: It is He Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding: Little thanks it is you give.[10]

٢٣-قُلْ هُوَ الَّذِيْٓ اَنْشَاَكُمْ وَجَعَلَ لَكُمُ
السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ؕ
قَلِيْلًا مَّا تَشْكُرُوْنَ ۝

As regards the beauty in the use of the words, *Saaffaat* in (stretching their wings) and *Yaqbidna* (contracting), in verse 19, it may be noted that "the word *Saaffaat* (i.e. spreading their wings) is in the form of the active participle, suggesting the continuous soaring on outspread wings; while *Yaqbidna* (i.e. folding them in) is the Aorist form, suggesting the spasmodic flapping of wings" (Yusuf Ali, Vol. II, Note 5577).

9. In this part of the verse the word 'sustenance', as elsewhere (as for instance in verse 73 of Chapter 16 (*Nahl*), "refers to all that is necessary to sustain and develop life in all its phases, spiritual and mental, as well as physical. God Most Gracious is the source of all our sustenance, and if we persist in looking to vanities for our sustenance, we are pursuing a mirage, and, if we examine the matter, we are only following obstinate impulses of rebellion and impiety" (Yusuf Ali, Vol. II, Note 5579).

10. It may be noted that exactly similar statement has also been made by the Holy Qur'an in verse 78 of Chapter 23 (*Mo'minoon*), and verse 9 of Chapter 32 (*Haa Meem Sajdah*); and that not making use of these senses and the intelligence for understanding the Creator, and fulfilment of the obligations towards Him, has been declared to be unthankfulness to Allah the Almighty, and that making use of these things for unbelief and transgression ultimately prove to be of no avail against the punishment of Allah, has also been emphasised in verse 78 of Chapter 16 (*Nahl*) and verse 26 of Chapter 46 (*Ahqaaf*).

24. Say: It is He Who has multiplied you in the earth, and to Him shall you be gathered together.

٢٤-قُلْ هُوَ الَّذِيْ ذَرَاَكُمْ فِي الْاَرْضِ
وَاِلَيْهِ تُحْشَرُوْنَ ○

25. And they say: when will this promise be (fulfilled),[11] if you are telling the truth?

٢٥-وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ
اِنْ كُنْتُمْ صٰدِقِيْنَ ○

26. Say: as to the Knowledge of the Time, it is with Allah alone: and I am only a Plain Warner.[12]

٢٦-قُلْ اِنَّمَا الْعِلْمُ عِنْدَ اللّٰهِ
وَاِنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ ○

27. But, when they see it close at hand, grief stricken will be the faces of the Unbelievers, and it will be said (to them): this is (the promise fulfilled), which you were calling for!

٢٧-فَلَمَّا رَاَوْهُ زُلْفَةً
سِيْٓـَٔتْ وُجُوْهُ الَّذِيْنَ كَفَرُوْا
وَقِيْلَ هٰذَا الَّذِيْ
كُنْتُمْ بِهٖ تَدَّعُوْنَ ○

28. Say: See you? – If Allah were to destroy me, and those with me, or if He bestows His Mercy on us, – then who is there that can protect the Unbelievers from a grievous Punishment?

٢٨-قُلْ اَرَءَيْتُمْ
اِنْ اَهْلَكَنِيَ اللّٰهُ وَمَنْ مَّعِيَ
اَوْ رَحِمَنَا ۙ فَمَنْ يُّجِيْرُ الْكٰفِرِيْنَ مِنْ
عَذَابٍ اَلِيْمٍ ○

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11. In fact the question was not with a view to know the exact time of the occurrence of the Day of Judgment because the non-believers in fact did not at all believe in its occurrence and, therefore, this was only by way of mockery or taunt. Qur'an has referred to this question and similar answer to it, in many other verses also, as for instance, in verse 34 of Chapter 31 (*Luqman*); verse 63 of Chapter 33 (*Ahzaab*); verses 3, 29 and 30 of Chapter 34 (*Saba*), and verse 38 of Chapter 36 (*Yaa Seen*), according to which the Day of Judgment is sure to occur, but its exact knowledge is only with Allah the Almighty.

12. The answer that knowledge of the Day of Judgment rests with Allah only, and that "I am only a plain warner", lays emphasis on the fact that the exact knowledge of the time of the occurrence of the Day of Judgment is not at all material; the thing of material consequence is the warning so that, before the occurrence of that Day, the people may make preparations for achieving the success. Moreover, as Prophet of Allah, the Holy Prophet was merely to show the Straight Path, and give the good news of reward to all those who follow it, as well as warning

29. Say: He is the Most Gracious (Allah): we have believed in Him, and on Him have we put our trust: So, soon will you know which (of us) it is that is in manifest error.

٢٩۔ قُلْ هُوَ الرَّحْمٰنُ اٰمَنَّا بِهٖ
وَعَلَيْهِ تَوَكَّلْنَا ۚ فَسَتَعْلَمُوْنَ
مَنْ هُوَ فِيْ ضَلٰلٍ مُّبِيْنٍ ○

30. Say: See you? – If your stream be some morning lost (in the underneath earth), who then can supply you with clear-flowing water?[13]

٣٠۔ قُلْ اَرَءَيْتُمْ
اِنْ اَصْبَحَ مَآؤُكُمْ غَوْرًا
فَمَنْ يَّاْتِيْكُمْ بِمَآءٍ مَّعِيْنٍ ۚ ع

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of punishment to all those who refuse to follow the Straight Path. Therefore, exact knowledge of the time of the occurrence of the Day of Judgment was and is not at all material nor to the benefit of the faultering human beings because the disclosure of the much taunted time will close all venues of making amends through repentance, etc. Rather it will vitiate against the very purpose underlying the plan of trial, and the award of Eternal Pleasure or Eternal condemnation in requital of the deeds.

13. In other words, the emphasis is that when the source of water, on which the life depends in this world, is not within the power of anybody, much less the false deities, the non-believers must seriously think whether they should still continue with the worship of false deities, or submit to the One who is Allah, the Absolute All-Powerful Creator and Cherisher of all, and Who has made all necessary arrangements for sustenance of the life of the human beings.

CHAPTER 68

AL-QALAM

(The Pen)

Chapter 68 consists of 2 Sections, 52 Verses, 300 Words, and 1256 Letters.[1]

"The last *Surah* (*Al-Mulk*) having defined the True Reality in contrast with the false standards set up by men, this (Chapter) illustrates the theme by an actual historical example. Our Holy Prophet was the sanest and wisest of men: those Who could not understand him called him mad or possessed. So, in every age, it is the habit of the world to call Truth Falsehood and Wisdom Madness, and, on the other hand, to exult Selfishness as Planning, and Arrogance as Power. The contrast is shown up between the two kinds of men and their real inner worth" (Yusuf Ali, Vol. II, p. 1584).

This Chapter is only Second in Chronological order of Revelation, and, in the wake of the First Revealed Chapter i.e. *Iqra,* containing a command to Read, this Chapter i.e. *Al-Qalam* (The Pen) implies the urge to write, thus the two earliest Chapters bring to focus what great importance the Holy Qur'an (or Islam) attaches to learning.

Name

The name of this Chapter has been taken from the word *Qalam* appearing in verse 1 of it. Another name of this Chapter is *Noon*[2] with which the Chapter begins.

Revelation

Admittedly this Chapter was revealed in the very early period of the

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1. Naimuddin. Chapter 68. Note 1; Ziaul Quran, Vol. V, p. 327.
2. *Noon* is the 25th letter in the Arabic Alphabets.

Holy Prophet's Mission at Mecca, and from the subject matter it appears that it was revealed when the opponents had come forward with an all out opposition to the Holy Prophet and his followers.

According to the generally accepted chronological order of Revelation, this chapter is placed at Serial No. 2.[1]

Subject Matter

In verses 1 to 16 there is reference to the allegation against the Holy Prophet as 'being possessed (of Evil Spirit)' and its refutation by saying that the Holy Prophet has the highest standard of morality and that shortly the non-believers will themselves come to know as to who was mad and who was wise. The Holy Prophet is asked not to be worried on account of the opposition or false and baseless allegations.

Then in verses 17 to 33 there is reference to a story according to which the owners of a garden which yielded enormous fruits, had become unthankful to Allah the Almighty although a good one among them who was a bit discreet and had sensed the outcome of their selfishness and avarice admonished his colleague. But the more greedy prevailed and thus both were deprived of their garden, but they repented when everything was already destroyed. By this example a warning was given to the non-believers of Mecca that if they did not listen to the Holy Prophet, sooner or later they will also have to suffer, and repentance at that stage will be of no avail for them.

In verses 34 to 47 there is admonition to the non-believers by citing the example of the believers that ultimate good lies in submission to the Commands of Allah. They are also warned that their self-styled ideology in that even in the Hereafter too they will have the same comfort, as they are enjoying in this world, is baseless. In the Hereafter repentance and submission would be of no avail, and they will have to face a humiliating punishment. Therefore they should not be in misunderstanding on account of respite which Allah the Almighty has granted them in this world in order to desist and make amends through repentance for rejecting the Divine Message conveyed through the Holy Prophet. As against this, they are deviating from and exceeding, the limits of Allah, and not listening to the Holy Prophet, who is not demanding any reward from them.

In verses 48 to 52 there is direction to the Holy Prophet to bear the opposition with patience and perseverance and be not like Jonah (Yunus) who had to face a trial on account of his hasty decision to flee from his people (Tafheemul Quran, Vol. VI, pp. 56-57).

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3. Index-cum-Concordance of the Holy Qur'an, by Kheiri, *ibid.*

CHAPTER 68

AL-QALAM
(The Pen)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. *Noon.*[2] By the Pen[3] and by what they record, –

١- نٓ وَالْقَلَمِ وَمَا يَسْطُرُوْنَ ۙ

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1. After advancing rational arguments in favour of the Absolute Unity and Authority of Allah the Almighty, and utter helplessness of the human beings even in their own affairs, the previous Chapter, in its concluding verses, referred to and answered the demand of punishment by the non-believers.

In continuation of it, the present chapter, in its very first Section, refers to the allegation of madness made by the non-believers against the Holy Prophet and refutes it saying that the Holy Prophet had highest standard of morality, and that soon the non-believers would come to know as to who was really mad.

There is also a story of how a fruit-laden garden of the ungrateful owners was destroyed in order to teach a lesson to the non-believers that unthankfulness was only the other name of arrogance and transgression for which punishment is bound to be inflicted in the Hereafter if let off in the world for some Divine reasons.

Section 1 consists of 33 verses, i.e. verses 1 to 33. Verses 1 to 4 at the outset depict the importance of Pen – both in the spiritual and the material realms, and give it a unique veneration because of the fact that Allah has Himself taken an oath by it. Then these verses also refute the allegation by the non-believers of Mecca against the Holy Prophet as being one possessed or mad. In these verses it is said: *Noon*. By the Pen and by what they record, – You (O Prophet) are not, by the Grace of your Lord, mad or possessed (as alleged by your opponents). And indeed for you is a Reward unfailing: and surely you are on an Exalted Standard of Character.

Contd.....

2. You are not, by the Grace of your Lord, mad or possessed.[4]

٢- مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ۝

Verses 5 to 7 contain a warning for the non-believers and opponents of the Holy Prophet, saying: soon will you see, and they (too) will see (as to) which of you is afflicted with madness, verily it is your Lord that knows best, who (among men) has strayed from His Path: and He knows best those who receive (true) guidance.

In verses 8 and 9 there is command to the Holy Prophet to be firm in his Mission, saying, so obey not those who deny (the Truth). They wish that you should be pliant (or compromising with them), so that they (also) be pliant (accommodating with you).

In verses 10 to 16 there is strong condemnation of an arch enemy of the Holy Prophet, saying, and obey not every oath-monger despicable (in nature), slanderer, going about with calumnies, (habitual) hinderer of good, transgressor, sinner, violent (and cruel) – with all that – lowly born, because he possesses wealth and (a number of) sons. When to him are rehearsed Our Signs, "Tales of the ancients" he cries! Soon shall We brand him on the snout!

In verses 17 to 33 there is reference to a story of unthankfulness by two persons who jointly owned a garden which was destroyed because of their arrogance. In these verses it is said: Verily We have tried them (i.e. the non- believers) as We tried the People of the Garden, when they resolved to gather the fruits of it in the morning, but made no reservation (i.e. they did not say *Insha Allah* or if God Wills). So there came on it (i.e. the garden) a visitation from your Lord, (which swept away) all around, while they were asleep. So it (i.e. the garden) became like a dark desolate spot (whose fruits had been gathered). As the morning broke, they called out, one to another (saying): go you to your tilth (betimes) in the morning, if you would gather (the fruits). So they departed conversing in secret low tones, (saying) – let not a single indigent person break in upon you into (the garden) this day. And they opened the morning, strong in an (unjust) resolve. But when they saw it (i.e. the garden), they said: We have surely lost our way (because the garden was reduced to barren land): Indeed we are deprived (of the fruits of our labour)! Said one of them, more just (than the rest): Did I not say to you: why not glorify (Allah)? (Now) they (repented and) said, "Glory to Our Lord! Verily we have been doing wrong". Then they turned, reproaching one against another. They said: Alas for us! We have indeed transgressed! It may be that Our Lord will give us in exchange a better (garden) than this: for we do turn to Him (in repentance)! Such is the punishment (in this life); but greater is the punishment in the Hereafter, if only they (i.e. the non-believers) knew!

2. To quote Abdullah Yusuf Ali, *Noon* may mean a fish, or an ink-holder, or it may be just the Arabic letter of the Alphabet N. In the last case, it may refer to either or both of the other meanings. Note also that the Arabic rhyme in this *Surah* ends in N. The reference to ink would be an appropriate link with the mystic Pen in verse 1. The reference to the fish would be appropriate with reference to the story of Jonah in verses 48-50. Jonah's title is 'the Companion of the Fish', (Zun-Nun, vide Chapter 21, verse 87), as he was, in the story, swallowed by the Fish. The letter N could also symbolically represent Jonah in the Arabic form Yunus, where the characteristic 'Firm Letter' is N (Vol. II, Note 5592).

Syed Sharief Jarjani, in his Book 'Kitab-ut-Ta'reefaat", has used a mystic interpretation of the letter *Noon* appearing in the beginning of this Chapter. According to him, it means the 'Inkpot' which is an epitome of knowledge in its abstract form, and all forms of knowledge are present in it in their abstract form. Further, the letter *Noon,* read along with the word *Qalam,*

Contd.....

3. And indeed for you is a Reward unfailing:[5]

٣-وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ۚ

4. And surely you are on an Exalted Standard of Character.[6]

٤-وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝

5. Soon will you see, and they (too) will see,

٥-فَسَتُبْصِرُ وَيُبْصِرُونَ ۙ

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signifies that while the former means knowledge in its abstract form the latter signifies knowledge in its detail (vide Ziaul Quran, Vol. V, Chapter 68, Note 1).

3. The word *Qalam,* in verse 1, either refers to the 'pen' in general including the 'Pen' by which the destiny was written or the 'Pen' used by the angels as well as the pen used by the human beings (Abi Haatim), or it may refer to special pen used for the writing of *Taqdeer* or destiny (Abdullah Ibne Abbas), and in this respect, as reported by Hazrat Abadah bin Samit, in a Tradition the Holy Prophet has said that first of all Allah the Almighty created the 'Pen', and commanded it to write; and when the pen enquired as to what it was to write, Allah the Almighty commanded it to write down the *Taqdeere Illahi* or the Destiny depicting the Will of Allah in respect of all creations right from the timeless beginning (*Azal*) upto the Timeless End (*Abad*) (as referred to by Tirmizi as Hadees-e-Ghareeb) (Ma'ariful Quran, Vol. VIII, p 530).

4. The idea underlying the refutation of ill-founded allegation of 'madness' by the Oath of the Pen and the Holy Qur'an (as also the Record of Destiny), is to emphasise that whatever the Holy Prophet was reciting to his followers, and the same was written down by them, was itself the greatest testimony of the fact that it was all a Revelation from Allah the Almighty, and that the sublimity of its language and comprehensiveness of its meaning both are enough to refute the allegation of the non-believers.

5. In this there is also refutation of another conjectural expectation of the non-believers that the Holy Prophet's Mission was only for the time being, and it was going to end soon. By this statement it was asserted that the Holy Prophet's Mission was everlasting and for him there was a reward which was never to be cut off. In this also there was assertion or confirmation of the Truth of the Holy Prophet's Message.

6. When Ummul Mo'mineen Hazrat Aisha was enquired about the personal Character of the Holy Prophet, she said "Qur'an was his Model or he was Model incarnate of Qur'an". With a slight difference, Ahmad, Muslim, Abu Dawood, Nisai, Ibne Majah, Darmi, and Ibne Jareer, have also recorded the statement of Hazrat Aisha saying that the Holy Prophet not only presented the Holy Qur'an to the mankind but also presented himself as a practical symbol of its Truth and Sanctity. In other words, whatever Qur'an Commanded he acted on it; and whatever Qur'an prohibited he refrained from it. All those good morals of which Qur'an speaks were present in him, and all those moral indecencies which Qur'an condemns he was absolutely free from them, which fact even his harshest enemies also testified. Hazrat Aisha has said that the Holy Prophet never beat any servant, nor any woman, and, excepting war in the Way of Allah, he never raised hands on anybody, and he never took revenge against any person except when there was transgression of the limits of Allah (Ahmad), Hazrat Anas has said that he remained in service to the Holy Prophet for about ten years, but the Holy Prophet never enquired reproachingly from him about anything as to why he did it and why he did not do it (Bukhari and Muslim) (see Tafheemul Quran, Vol. VI, Chapter 68, Note 4; and also Ma'ariful Quran, Vol. VIII, pp. 532-533; and Ziaul Quran, *ibid.,* 4).

6. (As to) which of you is afflicted with madness.

٦- بِأَيِّكُمُ الْمَفْتُونُ ○

7. Verily It is your Lord that Knows best, who (among men) has strayed from His Path: and He Knows best those who receive (true) guidance.

٧- إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَن ضَلَّ عَن سَبِيلِهِ ۖ
وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ○

8. So obey not those who deny (the Truth).

٨- فَلَا تُطِعِ الْمُكَذِّبِينَ ○

9. They wish that you should be pliant: so would they be pliant.[7]

٩- وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ○

10. And obey not every oath-monger despicable (in nature),

١٠- وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ۝

11. A slanderer, going about with calumnies,

١١- هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ ۝

12. (Habitual) hinderer of good, transgressor, sinner,

١٢- مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ۝

13. Violent (and cruel), – with all that, lowly born, –

١٣- عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ۝

14. Because he possesses wealth and (a number of) sons.

١٤- أَن كَانَ ذَا مَالٍ وَبَنِينَ ۝

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7. To quote Abdullah Yusuf Ali, "the enemies of God's truth are sometimes self-deceived. But quite often they have a glimmering of the truth in spite of their desire to shut their eyes. Then they compromise, and they would like the preachers of inconvenient truths to compromise with them. On these terms there would be mutual laudation. This easy path of making the best of both worlds is a real danger or temptation to the best of us, and we must be on our guard against it if we would really enter into the company of the Righteous who submit their wills to the Will of God" (Vol. II, Note 5598).

It is said that Abu Jehl had made offer to the Holy Prophet that, if he stopped condemning their (false) deities, he and his followers would also not come in his way. In these circumstances, Allah the Almighty commanded the Holy Prophet, saying "so obey not those who deny (the Truth). They wish that you should be pliant: so would they be pliant" (verses 8 and 9).

15. When to him are rehearsed Our Signs, "Tales of the Ancients",[8] he cries!

١٥-إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا
قَالَ أَسَاطِيرُ الْأَوَّلِينَ ○

16. Soon shall We brand him on the spout![9]

١٦-سَنَسِمُهُ عَلَى الْخُرْطُومِ ○

17. Verily We have tried them as We tried the People of Garden,[10] when they resolved to gather the fruits of it in the morning,

١٧-إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ ۚ
إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ○

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8. In verses 10 to 15 are given the hateful characteristics of the opponents of the Holy Prophet, which either relate to Waleed bin Mughirah, or Aswad bin Abde Yaghoos, or Akhnas bin Shuraiq.

It may be noted that Waleed bin Mughirah and his companions had made one baseless allegation of madness against the Holy Prophet while, in verses 10 to 13, Qur'an speaks of ten hateful qualities of them which were actually present in them. In this connection it may be noted that on hearing this verse Waleed bin Mughirah went to his mother and said, "Muhammad (ﷺ) has made ten abominable disclosures about me, nine of which I know myself, but as regards the tenth one, i.e. *Zaneem* (meaning 'lowly' born), it is for you to tell me the truth of it, otherwise I will behead you". On this his mother said that, "Your father was impotent and, therefore, fearing, lest after him, all his properties would be taken away by his relatives, I had sexual intercourse with a shepherd and you were born of it" (see Naimuddin, Chapter 68, Note 14).

9. As regards the punishment of branding the snout, the word *Khartoom,* translated as snout, means the 'Proboscis of an elephant (Raazi), or the nose of a beak of a prey (Tajul Uroos), or a large and elevated nose (Arabic-English Lexicon), and the word has been used in this verse to a nose (Raazi), and, therefore, it signifies extreme type of disgrace. According to the Arabic-English Lexicon, the meaning is, "We will stigmatize him with indelible disgrace; the term *Khartoom,* which signifies the proboscis of an elephant, being applied to his nose because it is regarded as unseemly" (Maajid, Vol. II, Part XXIX, Note 81).

10. According to the scholars at San'a (Yamen) there was a righteous man who had gardens, and whenever he reaped the produce he used to give something out of it to the poors and needy ones. After his death, his two sons, who were miser, decided not to give anything from the produce of the gardens and lands to anybody including the poor ones (see Qurtabi and Ibne Kaseer, on the authority of Hazrat Abdullah bin Abbas, Hazrat Saeed bin Jubair, vide Ma'ariful Quran, Vol. VIII, p. 534; and Ziaul Quran, *ibid.,* 11).

In verses 17 to 32 the lesson is that "we must always remember, in all our plans, that they depend for their success on how fair they accord with God's Will and Plan. His universal Will is supreme over all affairs. Those foolish men had a secret plan to defraud the poor of their just rights, but they were put into a position where they could not do so. In trying to frustrate others, they were themselves frustrated" (Yusuf Ali, Vol. II, Note 5607).

18. But made no reservation (i.e. they did not say *Insha Allah*).[11]

١٨- وَلَا يَسْتَثْنُونَ ○

19. So there came on it (i.e. the garden) a visitation from your Lord, (which swept away) all round, while they were asleep.

١٩- فَطَافَ عَلَيْهَا طَآئِفٌ مِّنْ رَّبِّكَ وَهُمْ نَآئِمُونَ ○

20. So it (i.e. the garden) became, by the morning, like a dark and desolate spot (whose fruit had been gathered).

٢٠- فَأَصْبَحَتْ كَالصَّرِيمِ ۙ

21. As the morning broke, they called out, one to another:

٢١- فَتَنَادَوْا مُصْبِحِينَ ۙ

22. Go you to your tilth (betimes) in the morning, if you would gather (the fruits).

٢٢- أَنِ اغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ○

23. So they departed, conversing in secret low tones, (saying) –

٢٣- فَانطَلَقُوا وَهُمْ يَتَخَافَتُونَ ۙ

24. Let not a single indigent person break in upon you into (the garden) this day.

٢٤- أَن لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُم مِّسْكِينٌ ۙ

25. And they opened the morning, strong in an (unjust) resolve.

٢٥- وَغَدَوْا عَلَىٰ حَرْدٍ قَٰدِرِينَ ○

26. But when they saw it (i.e. the garden), they said: we have surely lost our way:

٢٦- فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَآلُّونَ ۙ

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11. As regards the words *Wala Yastasnoon* (verse 18), the learned scholars are of the view that they mean either the utterance of the words *Insha Allah,* meaning if it will be God's Will, or that it means that they would gather, the entire fruits (or reap the entire grain) from the field, and "leave nothing for the poor ones" (Tafseere Mazhari, vide Ma'ariful Quran, Vol. VIII, p. 535).

27. Indeed we are deprived (of the fruits of our labour)!

٢٧- بَلْ نَحْنُ مَحْرُوْمُوْنَ ○

28. Said one of them more just (than the rest): Did I not say to you: "Why not glorify (Allah)?"

٢٨- قَالَ اَوْسَطُهُمْ
اَلَمْ اَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُوْنَ ○

29. They said: "Glory to our Lord! Verily we have been doing wrong!"

٢٩- قَالُوْا سُبْحٰنَ رَبِّنَآ اِنَّا كُنَّا ظٰلِمِيْنَ ○

30. Then they turned, reproaching one against another,

٣٠- فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَلَاوَمُوْنَ ○

31. They said: Alas for us! We have indeed transgressed!

٣١- قَالُوْا يٰوَيْلَنَآ اِنَّا كُنَّا طٰغِيْنَ ○

32. It may be that our Lord will give us in exchange a better (garden) than this: For we do turn to Him (in repentance)!

٣٢- عَسٰى رَبُّنَآ اَنْ يُّبْدِلَنَا خَيْرًا مِّنْهَآ
اِنَّآ اِلٰى رَبِّنَا رٰغِبُوْنَ ○

33. Such is the Punishment (in this life); but greater is the Punishment in the Hereafter – if only they knew!

٣٣- كَذٰلِكَ الْعَذَابُ ؕ
وَلَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ
لَوْ كَانُوْا يَعْلَمُوْنَ ○ ع

SECTION 2[1]

34. Verily, for the Righteous in the Presence of their Lord, are Gardens of Delight.

٣٤- اِنَّ لِلْمُتَّقِيْنَ عِنْدَ رَبِّهِمْ
جَنّٰتِ النَّعِيْمِ ○

1. In the previous Section there was reference to the story of the garden owners who were greedy of riches but ungrateful to Allah the Almighty for His Favours. As a result, they were deprived of their fruit-laden garden. This carried a moral lesson for the non-believers of Mecca that ungratefulness to Allah the Almighty does not go unpunished even in the life of this world.

In continuation of it, Section 2 starts with the statement that the righteous ones will enjoy the blessings in the Gardens of Delight. On the other hand, the wicked ones are doomed to surer the punishment of Hell. Lastly, there is direction for the Holy Prophet to continue with his Mission with patience and preserverance.

35. Shall we then treat the People of Faith like the People of Sin?

٣٥- أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ۝

36. What is the matter with you? How judge you?[2]

٣٦- مَا لَكُمْ كَيْفَ تَحْكُمُونَ ۝

Section 2 consists of 19 verses, i.e. verses 34 to 52. Verse 34 speaks of the righteous servants of Allah and the award of Paradise by Allah to them for their righteous deeds in the world. It is said: Verily, for the righteous in the Presence of their Lord, are Gardens of Delight.

Verses 35 and 36 warn the non-believers that they can neither claim nor aspire to be equal to the believers before Allah the Almighty, merely because they think themselves to be superior in the mundane sense. It is said: Shall We then treat the People of Faith (i.e. believers) like the People of Sin (i.e. unbelievers)? What is the matter with you? How judge you?

Verses 37 to 41 condemn the non-believers on rational arguments, saying: Or, have you (O Unbelievers!) a Book through which you learn that you shall have, through it, whatever you choose? Or, have you Covenants with Us on oath, reaching to the Day of Judgment, (providing) that you shall have whatever you shall demand? Ask you of them, which of them will stand surety for that? Or, have they some 'Partners' (in Godhead)? Then let them produce their 'Partners', if they are truthful!

Verses 42 and 43 speak of the horrors of the Day of Judgment when everything shall be laid bare. In these verses it is said: the Day when the Shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able (to do so) – their eyes will be cast down, ignominy will cover them, seeing that they had been summoned aforetime to bow in adoration, while they were whole (and had refused).

Verses 44 and 45 express Allah's Wrath to deal with the arrogant incorrigible non-believers and transgressors directly. In these verses it is said: then leave Me alone with such as reject this Message; by degrees shall We punish them from directions they perceive not. A (long) respite will I grant them; truly Powerful is My Plan.

In verses 46 and 47 it is said: Or, is it that you (O Prophet) ask them for a reward, so that they are burdened with a load of debt? Or that the Unseen is in their hands, so that they can write (it) down?

In verses 48 to 50 there is reference to Prophet Jonah, and the advice to the Holy Prophet to bear the hardships and persecutions by his opponents with patience. It is said: so wait with patience for the Command of your Lord, and be not like the Companion of the Fish (i.e. Prophet Jonah) – when he cried out in agony (for Salvation). Had not the Grace from his Lord reached him, he would indeed have been cast off on the naked shore, in disgrace. Thus did his Lord choose him (for His Favours) and made him of the Company of the Righteous.

In verses 51 and 52 there is consolation to the Holy Prophet, and also a warning to the disbelievers. It is said: and those who disbelieve would almost trip you up (O Prophet) with their eyes when they hear the message; and they say: surely he is one possessed! And this (i.e. Qur'an) is nothing less than a Message to all the worlds.

2. It is said that the rich ones of Mecca used to say to the believers that they were enjoying the comforts of the life in this world because they were the favourite ones of Allah the Almighty, and by that canon they would also enjoy the same comforts in the life of the Hereafter! On the other hand since the believers were passing a poor life and suffering hardships,

37. Or, have you a Book through which you learn[3] –

٣٧-أَمْ لَكُمْ كِتٰبٌ فِيْهِ تَدْرُسُوْنَ ۙ

38. That you shall have, through it, whatever you choose?

٣٨-إِنَّ لَكُمْ فِيْهِ لَمَا تَخَيَّرُوْنَ ۙ

39. Or, have you Covenants with Us on oath, reaching to the Day of Judgment, that you shall have whatever you shall demand?

٣٩-أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا
بَالِغَةٌ إِلٰى يَوْمِ الْقِيٰمَةِ ۙ
إِنَّ لَكُمْ لَمَا تَحْكُمُوْنَ ۙ

40. Ask you of them, which of them will stand surety for that?

٤٠-سَلْهُمْ أَيُّهُمْ بِذٰلِكَ زَعِيْمٌ ۚ

41. Or, have they some 'Partners' (in Godhead)? Then let them produce their 'Partners', if they are truthful!

٤١-أَمْ لَهُمْ شُرَكَآءُ ۚ
فَلْيَأْتُوْا بِشُرَكَآئِهِمْ إِنْ كَانُوْا صٰدِقِيْنَ ۝

42. The Day when the Shin[4] shall be laid bare, and they shall

٤٢-يَوْمَ يُكْشَفُ عَنْ سَاقٍ

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they were the unfavourable ones, and that if there is any Hereafter, as the believers say, then there also the believers will suffer.

Referring to this baseless ideology of the non-believers of Mecca, it is said in verse 34 that "for the righteous are the Gardens of Delight in the Presence of their Lord", and, by way of a rational argument, it is said in verses 35 and 36 "shall We then treat the People of Faith like the People of Sin? What is the matter with you? How judge you?"

In fact for reasons, the righteous and the wicked ones cannot stand on the same footing. Justice demands that while the righteous ones should enjoy the reward in the Hereafter which is the Final Destination, the wicked ones must suffer the punishment for their misdeeds in the Hereafter irrespective of their position and possession in the world.

3. After refuting the fanciful ideology of the non-believers of being the favourites of Allah on rational principle of justice in the foregoing verses, Qur'an, in verses 37 to 41 proceeds to refute them on further rational arguments.

4. The words, "the Day when the Shin shall be laid bare", in verse 42, literally indicate the baring (being open to the eye) of the Shin – the part of the lower leg, which support heavy human frame, either on account of unnerving fear or a state of mind which compels an affrighted man to take the flight in order to escape the punishment staring him in face. Hazrat Abdullah bin Abbas has also given this interpretation on basis of the general usage among the Arabs.

be summoned to bow in adoration, but they shall not be able,[5] –

وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ۝

43. Their eyes will be cast down, – ignominy will cover them, seeing that they had been summoned aforetime to bow in adoration, while they were whole, (and had refused).

٤٣- خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ
وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ
وَهُمْ سَالِمُونَ ۝

44. Then leave Me alone with such as reject this Message: by degrees shall We punish them from directions they perceive not.

٤٤- فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَٰذَا الْحَدِيثِ ۖ
سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ۝

45. A (long) respite will I grant them; truly Powerful is My Plan.

٤٥- وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ ۝

46. Or, is it that you do ask them for a reward, so that they are burdened with a load of debt? –

٤٦- أَمْ تَسْأَلُهُمْ أَجْرًا
فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ۝

47. Or, that the Unseen is in their hands, so that they can write it down?

٤٧- أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ۝

48. So wait with patience for the Command of your Lord, and be not like the Companion of

٤٨- فَاصْبِرْ لِحُكْمِ رَبِّكَ
وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ ۘ إِذْ

However, according to another view of Hazrat Abdullah bin Abbas and Rab'ee bin Anas, the significance is that all realities will be uncovered (Tafheemul Quran, Vol. VI, Chapter 68, Note 24).

5. This shows that in this world a man can even prostrate by way of hypocrisy so that others may think him to be a believer and submissive to the Commands of Allah, but in the Hereafter none will be able to do so. Everything will appear in its reality and none will be able to deceive anyone else. It means that the believers and righteous servants of Allah will appear what they really are i.e. alert and submissive, while the non-believers, idolaters and transgressors will appear as such and they will be fully known to all.

the Fish,[6] – when he cried out in agony.

إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ۝

49. Had not Grace from His Lord reached him, he would indeed have been cast off on the naked Shore, in disgrace.

٤٩- لَوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ
لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ۝

50. Thus did his Lord choose him and make him of the Company of the Righteous.

٥٠- فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ۝

51. And those who disbelieve, would almost trip you up with their eyes when they hear the Message; and they say: Surely he is one possessed!

٥١- وَإِن يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ
بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ
وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ۝

52. And this is nothing less than a Message to all the worlds.

٥٢- وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ۝

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6. **Prophet Jonah (Yunus):** In verses 49 and 50 a short reference is made to the story of Prophet Jonah. Prophet "Jonah was asked to preach to the people of Nineveh, a wicked city. He met with hostility and persecution, fled from his enemies, and took a boat. He was caught in a storm and thrown into the sea. He was swallowed by a fish or whale, but he repented in his living prison, and was forgiven. But the people of Nineveh were also forgiven, for they, too, repented. Here is a double allegory of God's mercy and forgiveness, and a command to patience, and complete and joyful submission to the Will of God" (Yusuf Ali, Vol. II, Note 5629). Further, "Jonah was chosen by God's Grace and Mercy to be God's Apostle to Nineveh. If in his human frailty he lost a little patience, he suffered his punishment, but his true and sincere repentation and recognition of God's goodness and mercy restored him from his physical and mental distress and from the obscuration of the spiritual Light in him" (Yusuf Ali, Vol. II, Note 5631). Further, "in the beautiful fellowship of the Righteous there is room for all, of every grade of spiritual advancement, from the highest to the most ordinary. But, as in democratic polities every citizen's rights and status have complete recognition, so, in the spiritual Followship the badge of Righteousness is the bond, even though there may be higher degrees of knowledge or experience" (Yusuf Ali, Vol. II, Note 5632).

CHAPTER 69

AL-HAAQQAH

(The Sure Reality)

Chapter 69 consists of 2 Sections, 52 Verses, 256 Words, and 1423 Letters.[1]

In this Chapter, the eschatological argument is pressed home: "the absolute truth cannot fail; it must prevail; therefore, be not lured by false appearances in this life. It is Revelation that points to the sure and certain Reality" (Yusuf Ali, Vol. II, p. 1595).

Name

The name of this Chapter has been taken from the very first word of it.

Revelation

Admittedly this Chapter was revealed in the earlier period of the Holy Prophet's Mission at Mecca. Allama Aalusi and other Commentators have noted from Imam Ahmad that once Hazrat Umar went after the Holy Prophet with the intention to accost him as to the authenticity of the Religion preached by him. However, before Hazrat Umar could approach him the Holy Prophet had already entered the *Masjidul Haraam* and started the prayer, reciting this very Chapter (i.e. *Suratul Haaqqah*). Hazrat Umar stood up behind him and listened. The lucidity and the flow of words from the mouth of the Holy Prophet made Hazrat Umar to think that the Holy Prophet was a poet and that what he was reciting was an excellent piece of poetry. While Hazrat Umar was thus engrossed in speculation, the Holy Prophet recited the verses: "and it is not the word of a poet, little it is that you believe". Then Hazrat Umar thought that the

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1. Naimuddin, Chapter 69, Note 1; Ziaul Quran, Vol. V, p. 345.

Holy Prophet (God forbid) was a Kahin or Soothsayer: and immediately thereafter he heard the: Holy Prophet reciting "nor it is the word of a sooth-sayer; little it is that you reflect". Hearing this Hazrat Umar was moved at heart,[1] but he had yet to go through a trial a purification of soul and purging of thoughts that were long embedded in his heart and mind and which, as stated above, were for the first time jolted and shaken to their roots. That auspicious moment came when on another occasion he heard the Qur'anic verses from his own sister and brother-in-law, whom he had severely reprimanded for having accepted the New Faith at the hands of the Holy Prophet whom he was resolved to remove from their midst. The incident ironically led to his own accepting Islam, and becoming in due course of time the most powerful administrator and ruler of the Islamic State founded in Medinah.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 78.[2]

Subject Matter

In verses 1 to 3 there is an assertion that the Day of Judgment is sure to occur and it is a Reality. Then in verses 4 to 12 reference is made to the fact that the nations in the past, which denied the Messages of Allah and the Day of Judgment, were destroyed in this very world.

Verses 13 to 17 contain narration about the Day of Judgment itself.

In verses 18 to 37 Qur'an gives the purpose of creation of this world and the life after death, and it is said that on the Day of Judgment all human beings will be presented before Allah the Almighty and that nothing of their deeds and their secrets will remain hidden. Every body will be given his record of deeds, and that whoever fears Allah the Almighty and accountability to Him on the Day of Judgment will be pleased with his Book of Deeds given to him in his Right Hand, and he will get the eternal Bliss of Paradise. On the other hand, those who rejected the Message of Allah and did not fulfil their obligations towards Him, and His Messengers, will be given the scroll of deeds in their left hand as a mark of condemnation and sent to the Hell to suffer eternal punishment.

In verses 38 to 52 there is refutation of the allegation of the Qur'an being the collection of poetry and sooth-sayings produced by the Holy Prophet. Refuting these baseless allegations it is said: It is a Revelation from Allah, which has been recited to them by the Holy Prophet, and that the Holy Prophet neither increases anything in the Message nor decreases anything from it, and that he has not such an authority and that those who are denying it will have to suffer on the Day of Judgment (see Tafheemul Quran, Vol. VI, pp. 70-71; and also Ziaul Quran, Vol. V, pp. 345-346).

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1. This shows that this chapter was revealed long before the acceptance of Islam by Hazrat Umar (Tafheemul Quran. Vol. VI, p. 70; Ziaul Quran, Vol. V, p. 345).

2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

CHAPTER 69

AL-HAAQQAH
(The Sure Reality)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. The Sure Reality![2]

١- اَلْحَآقَّةُ ۙ○

2. What is the Sure Reality?

٢- مَا الْحَآقَّةُ ۚ○

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1. After giving the warning of severe punishment to the non-believers, in the previous Section, the previous Chapter concluded with consolation and direction to the Holy Prophet to wait patiently for the decision of His Lord. It was also said that Qur'an is a Reminder for all the nations. In continuation of it, the present Chapter, and with it the first Section of it, starts with a forceful warning of the inevitability of the Sure Reality i.e. the Day of Judgment. There is also mention of the destruction of previous arrogant transgressing nations for unbelief, containing some details of the occurrence of the Day of Judgment and the state of affairs which the people will face on that fateful Day.

Section 1 consists of 37 verses, i.e. verses 1 to 37. Verses 1 to 3 speak of the 'Sure Reality' or the Inevitable Occurrence of the Day of Judgment, saying: the Sure Reality! What is the Sure Reality? And what will make you realise what the Sure Reality is?

Verses 4 to 12 refer to the destruction of previous non-believing nations on account of rejecting the Messengers of Allah. In these verses it is said: the Samud and the 'Aad (called) as false (the eventual coming of) the Stunning Calamity (i.e. the Day of Judgment)! But the Samud – they were destroyed by a Terrible Storm of Thunder and Lightning: And the 'Aad, they were destroyed by a Furious Wind: He made it rage against them for seven (long) nights and eight (long) days in succession; so that you could see the (whole) people lying prostrate in its (path),

Contd.....

3. And what will make you realise what the Sure Reality is?

٣- وَمَآ أَدْرَىٰكَ مَا ٱلْحَآقَّةُ ۝

as if they had been roots of hollow palm-trees, tumbled down! Then see you any of them left surviving? And Pharaoh, and those before him, and the cities overthrown, committed habitual sin, disobeyed (each) the Messenger of their Lord; so He punished them with a vehement Punishment. We, when the water (of Noah's Flood) overflowed beyond its limits, carried you (O mankind), in the floating (Ark); so that We might make it a Message of warning unto you, and that ears (that should hear the tale and) retain its memory should bear (its lessons) in remembrance.

Verses 13 to 37 give some details of the Day of Judgment, saying: Then, when one Blast is sounded on the Trumpet, and the earth is moved, and the mountains, and they are crushed to powder at one stroke, – on that Day shall the (great) Event come to pass; and the sky will be rent asunder for it will that Day be flimsy and the angels will be on its sides, and eight (angels) will, that Day, bear the Throne of your Lord, above them, (verses 13 to 17). That Day shall you (O mankind) be brought (to Judgment) before Allah the Almighty: not an act of yours that you hide will be hidden (verse 18).

Then he that will be given his Record (of deeds) in his Right Hand will say: Ah here! read you my Record I really did understand that my Account would (one day) reach me. And he will be in a life of Bliss, in a Garden on High, the fruits whereof (will hang in bunches) low and near. (It will be said to the Paradise Dwellers) 'eat you and drink you, with full satisfaction because of that (i.e. the good) you sent before you in the days that are gone (verses 19-24). And he that will be given the record of deeds in the left hand, will say: "Woe to me! Would that my record had not been given to me! and that I never realised (how) my account (stood)! Woe to it! Would that (Death) had made an end of me! Of no profit to me has been my wealth! my Power has perished from me! (The Stern Command will say): seize you him, and bind you him; then burn you him in the Blazing Fire; then, in a chain, whereof the length is Seventy Cubits, make him march (i.e. drag him along!). This was he indeed that would not believe in Allah, Most High; and would not encourage the feeding of the indigent! So no friend-has he, therefore, he will here this Day, nor has he any food except the corruption from the washing of wounds, which none do eat but those in sin" (verses 25 to 37).

2. The word *Al-Haaqqah* signifies the event which is inevitable, and which is not only sure to occur but of which the occurrence is *Haq* i.e. the Divine Truth, far above the hypothetical or the philosophical presumptions, encompassing and transcending all mundane canons of wisdom and justice. As its very conception justifies, the word *Al-Haaqqah* – the concrete Inevitable Truth – stands for the Day of Judgment. To quote Abdullah Yusuf Ali, *"Al-Haaqqah:* the Sure Truth: (means) the Event that must inevitably come to pass; the state in which all falsehood and pretence will vanish, and the absolute Truth will be laid bare" (Vol. II, Note 5635).

After mentioning simply: *Al-Haaqqah* in verse 1, (to-seize the mind to hear something extraordinary), there are two questions, asked in verses 2 and 3, viz., "What the Sure Reality is"? and "What will make you realise what the sure Reality is"? The idea is to emphasise the Importance and the Truth of the Day of Judgment as also the events that will take place on that Day, to instil a sort of awe and reverence in the minds and hearts of the people so that they may attentively listen and give due weight to what has been revealed in the subsequent verses regarding the Sure Reality.

4. The Samud and the 'Aad people (called) as false the Stunning Calamity![3]

٤- كَذَّبَتْ ثَمُودُ وَعَادٌۢ بِٱلْقَارِعَةِ ۝

5. But the Samud, – they were destroyed by a Terrible Storm of Thunder and Lightning:

٥- فَأَمَّا ثَمُودُ فَأُهْلِكُوا۟ بِٱلطَّاغِيَةِ ۝

6. And the 'Aad, – they were destroyed by a Furious Wind, exceedingly violent:

٦- وَأَمَّا عَادٌ فَأُهْلِكُوا۟
بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ۝

7. He made it rage against them seven nights and eight days in succession; so that you could see the (whole) people lying prostrate in its (path), as if they had been roots of hollow palm-trees tumbled down!

٧- سَخَّرَهَا عَلَيْهِمْ
سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا ۙ
فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ ۙ
كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ۝

8. Then see you any of them left surviving?

٨- فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ۝

9. And Pharaoh, and those before him,[4] and the cities overthrown,[5] committed habitual sin,

٩- وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ
وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ ۝

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3. For the reason mentioned above, and before giving details of the awe-inspiring occurrences of the Day of Judgment, Qur'an, in verses 4 to 12, makes reference to the destruction of previous non-believing nations, particularly the Samud, the 'Aad, the People of Prophet Noah, the People of Prophet Lot, and Pharaoh and his chiefs, i.e. the People who met horrible calamities because of their arrogance and transgression in spite of repeated warnings and respites given to them before the final assault.

Reference to the destruction of the previous nations has been made in brief because the details thereof have already been given in the previous Chapters.

4. In verse 9, after referring to Pharaoh, there is reference to "those before him, and the cities overthrown (because they) committed habitual sin". To quote Abdullah Yusuf Ali, again, "if we follow the sequence of peoples whose sins destroyed them, as given in verses 59

Contd.....

10. And disobeyed (each) the Messenger of their Lord; so He punished them with Vehement Punishment.

١٠-فَعَصَوْا رَسُوْلَ رَبِّهِمْ
فَاَخَذَهُمْ اَخْذَةً رَّابِيَةً ○

11. We, when the water (of Noah's Flood) overflowed beyond its limits, carried you (O mankind), in the floating (Ark);

١١-اِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنٰكُمْ فِى
الْجَارِيَةِ ○

12. That We might make it a Message of Warning unto you, and that ears (that should hear the tale and) retain its memory should bear (its lessons) in remembrance.

١٢-لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً
وَّتَعِيَهَآ اُذُنٌ وَّاعِيَةٌ ○

13. Then, when One Blast is sounded on the Trumpet,[6]

١٣-فَاِذَا نُفِخَ فِى الصُّوْرِ نَفْخَةٌ وَّاحِدَةٌ ○

14. And the Earth is moved, and the Mountains, and they are

١٤-وَحُمِلَتِ الْاَرْضُ وَالْجِبَالُ

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to 158 of Chapter 7 (*A'araaf*), we begin with Noah, then have the 'Aad and the Samud, then the cities of the Plain, then Midian, then the people whose Prophet was Moses (who occupies a central place in the canvas), and then the Pagan Quraish, to whom came the last and greatest of the Prophets, our Holy Prophet Muhammad (ﷺ). This is the chronological sequence. Here there is no detail, nor even complete mention. But Noah is alluded to last, and the 'Aad and the Samud mentioned first, because the latter two belong to Arab transition, and this is specially addressed to the Pagans of Mecca. Pharaoh is mentioned rather than Moses for the same reason, and any others, are those before Pharaoh" (Vol. II, Note 5643).

5. The 'overthrown cities', obviously refer to Sodom and Gomorrah cities of the Plain to whom Prophet Lot preached, reference to which has already been made in detail in verse 82 of Chapter 11 (*Hud*) and verse 74 of Chapter 15 (*Hijr*).

6. In verses 13 to 18, first there is reference to the occurrence of the Day of Judgment with the Blowing of the Trumpet, after which the earth and the mountains will be lifted up and crushed with one (mighty) crash, and the heaven will be cleft asunder and it will become frail on the Day, and the angels will stand on its sides and Eight (of them) will that Day bear the Throne of (Power of) Allah the Almighty. That Day you (O mankind) shall be brought to judgment and nothing will remain hidden.

In other verses there is mention of the sounding of the Trumpet more than once. In verse 68 of Chapter 39 (*Zumar*) it is said that by the first blow all will swoon, and by the second one all will stand up waiting. In verse 87 of Chapter 27 (*Naml*) there is reference to the sounding of the Trumpet on which all will get up from their graves, and the entire universe will be

crushed to powder at one stroke, –

فَدُكَّتَا دَكَّةً وَّاحِدَةً ۙ

15. On that Day shall the (great) Event come to pass,

١٥- فَيَوْمَئِذٍ وَّقَعَتِ الْوَاقِعَةُ ۙ

16. And the sky will be rent asunder, for it will that Day be flimsy,

١٦- وَانْشَقَّتِ السَّمَآءُ فَهِيَ يَوْمَئِذٍ وَّاهِيَةٌ ۙ

17. And the angels will be on its sides, and eight (angels) will, that Day bear the Throne of your Lord above them.

١٧- وَّالْمَلَكُ عَلٰٓى اَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمٰنِيَةٌ ۚ

18. That Day shall you be brought (to Judgment): not an act of yours that you hide will be hidden.

١٨- يَوْمَئِذٍ تُعْرَضُوْنَ لَا تَخْفٰى مِنْكُمْ خَافِيَةٌ ۝

19. Then he that will be given his Record in his right hand[7] will say: Ah here! Read you my Record!

١٩- فَاَمَّا مَنْ اُوْتِيَ كِتٰبَهٗ بِيَمِيْنِهٖ ۙ فَيَقُوْلُ هَآؤُمُ اقْرَءُوْا كِتٰبِيَهْ ۚ

20. I did really understand that my Account would (one Day) reach me!

٢٠- اِنِّيْ ظَنَنْتُ اَنِّيْ مُلٰقٍ حِسَابِيَهْ ۚ

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dispersed, details of which are given in verses 1 and 2 of Chapter 22 (*Hajj*); verses 49 and 50 of Chapter 36 (*Yaa Seen*); and verses 1 to 6 of Chapter 81 (*Takweer*); verses 67 to 70 of Chapter 39 (*Zumar*); verses 102 to 112 of Chapter 20 (*Taa Haa*); verses 101 to 103 of Chapter 21 (*Ambia*); verses 51 to 53 of Chapter 36 (*Yaa Seen*); and verses 20 to 22 of Chapter 50 (*Qaaf*).

Here, however, as in other verses, the entire happening of the Day of Judgment has been referred to at one and the same time (see Tafheemul Quran, Vol. VI, Chapter 69, Note 10).

7. Verses 19 to 24 speak of the reward which the righteous servants of Allah will get. They will be given their Book (of deeds) in their right hands, indicating that they are the righteous ones. They shall be delighted and say that they were sure (while still in the world) that they will have their (goodly) account on the Day of Judgment; they will be granted the lofty Gardens of Paradise and allowed to enjoy the fruits and drinks thereof according to their desires.

It may be noted that in verse 11 of Chapter 17 (*Bani Israil*) also the righteous ones are described as those who will be given their records in their right hands; and in verses 27 and 38 of Chapter 56 (*Waaqi'ah*) and other verses of the Holy Qur'an the righteous ones are called *As'haab-al-Yameen* or the Companions of the 'Right Hand'.

21. And he will be in a life of Bliss,

٢١-فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۙ

22. In a Garden on High,

٢٢-فِي جَنَّةٍ عَالِيَةٍ ۙ

23. The fruits whereof (will hang in bunches) low and near.

٢٣-قُطُوفُهَا دَانِيَةٌ ۝

24. "Eat you and drink you, with full satisfaction; because of that (i.e. the good) you sent before you in the days that are gone!"

٢٤-كُلُوا وَاشْرَبُوا هَنِيئًا
بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ۝

25. And he that will be given his Record in his left hand,[8] will say, "Woe to me! would that my record had not been given to me"!

٢٥-وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ۙ
فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ ۙ

26. And that I had never realised (how) my account (stood)!

٢٦-وَلَمْ أَدْرِ مَا حِسَابِيَهْ ۙ

27. Woe to it! would that (Death) had made an end of me!

٢٧-يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ ۙ

28. Of no profit to me has been my wealth!

٢٨-مَا أَغْنَىٰ عَنِّي مَالِيَهْ ۙ

29. My power has perished from me!

٢٩-هَلَكَ عَنِّي سُلْطَانِيَهْ ۙ

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8. Verses 25 to 37 describe the state of affairs which the unbelievers and the wrong-doers will face on the Day of Judgment. Firstly, their Book of Deeds will be given in their left hands to mark them as the doomed ones, and they will abhore it, and they will admit that they had not known what their account was so long as they lived in the world. They will desire that it would be better if death were to obliterate them once for all so that they could escape punishment. They will also realise (albeit repentingly) that their wealth and power proved to be of no avail to them. Secondly, they will suffer the punishment of burning into the Fire of Hell and they will be fettered in chain, and they will be reminded that neither they believed in Allah nor encouraged feeding of the poor, and that they will have no warm-hearted friends, nor any food except the corruption from the washing of wounds.

30. (The Stern Command will say): Seize you him, and bind you him,

٣٠- خُذُوْهُ فَغُلُّوْهُ ۝

31. Then burn you him in the Blazing Fire.

٣١- ثُمَّ الْجَحِيْمَ صَلُّوْهُ ۝

32. Then, in a chain, whereof the length is seventy cubits, make him march!

٣٢- ثُمَّ فِيْ سِلْسِلَةٍ
ذَرْعُهَا سَبْعُوْنَ ذِرَاعًا فَاسْلُكُوْهُ ۝

33. This was he indeed that would not believe in Allah Most High,

٣٣- اِنَّهٗ كَانَ لَا يُؤْمِنُ بِاللّٰهِ الْعَظِيْمِ ۝

34. And would not encourage the feeding of the indigent!

٣٤- وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ۝

35. So no friend has he Here this Day.

٣٥- فَلَيْسَ لَهُ الْيَوْمَ هٰهُنَا حَمِيْمٌ ۝

36. Nor has he any food except the corruption from the washing of wounds,

٣٦- وَّلَا طَعَامٌ اِلَّا مِنْ غِسْلِيْنٍ ۝

37. Which none do eat but those in sin.

٣٧- لَّا يَاْكُلُهٗۤ اِلَّا الْخَاطِـُٔوْنَ ۝ ع

CHAPTER 2[1]

38. So I do swear by that which you see.

٣٨- فَلَاۤ اُقْسِمُ بِمَا تُبْصِرُوْنَ ۝

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1. After speaking of the occurrence of the Day of Judgment, as an 'Inevitable Reality,' and giving some details of the happenings on that Day, in the previous Section, Qur'an, in Section 2, by way of warning to the Unbelievers, and admonition to the Believers, emphasises the excellence of the Holy Qur'an and its total safeguard by Allah the Almighty, and finally calls upon the Holy Prophet (and through him the mankind) to glorify the Name of Allah, the Most High.

Section 2 consists of 15 verses, i.e. verses 38 to 52. Verses 38 to 43 stress and emphasise

39. And that which you see not,[2]

٣٩-وَمَا لَا تُبْصِرُونَ ۙ

40. That this is verily the Word of an Honoured Messenger;[3]

٤٠-إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۚ

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the high unequalled dignity and sanctity of the Holy Qur'an as the most pure and unambiguous Revelation from Allah the Almighty. In these verses it is said: So I do swear by that which you see, and that which you see not, that this (i.e. Qur'an) is verily the Word of an Honoured Messenger; and it is not the word of a poet; little it is that you believe: and it is not (even) the word of a soothsayer: little is it that you receive admonition. (This is) a Message sent down from the Lord of the Worlds.

Verses 44 to 48 speak of total safeguard of the Holy Qur'an by Allah the Almighty. It is said: and if the Messenger were to invent any sayings in Our Name, We should certainly seize him by his right hand, and We should certainly then cut off the artery of his heart, and none of you could withhold him (from Our Wrath). And verily this is a Message for the righteous ones.

In verses 49 to 52 the Sanctity, Truth, and Inviolability of the Holy Qur'an, is once again emphasised. It is said: And We certainly know that there are amongst you those that reject (it). And truly it is a cause of sorrow for the Unbelievers. And verily it is the Truth of Assured Certainty. So glorify the Name of Your Lord, the Most High.

2. It may be noted that the adjuration, viz., *Falaa Uqsimo,* also appears in the same form in verse 75 of Chapter 56 (*Waaqi'ah*) and verse 40 of Chapter 70 (*Ma'aarij*), while in verse 1 of Chapter 90 (*Balad*) it appears in the form of *La Uqsimo*. Commenting on this Abdullah Yusuf Ali writes, "God's Word is the quintessence of Truth. But what if someone doubts whether particular Message is God's Word communicated through His Apostle, or merely an imaginary tale presented by a poet, or a soothsayer's vain prophecy? Then we have to examine it in the Light of our highest spiritual faculties. The witness to that Word is what we know in the visible world in which falsehood in the long run gives place to truth, and what we know in the invisible world through our highest spiritual faculties. We are asked to examine and test it in both these ways" (Vol. II, Note 5665).

As regards the phrases "what you see", and "what you see not", appearing in verses 38 and 39, the reference in the former is to the life of the Holy Prophet which was before the people of Mecca right from his birth, and that in the latter is to the mysteries of the Unseen including the Origin of creation and life after death.

3. As regards the words *Rasulin Karim,* appearing in verse 40, it may be noted that the same words appear for the angel Gabriel in verse 81 of Chapter 18 (*Takweer*), and means the "one that is worthy of honour on account of the purity of his life and may be relied upon not to invent things but to give the inner experiences of his soul in Revelation" (Yusuf Ali, Vol. II, Note 5666).

However, as explained by Abul A'ala Maududi, here in verse 40, the words *Rasulin Karim* appear for the Holy Prophet himself as in the subsequent verses it is said that this is not the word of a poet or a soothsayer, and it is obvious that the non-believers made the allegations of being a poet or soothsayer against the Holy Prophet himself and not against Gabriel. Similar statement also appears in verses 5 to 10 of Chapter 53 (*Najm*) (Tafheemul Quran, Vol. VI, Chapter 69, Note 22).

41. And it is not the word of a poet;[4] little it is that you believe!

٤١- وَّمَا هُوَ بِقَوْلِ شَاعِرٍ ۭ قَلِيْلًا مَّا تُؤْمِنُوْنَ ۙ

42. And it is not (even) the word of a Soothsayer: little it is that you receive admonition.

٤٢- وَلَا بِقَوْلِ كَاهِنٍ ۭ قَلِيْلًا مَّا تَذَكَّرُوْنَ ۭ

43. (This is) a Message sent down from the Lord of the Worlds.

٤٣- تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ۝

44. And if the Messenger were to invent any sayings in Our Name,[5]

٤٤- وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْاَقَاوِيْلِ ۙ

45. We should certainly seize him by his right hand,

٤٥- لَاَخَذْنَا مِنْهُ بِالْيَمِيْنِ ۙ

46. And We should certainly then cut off the artery of his heart:

٤٦- ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِيْنَ ۚ

47. And none of you could withhold him (from Our Wrath).

٤٧- فَمَا مِنْكُمْ مِّنْ اَحَدٍ عَنْهُ حٰجِزِيْنَ ۝

48. And verily this is a Message for the righteous ones.

٤٨- وَاِنَّهٗ لَتَذْكِرَةٌ لِّلْمُتَّقِيْنَ ۝

49. And We certainly know that there are amongst you those that reject (it).

٤٩- وَاِنَّا لَنَعْلَمُ اَنَّ مِنْكُمْ مُّكَذِّبِيْنَ ۝

50. And truly it is a cause of sorrow for the Unbelievers.[6]

٥٠- وَاِنَّهٗ لَحَسْرَةٌ عَلَى الْكٰفِرِيْنَ ۝

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4. It may be noted that allegations of poetry and soothsaying made by the non-believers against the Holy Prophet have also been refuted by the Holy Qur'an in detail in Chapter 21 (*Ambia*), Chapter 26 (*Sho'ara*), and Chapter 52 (*Toor*), the comments on which may also be read along with the present comments.

Contd.....

51. And verily it is Truth of Assured Certainly.[7]

٥١-وَإِنَّهُ لَحَقُّ الْيَقِينِ ○

52. So glorify the Name of your Lord, the Most High.[8]

٥٢-فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ○ ع

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5. In verses 44 to 47 there is emphatic denial of fabrication of the Holy Qur'an by the Holy Prophet as alleged by the non-believers of Mecca.

6. While "the Message of Allah is glad tidings for those who believe in Him and follow His Law, for it is a Message of Mercy and Forgiveness through repentance and amendment. But in the case of the wicked it is a cause of sorrow, for it denounces sin and proclaims the punishment of those who do not turn from evil" (Yusuf Ali, Vol. II, Note 5672).

7. To quote Abdullah Yusuf Ali once again, "all Truth is in itself certain. But as received by men, and understood with reference to men's psychology, certainty may have certain degrees. There is the probability or certainty resulting from the application of man's power of judgment and his appraisement of evidence. This is *Ilm-ul-Yaqeen,* Certainty by Reasoning or Inference. Then there is the certainty of seeing something with our own eyes. 'Seeing is believing'. This is *Ain-ul-Yaqeen.* Certainty by Personal Inspection. Then, as here, there is the absolute Truth, with no possibility of error of judgment or error of the eye, (which stands for any instrument of sense perception and any ancillary aids, such as microscopes, etc.). This absolute Truth is the *Haqq-ul-Yaqeen* spoken of here. As Allah has given us this absolute Truth through His Revelation, it behoves us to understand it and be grateful to Him. We must celebrate His Praise in thought, word and deed" (Vol. II, Notes 5673 and 5674).

8. In the words "So glorify the Name of your Lord Most High" (verse 52) there is also consolation to the Holy Prophet that he should not feel worried on account of the all round opposition by the non-believers. He should continue with his Mission and glorify Allah the Almighty. As an analogy to this we may also refer to verses 97 to 99 of Chapter 15 (*Al-Hijr*).

As noted by Abu Dawood, on the authority of Hazrat Aqabah ibne Aamir Jehni, when verse 52, viz., *Fasabbeh Bisme Rabbekal Azeem* was revealed, the Holy Prophet commanded it to be recited and repeated three times or more in the *Ruku* (bowing down in the *Salaat* or prayer); and when the verse *Sabbehisma Rabbekal A'ala* (verse 1 of Chapter 87) was revealed, he ordered it to be included in the *Sajdah* (or prostration) in the *Salaat,* and since then both these recitations are repeated in the *Ruku* and *Sujood* of each *Salaat.* According to the majority of the commentators, recitation of these verses three times is *Sunnat,* and according to some it is *Waajib* (Ma'ariful Quran, Vol. VIII, pp. 548-549).

CHAPTER 70

AL-MA'AARIJ

(The Ways of Ascent)

Chapter 70 consists of 2 Sections, 44 Verses, 224 Words, and 929 Letters.[1]

This is another eschatological *Surah* closely connected in subject matter with the last one. Patience and the mystery of Time will show the ways that climb to Heaven. Sin and Goodness must each eventually come to its own (Yusuf Ali, Vol. II, p. 1604).

Name

The name of this Chapter has been taken from the word *Zil Ma'aarij* appearing in verse 3 of it.

Revelation

From the subject matter of this Chapter it appears that it was also revealed in the late early, or early middle, period of the Holy Prophet's Mission at Mecca, in the same circumstances and immediately after Chapter 69 (*Haaqqah*).

It is said that one Nazar bin Hans, a non-believer, prayed with ironical intent that, if he refused to say that the Qur'an was a Truth as the Word of Allah, then there should be rain of stones upon him, or any other punishment. In answer to it, this Chapter was revealed, and it was said that the non-believers may or may not demand the punishment, it is certainly going to overtake them and none will be able to avert it (Naimuddin, Chapter 70, Note 2).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 79.[2]

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1. Naimuddin, Chapter 70, Note 1; Ziaul Quran, Vol. V, p. 357.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

Subject Matter

Verses 1 to 3 refer to the imprudent question asked about the advent of the punishment from Allah the Almighty, by the non-believers, to which it is asserted, in these verses, there is neither a defence nor an aversion. In a way, it was a warning to the non-believers, through the Holy Prophet, that the Day of Judgment is bound to occur and none will be able to avert it. There is also consolation to the Holy Prophet that although the non-believers are thinking the Day of Judgment to be a remote possibility yet it is in fact fast approaching which will settle the affairs once for all!

In verses 4 to 7 there is a reply to the satirical demand for hastening the punishment by the non-believers who thought that the threatened punishment was merely a hoax and it would never occur! The answer given here is that its Measure according to worldly Time Sequence is a period equivalent to fifty thousand years which is just one day's span in the Sight of Allah, or the Celestial Chronology. With this Speed the Angels ascend to heavens (and can therefore, come down even quicker if the appointed Hour for the Doom's Day arrives). Naturally if the non-believers were kept in waiting for fifty thousand years it will be just one Day in the Heaven's Reckoning. But all this is beyond an arrogant mind's capability to comprehend. For these reasons too the Holy Prophet is asked to observe patience (and forbearance) while dealing with these logger-headed transgressors who see this event as farther and remoter than what their intelligence can presume, while in the Sight of Allah it is just like a twinkling of an eye, or even quicker and nearer.

Verses 8 to 18 relate, basically to the utter helplessness of the non-believers to ward off punishment at any cost even by sacrificing their dearest next of kins. The destruction of the world on a scale they could hardly imagine would perplex them beyond control, such as the sky becoming like a molten brass and the mountains flying in the air like flakes of wool and the prospect of their own burning in the Fire of Hell!

Verses 19 to 22 speak of the nature of human beings who are impatient by and large specially those of the non-believing class whose weakness in Faith and Belief provides them no moral support in times of distress. Then they become disappointed as if there is no way out. But, these very men when they are given comforts and convenience in life, they become unthankful and arrogant and do not spend in the Way of Allah out of the wealth which He has given to them.

Verses 23 to 35 speak of those persons who are righteous and serve Allah with utmost sincerity and devotion. They are quite in contrast to the non-believers because in their wealth there is share of the needy and the poor ones. They fear the Day of Judgment and they feel that one should not be free from fear of

punishment of the Day of Judgment because such an attitude leads to arrogance and transgression. They also keep a watch over their passions and also safeguard the trust and convenant, and as a reward for their righteousness they are to get high ranks in the Paradise.

In verses 36 to 44 there is warning to the people who were opposing the Holy Prophet and rejecting the Day of Judgment. They are given the warning that Allah has full authority to destroy them and bring others in their place. There is also consolation to the Holy Prophet not to worry about the mockery and opposition by the non-believers. If the non-believers were determined to suffer the punishment of the Day of Judgment, then let them do so, and soon they will see their evil consequences.

CHAPTER 70

AL-MA'AARIJ
(The Ways of Ascent)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. A questioner asked about a penalty to befall.

١- سَاَلَ سَآئِلٌۢ بِعَذَابٍ وَّاقِعٍ

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1. In the previous Chapter, the disbelievers were warned of the occurrence of the Day of Judgment, and it was said that it will overtake them and they will have to suffer the punishment if they did not repent and mend their ways. In continuation of it, the present Chapter deals with a question of the disbelievers regarding the occurrence of the Day of Judgment and gives an answer to it, and then also gives some details of the occurrences on the Day of Judgment, and then speaks of the general nature of the human beings. There is also appreciation of the righteous ones and the reward which they are going to have in the Hereafter.

Section 1 consists of 35 verses, i.e., verses 1 to 35. Verses 1 to 4 refer to an answer to the question of a non-believer who asked (with ironical intent) regarding the occurrence of the Day of Judgment. It is said: a questioner asked about a penalty to befall the unbelievers, which there is none to avert, – (the punishment) from Allah, Lord of the Ways of Ascent (by which) the Angels and the Spirit (i.e. Angel Gabriel) ascend unto Him in a Day the measure whereof is (equivalent to) fifty thousand years (of the world).

In verses 5 to 7 there is consolation to the Holy Prophet to observe patience, It is said: therefore hold patience – a patience of beautiful (contentment). They (i.e. the unbelievers) see it (i.e. the Day of Judgment) as a far-off (event), but We see it (quite) near.

Verses 8 to 18 give some details of the occurrences on the Day of Judgment. It is said: (it will be) the Day (when) the sky will be like molten brass, and the mountains will be like wool, and no friend will ask after a friend though they will be put in sight of each other. The

2. The unbelievers, which there is none to avert,[2]

٢-لِّلْكٰفِرِيْنَ لَيْسَ لَهٗ دَافِعٌ ۙ

3. (The Punishment) from Allah Lord of the Ways of Ascent.[3]

٣-مِّنَ اللّٰهِ ذِي الْمَعَارِجِ ۭ

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sinners' desire will be: would that he could redeem himself from the punishment of that Day by (even sacrificing as ransom) his children, his wife and his brother, his kindred who sheltered him, and all that is on earth – so (that) it could deliver him. (The Divine reply to their vain desire will be): By no means, for it would be the Flaming Fire (of Hell) – plucking out (his being) right to the skull! inviting all such as turn their backs and turn away their faces (from the Troth), and collect (the wealth) and withhold it (from spending in the Way of Allah).

Verses 19 to 21 speak of the general nature of the mankind. It is said: truly man is created very impatient – fretful when evil touches him, and niggardly when good reaches him.

Verses 23 to 35 speak of those who are an exception to it, viz., the righteous servants of Allah who are devoted to prayer, who remain steadfast to their prayer, in whose wealth is a recognised right for him (i.e. needy) who asks and him who is prevented (from asking), and those who hold to the truth of the Day of Judgment and those who fear the punishment of their Lord – indeed their Lord's punishment is not a thing to feel secure from – and those who guard their chastity except with their wives and those (captives) whom their right hands possess – for (then) they are not to be blamed. But those who trespass beyond this are transgressors; and those who respect their trusts and covenants, and those who stand firm by their testimonies, and those who are ever watchful of their (regular) prayer. These will be the honoured ones (dwelling) in the Gardens (of Bliss).

2. The word *Sa-ala* (he asked), appearing in the very beginning of verse 1, has been taken by the Commentators in two different meanings, viz., to ask (hypothetically) or to demand (arrogantly). In its first significance the meaning is that the disbelievers asked as to when the punishment of the Day of Judgment will occur for which the warning was given by the Holy Prophet and the answer given in these verses is that it is bound to come (at its appointed time, irrespective of the attitude of the disbelievers) and, when it will overtake them, none will be able to avert it.

As regards the second significance, as it is reported from Abdullah Ibne Abbas by Nisai, and it has also been confirmed by Hakim, it relates to an incident according to which a nonbeliever, namely Nazr bin Haris bin Kaldah, had said in a state of disbelief and taunting, "O Allah! if this (Day of Judgment) is indeed the truth from Thee, then rain down on us stones from heaven or inflict on us a painful punishment" (*Anfaal,* 8:32) (Tafheemul Quran, Vol. VI, Chapter 70, Note 1; also see Ma'ariful Quran, Vol. VIII, p. 554).

It may be noted that Qur'an speaks of this challenge of the disbelievers in many other verses also, as, for instance, in verses 46 to 48 of Chapter 10 (*Yunus*); verses 36 to 41 of Chapter 21 (*Ambia*); verses 67 to 72 of Chapter 27 (*Naml*); verses 26 to 30 of Chapter 34 (*Saba*); verses 48 to 52 of Chapter 36 (*Yaa Seen*); and verses 25 to 27 of Chapter 67 (*Mulk*) (Tafheemul Quran, *ibid.*).

3. The word *Ma'aarij,* appearing in verse 3, is either from *Urooj* which means to be up or to go high, from which is derived the word *Me'raaj* (Ascent) of the Holy Prophet; or it is from *Me'raj* which means the stair-ways or ways of ascent to reach the desired height. According to Hazrat Ibne Masood, the word *Ma'aarij* signifies the storeys of the Firmament or heavens because they are in the form of stair-ways one over another, or it signifies the ranks

4. The Angels and the Spirit[4] ascend unto Him in a Day the Measure whereof is (equivalent to) fifty thousand years[5] (of the world).

٤-تَعْرُجُ الْمَلٰٓئِكَةُ وَالرُّوْحُ اِلَيْهِ فِيْ يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ ۚ

5. Therefore hold patience, – a Patience of beautiful (contentment).

٥-فَاصْبِرْ صَبْرًا جَمِيْلًا ۝

6. They (i.e. the Unbelievers) see it (i.e. the Day of Judgment) as a far-off (event).

٦-اِنَّهُمْ يَرَوْنَهٗ بَعِيْدًا ۙ

7. But We see it (quite) near.

٧-وَّنَرٰىهُ قَرِيْبًا ۙ

8. The Day (when) the Sky will be like molten brass.[6]

٨-يَوْمَ تَكُوْنُ السَّمَآءُ كَالْمُهْلِ ۙ

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granted by Allah the Almighty to the angels, but when this word is used for Allah then it signifies the extreme loftiness and exaltedness which is befitting to Allah (Ziaul Quran, Vol. V, Chapter 70, Note 2).

Here this word is used for Allah the Almighty in order to show that He is the Most High and that even the angels who present themselves before Him have to pass through higher stages one after the other (Tafheemul Quran, *ibid.,* 2).

It may be noted that the word *Ma'aarij* has also been used in its literal sense in verse 33 of Chapter 43 (*Zukhruf*) meaning 'silver-stair-ways on which to go up'.

4. The word *Rooh* appearing in verse 4 stands for the angel Gabriel, and he has been mentioned separately among the angels because of his high status and rank. In verse 193 of Chapter 26 (*Al-Sho'ara*) also the word *Rooh* has been used for the angel Gabriel, saying that "the *Roohul Ameen* or the 'Faithful Spirit' has brought it (i.e. Qur'an)". Similarly in verse 97 of Chapter 2 (*Baqarah*) it is said, "Say, whoever is enemy to Gabriel – for surely he revealed it (i.e. Qur'an) to your heart (O Prophet) by Allah's Command". Both these verses also prove that the word 'Rooh' refers to Gabriel (Tafheemul Quran, *ibid.,* 3).

5. It may be noted that when the Companions of the Holy Prophet enquired about the length of the Day of Judgment of which Qur'an speaks of the measure of 'Fifty Thousand Years', the Holy Prophet said: by Allah! in Whose Hands is my Soul, this Day for a believer will be so short as the time taken for the performance of a compulsory prayer (Ahmad, Abu Ya'li, Ibne Habban, and Behaqi (Mazhari, on the authority of Hazrat Abu Saeed Khudri). According to Hazrat Abu Hurairah, as noted by Mazhari, this Day for the believers will be of a measure of the time between the *Zuhar* and the *Asr* Prayer (Ma'ariful Quran, Vol. VIII, p. 555). Also see Ziaul Quran, *ibid.,* 4).

6. The word *Mohl* translated in this verse as "molten brass" also appears in verse 29 of Chapter 18 (*Kahf*) where it is said, "the wrong-doers will have a drink like melted brass in the Hell", and also in verse 45 of Chapter 44 (*Dukhan*) where it is said that "where his

9. And the mountains will be like wool.[7]

٩-وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ ۝

10. And no friend will ask after a friend.

١٠-وَلَا يَسْـَٔلُ حَمِيْمٌ حَمِيْمًا ۝

11. Though they will be put in sight of each other, – The sinner's desire will be: Would that he could redeem himself from the Punishment of that Day by (sacrificing) his children,

١١-يُّبَصَّرُوْنَهُمْ ؕ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِيْ مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيْهِ ۝

12. His wife and his brother,

١٢-وَصَاحِبَتِهٖ وَاَخِيْهِ ۝

13. His kindred who sheltered him,

١٣-وَفَصِيْلَتِهِ الَّتِيْ تُـْٔوِيْهِ ۝

14. And all that is on earth, – so it could deliver him:

١٤-وَمَنْ فِي الْاَرْضِ جَمِيْعًا ۙ ثُمَّ يُنْجِيْهِ ۝

15. By no means! For it would be the Flaming Fire (of Hell)! –

١٥-كَلَّا ؕ اِنَّهَا لَظٰى ۝

16. Plucking out (his being) right to the skull!

١٦-نَزَّاعَةً لِّلشَّوٰى ۝

17. Inviting all such as turn their backs and turn away their faces (from Truth),

١٧-تَدْعُوْا مَنْ اَدْبَرَ وَتَوَلّٰى ۝

18. And collect (the wealth) and withheld it.[8]

١٨-وَجَمَعَ فَاَوْعٰى ۝

(i.e. wrongdoer's food will be like molten brass". Here the appearance of the sky is compared to molten brass, or as some understand it, like the dregs of oil. What is conveyed by the metaphor is that the beautiful blue sky will melt away (Yusuf Ali, Vol. II, Note 5681).

7. The word "Ehn", appearing in verse 9, has also been used in verses of Chapter 101 (*Qaare'ah*) meaning "the carded wool". The idea is that "the mountains which seem so solid will be like flakes of wool driven by the carder's hand" (Yusuf Ali, Vol. II, Note 5682).

8. According to verses 10 to 19, as also verses 33 and 34 of Chapter 69 (*Haaqqah*), the reason for this unfortunate state of affair is two-fold, viz., (l) aversion from the Truth, and

19. Truly Man is created very impatient –

١٩-إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا ۝

20. Fretful when evil touches him –

٢٠-إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝

21. And niggardly when good reaches him[9] –

٢١-وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝

22. Except those devoted to Prayer;

٢٢-إِلَّا الْمُصَلِّينَ ۝

23. Those who remain steadfast to their prayer,[10]

٢٣-الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ۝

24. And those in whose wealth is a recognised right[11]

٢٤-وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۝

25. For him (i.e. needy) who asks and him who is prevented (from asking);

٢٥-لِّلسَّائِلِ وَالْمَحْرُومِ ۝

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refusal to accept the Faith in Allah the Almighty; and (2) the love for the world and niggardliness in spending in the Way of Allah out of the wealth given to by Allah the Almighty Himself.

9. To quote Abdullah Yusuf Ali, "Man according to the Plan of God was to be in the Best of Moulds (*Ahsane Taqweem*) (verse 4 of Chapter 95). But in order to fulfil his high destiny he was given free-will to a limited extent. The wrong use of this free-will makes his nature weak (vide *Nisa,* 4:28) or hasty (vide *Bani Israil,* 17:11) or impatient, as here. That becomes his nature by his own act, but he is spoken of as so created because of the capacities given to him in his creation" (Vol. II, Note 5688).

As regards the fretfulness when evil afflicts the man, or he becomes niggardly when good reaches him, as stated in verses 20 and 21, we may also refer to verses 49 and 50 of Chapter 41 (*Ha Meem Sajdah*) according to which also in adversity the man complains and gets into despair while in prosperity be becomes arrogant and forgets other peoples' rights and his own shortcomings.

10. According to Hazrat Uqbah bin 'Aamir, the phrase "those who remain steadfast to their prayers" refers to those devouts who offer the prayer with utmost humility and submerge their soul as in communion with Allah the Almighty (Tafheemul Quran, *ibid.,* 15).

11. It may be noted that while in the same context in verse 19 of Chapter 51 (*Zaariyaat*) merely the word "Haqqun" (meaning the right) has been used, in verse 24 of the present Chapter the words used are *Haqqun Ma'loomum* (meaning "a recognised right"). Some Commentators are of the view that the words *Haqqun Ma'loom,* (i.e. "a recognised right" or share) signify the *Zakaat,* but, since this Chapter is Mecci while the command for *Zakaat* was given at Medinah after Migration of the Holy Prophet from Mecca, this verse does not relate to *Zakaat* as a bounden or compulsory act of charity as codified later on. This is also the view of Hazrat Abdullah bin Abbas, Hazrat Abdullah bin Umar, Sha'bi, Mujahid and Ibrahim Nakha'ee (Tafheemul Quran, *ibid.,* 16).

26. And those who hold to the truth of the Day of Judgment;

٢٦- وَالَّذِيْنَ يُصَدِّقُوْنَ بِيَوْمِ الدِّيْنِ ۙ

27. And those who fear[12] the punishment of their Lord, –

٢٧- وَالَّذِيْنَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُوْنَ ۚ

28. Indeed their Lord's punishment is not a thing to feel secure from;

٢٨- اِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَاْمُوْنٍ ۝

29. And those who guard their chastity,

٢٩- وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ۙ

30. Except with their wives and those (captives) whom their right hands possess, – for (then) they are not to be blamed.

٣٠- اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ۚ

31. But those who trespass beyond this are transgressors; –

٣١- فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ ۚ

32. And those who respect their trusts and covenants;[13]

٣٢- وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ ۙ

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12. In fact "a true fear of God is the fear of offending against His Holy Will and Law, and is, therefore, akin to the love of God. It proceeds from the realisation that all true peace and tranquillity comes from attuning our will to the Universal Will, and that sin causes discord, disharmony, and displeasure, – another name for the Wrath of God" (Yusuf Ali, Vol. 10, Note 5692).

13. The word 'Trust' (*Amanat*) implies things which Allah the Almighty has bestowed on man including life, property, reason, talent, will, and the power to act, as well as all such articles or money which men put in trust of those whose bonafides are well known. Similarly, the word 'Covenant' implies the Covenant or the declared promise of fulfilment by mankind towards Allah the Almighty undertaking complete submission to the Commands of Allah and His worthy Prophets. It also includes all covenants (agreements) among the human beings themselves in respect of things or affairs which call for mutual cooperation for their eventual satisfaction. Both these kinds of trusts and covenants are to be fully honoured and fulfilled and that is the part of the character of a believer. According to a Tradition, noted by Behaqi in his *Shu'abul Eiman,* on the authority of Hazrat Anas, the Holy Prophet has said, beware! the one who does not maintain the *Amanat* or Trust has no *Eimaan* or Faith and the one who does not fulfil his covenant has no *Deen* or Religion (Tafheemul Quran, *ibid.,* 21).

33. And those who stand firm by their testimonies;[14]

٣٣- وَالَّذِيْنَ هُمْ بِشَهٰدٰتِهِمْ قَآئِمُوْنَ ۝

34. And those who are ever watchful of their (regular) prayer;[15]

٣٤- وَالَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ ۝

35. These will be the honoured ones (dwelling) in the Gardens (of Bliss).

ع ٢ ٣٥- اُولٰٓئِكَ فِيْ جَنّٰتٍ مُّكْرَمُوْنَ ۝

CHAPTER 2[1]

36. Now what is the matter with those who disbelieve that they rush madly[2] before you –

٣٦- فَمَالِ الَّذِيْنَ كَفَرُوْا قِبَلَكَ مُهْطِعِيْنَ ۝

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14. As regards the Testimony, "if we know any truth of any kind, to that we must bear witness, as affecting the lives or interests of our fellow beings, – firmly, not half-heartedly, without fear or favour, even if it causes loss or trouble to us, or if it loses us friends or associates" (Yusuf Ali, Vol. II, Note 5696).

15. The clause "ever watchful of their (regular) prayer", according to the learned scholars, implies regular offering of the prayer at its fixed timings, with all necessary formalities laid down by the Islamic *Shariah* including the purity of the clothes and the place, performance of Ablution or *Tayammum*, and performing each and every stage of prayer with fulness as well as attentiveness, keeping in view the observance of duty to Allah the Almighty (Tafheemul Quran, *ibid.,* 23).

1. After speaking of the occurrence of the Day of Judgment and sufferings of the disbelievers, the previous section concluded with the declaration of qualifications of the righteous servants of Allah and their ultimate reward in the Hereafter. In continuaion of it, Section 2 starts with condemnation of the disbelievers, and gives good news of the establishment of the righteous servants of Allah to position of authority in the land to replace the infidels. In the end, there is again reference to the disgrace and humiliation of the non-believers in the Hereafter.

Section 2 consists of 9 verses, i.e. verses 36 to 44, which contain condemnation of the disbelievers an account of their vain desires to receive success in the Hereafter without striving for it by submission to the Commands of Allah the Almighty. In these verses it is said: now what is the matter with those who disbelieve that they rush madly before you from the right and from the left, in crowds? Does every man of them long to enter the Garden of Bliss? By no means! Indeed We have created them from that (i.e. base matter) which they know! Now I do swear by the Lord of all (points in) the East and all (points in) the West, that We are certainly powerful – on (the phenomenon) that We can replace them by better (men) than they; and We are not to be defeated (in Our Plan). So leave them to plunge in vain talk and play about, until they meet (encounter) that Day of theirs which they have been promised (i.e. the Day of Judgment) – the Day whereon they will rush forth from their graves in sudden haste, as if they

Contd.....

37. From the right and from the left, in crowds?

٣٧-عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ عِزِيْنَ ○

38. Does every man of them long to enter the Garden of Bliss?

٣٨-أَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ
أَنْ يُّدْخَلَ جَنَّةَ نَعِيْمٍ ○

39. By no means! Indeed We have created them from that (i.e. base matter) which they know![3]

٣٩-كَلَّا ۖ إِنَّا خَلَقْنٰهُمْ مِّمَّا يَعْلَمُوْنَ ○

40. Now I do swear by the Lord of all (points in) the East and all (points in) the West[4] that We are certainly Powerful –

٤٠-فَلَآ أُقْسِمُ
بِرَبِّ الْمَشٰرِقِ وَالْمَغٰرِبِ إِنَّا لَقٰدِرُوْنَ ○

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are rushing to a goal-post (fixed for them), – their eyes lowered in dejection, – ignominy covering them (all over)! Such is the Day which they are promised!

2. The word *Mohte'eena,* in verse 36, means rushing madly and staring towards some one in disquiet. It is said that although the disbelievers did not believe in the Hereafter, yet whenever the Holy Prophet described the Bliss of the Paradise (as in the previous verses), they used to come rushing, from the right and from the left, in crowds, with intent to ridicule and make mockery as if it was something, like a vain inducement; but when they thought of the comforts in the Paradise, each of them wished to be admitted (as if, by way of right) in the Gardens of Bliss, much in the same way as they were privileged to enjoy the pleasures here in the world. It was to rebuke them in the same sarcastic tone, and to expose their folly, that, addressing the Holy Prophet, Allah the Almighty said, "now what is the matter with those who disbelieve that they rush madly before you, from the right and from the left, in crowds? Does every man of them long to enter the Garden of Bliss?" (verses 36 to 38).

The significance is that the Bliss of Paradise is for those whose qualifications have been narrated in the previous verses. How can the non-believers, who reject the Word of Allah and His Worthy Prophet, and refuse to believe in the Hereafter, be admitted to the Bliss of the Paradise? In this connection, we may also refer to verses 34 to 41 of Chapter 68 (*Qalam*) in which Qur'an refutes the claim of the non-believers that they will enjoy in the Hereafter in the same way as they are enjoying in this world, saying that the righteous and the wicked cannot be equal.

3. Meaning thereby that the meanest drop of sperm out of which they too, like other human beings, have been created, and as such they cannot claim preference over others, because "the animal part of man is nothing to be proud of, and they know it. It is by spiritual effort, and long preparation through a good life that a man can rise above the mere animal part of him to his high dignity as a spiritual being, and his noble destiny in the Hereafter" (Yusuf Ali, Vol. II, Note 5699).

4. The words *Rabbil Mashaariqe wal Maghaaribe* (i.e. Lord of the Easts and Lord of the Wests), appearing in verse 40, as Abdul Maajid Daryabadi puts "completely repudiate the polytheistic idea of 'Loka Palas' or guardians of the world, presiding over the four cardinal and

41. On (the phenomenon) that We can replace them by better (Men)[5] than they; and We are not to be defeated (in Our Plan).

٤١- عَلٰٓى اَنْ نُّبَدِّلَ خَيْرًا مِّنْهُمْ
وَمَا نَحْنُ بِمَسْبُوْقِيْنَ ○

42. So leave them to plunge in vain talk and play about, until they meet (or encounter) that Day of theirs which they have been promised –

٤٢- فَذَرْهُمْ يَخُوْضُوْا وَيَلْعَبُوْا
حَتّٰى يُلٰقُوْا
يَوْمَهُمُ الَّذِيْ يُوْعَدُوْنَ ○

43. The Day whereon they will rush forth from their graves in sudden haste as if they are rushing to a goal-post (fixed for them), –

٤٣- يَوْمَ يَخْرُجُوْنَ
مِنَ الْاَجْدَاثِ سِرَاعًا
كَاَنَّهُمْ اِلٰى نُصُبٍ يُّوْفِضُوْنَ ○

44. Their eyes lowered in dejection, – Ignominy covering them (all over)! Such is the Day which they are promised![6]

٤٤- خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ؕ
ذٰلِكَ الْيَوْمُ الَّذِيْ
كَانُوْا يُوْعَدُوْنَ ○

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the intermediate points of the Compass. Among the Hindus, for instance, 'Indra', the chief of the gods, was regarded as the regent of the east; Agni, the fire, was in the same way associated with the south-east; 'Yama' with the south; 'Surya', the sun, with the south-west; 'Varuna', originally the representative of the all-embracing heaven or atmosphere now the god of the ocean, with the west; 'Vayu', the wind, with the north-west; 'Kubera', the god of wealth, with the north; and 'Soma', with the north-east (Encyclopaedia Britannica, Vol. III, p. 1016). The Tibetan mythology also has a parallel set of deities for each of the four cardinal points (vide Encyclopaedia of Religion and Ethics, Vol. VIII, p. 76)" (Maajid, Vol. II, Part XXIX, Note 225).

5. In the words, "replace them by better men" (verse 41), according to the learned scholars, there was also a forecast of the ultimate elimination of the Unbelievers from the Holy Soil of Arabia, and also good news for establishment of the believers on the land, and it is worth noting that this news was given at the time when the Holy Prophet had very few followers at Mecca, and they were suffering serious hardships and persecutions from every nook and corner, arid when unbelief and blasphemy seemed to gain ascendency.

6. The picture of this scene is also given by the Holy Qur'an in verse 108 of Chapter 20 (*Taa Haa*) saying, "on that Day they will follow the Inviter, in whom is no crookedness and the vice will low before the Beneficent God, so that you hear nothing but a soft sobbing of despair sound" (Tadabbure Quran, *ibid.*). There is also a reference to the bewailing of the non-believers in verses 51 and 52 of Chapter 36 (*Yaa Seen*) in which it is said that when the Trumpet shall be sounded they will rise from their graves and rush forth towards their Lord, crying (or saying): Woe unto us! Who has raised us up from our beds of repose (or sleep)?"

CHAPTER 71

NOOH

(NOAH)

Chapter 71 consists of 2 Sections, 28 Verses, 224 Words, and 999 Letters.[1]

The theme of this Chapter is that while Good must uphold the standard of Truth and Righteousness, a stage is reached when it must definitely part company with Evil, lest Evil should spread its corruption abroad. This theme is embodied in the prayer of Noah just before the Flood. The story of Noah's agony is almost a Parable for the Holy Prophet's persecution in the Mekkan period (Yusuf Ali, Vol. II, p. 1612).

Name

The name of this Chapter *Nooh* as its title has been given because the subject matter in its entirety relates to Prophet Noah who spent all his life in inviting his people to give up idolatry and believe in the One Absolute Allah.

Revelation

This Chapter is also a revelation of the early period of the Mission of the Holy Prophet at Mecca. It was revealed when the disbelievers had come out in stiff and relentless opposition to the Holy Prophet.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 71.[2]

Subject Matter

Verse 1 gives the Mission of Prophet Noah. Verses 2 to 4 speak of the manner in which Prophet Noah started his mission by inviting his people to

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1. Naimuddin, Chapter 71, Note 1; Ziaul Quran, Vol. V, p. 371.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

worship Allah, fear Him and submit to the Message brought by him. He promised them that Allah the Almighty will forgive their sins and give them opportunities to flourish in the world.

Verses 5 to 20 refer to his endeavour in this behalf with stress on Divine favours that would be bestowed on them if they gave up idolatry and submitted to the Divine command of righteousness. Those verses also speak of the heedlessness of the people to his invitation despite repeated assurance of well-being in the world and in the Hereafter.

Verses 21 to 28 indicate that all these persuasions and warnings proved of no avail; on the contrary, they became all the more adamant in their wrong-doing and even challenged Prophet Noah of dire consequences. Realising that if these people remained unchecked, they would only produce generations denying absolute Unity of Allah and spread wrong-doing all around, Prophet Noah prayed for their destruction and ultimately they all were drowned in the Huge Flood except the believers who sailed to safety in the Ark built by Prophet Noah himself under the Command and Guidance of Allah.

CHAPTER 71

NOOH
(NOAH)

SECTION 1[1]

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

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

١۔ اِنَّآ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖٓ
اَنْ اَنْذِرْ قَوْمَكَ مِنْ قَبْلِ
اَنْ يَّاْتِيَهُمْ عَذَابٌ اَلِيْمٌ ○

1. Verily We sent Noah[2] to his people (with the Command): Do warn your People before there comes to them a painful punishment.

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1. The previous Section, and with it the previous Chapter also, after giving a warning to the disbelievers that Allah has Absolute Authority to bring in their stead other men better than them, concluded with a reference to the unfortunate state of affairs which the disbelievers will face on the Day of Judgment. In continuation of it, the present Chapter, and with it the first Section of it, starts with a reference to the preachings of Prophet Noah to his people, in order to console the Holy Prophet on the one hand that Prophets have always faced opposition from their own people but never gave up their mission, and on the other hand a warning to the disbelievers of Mecca that just as the opponents of Prophet Noah suffered the punishment they will also have to face punishment on account of their persistent opposition to the Holy Prophet.

Section 1 consists of 20 verses, i.e. verses 1 to 20. Verse 1 refers to the Command of Allah to Prophet Noah to warn his people regarding the Punishment from Allah. It is said: Verily We sent Noah to his People (with the Command): do Warn your people before there comes to them a painful punishment (from Allah for unbelief and transgression).

Verses 2 to 4 refer to the warning given by Prophet Noah to his people. According to these verses he said: O my people! I am to you a warner, clear and open: that you should worship

Contd.....

2. He said: O my People! I am to you a Warner, clear and open:

٢-قَالَ يٰقَوْمِ اِنِّىْ لَكُمْ نَذِيْرٌ مُّبِيْنٌ ۙ

3. That you should worship Allah, and fear Him, and obey me:[3]

٣-اَنِ اعْبُدُوا اللّٰهَ وَاتَّقُوْهُ وَاَطِيْعُوْنِ ۙ

(none but) Allah, and fear Him, and obey me. He will forgive you your sins and give you respite for a stated Term: for when the Term given by Allah arrives, it cannot be deferred: if you only knew.

Verses 5 to 20 refer to the petition of Prophet Noah to Allah the Almighty, giving details of his preaching to his people. In these verses it is said: he (i.e. Prophet Noah) said: O my Lord! I have called to my people night and day: but my call only increases (their) flight (from guidance); and every time I have called to them, that You might forgive them (their sins), they (only) thrust their fingers into their ears, and covered themselves up with their garments, grown obstinate, and given themselves upto arrogance. Then I have called to them aloud; further, I have spoken to them in public and secretly in private; and I have said (to them): Ask forgiveness from your Lord, for He is ever Forgiving: He will send down upon you rain pouring in abundance: and He will give you increase in wealth and sons, and bestow on you gardens and bestow on you rivers (of flowing water). What is the matter with you, that you place not your hope in Allah for dignity? – and indeed He has created you in diverse stages. Do you not see how Allah has created the Seven Heavens one above another, and made the Moon a Light in their midst and made the Sun as a (Glorious) Lamp? And Allah has produced you from the earth, growing (gradually), and (in the end) He will return you into it (i.e. the earth), and raise (again at the Resurrection). And Allah has made for you the earth a carpet (spread out), that you may go about therein, in spacious roads.

2. Details of the life and Mission of Prophet Noah have been given by the Holy Qur'an in various Chapters, particularly in Section 8 of Chapter 7 (*A'araaf*), which we have already discussed. Further details of his Mission, his opposition by the wrong-doers and demand of punishment by them, together with relevant details regarding the construction of the Ark by Prophet Noah under the Command of Allah, its mockery by the wrong-doers, and their ultimate destiny have been mentioned in our comments on Sections 3 and 4 of Chapter 11 (*Hud*), which may also be read along with the present comments.

The Old Testament also refers to the story of Prophet Noah in verses 3 to 29 of Chapter 5 of Genesis, according to which Noah was the son of Lamech, the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam. Accordingly, Noah was in the tenth generation from Adam. Allama Qurtabi and other Commentators are also of the same view.

3. According to verses 2 and 3, the warning which Prophet Noah gave to his people consisted in three things: (1) Total submission to Allah, (2) Fear of Allah and (3) Obedience to the Prophet of Allah. The first means that one should give up worship of all other objects and restrict to worship Allah the Almighty Who is One, Absolute, Creator and Cherisher of all, and as such He alone is to be worshipped and obeyed. As regards the second, "the Fear of Allah", it means adherence to righteousness by adopting the permissible things and giving up the prohibited

4. He will forgive you your sins and give you respite for a stated Term: for when the Term given by Allah arrives, it cannot be deferred: if you only knew.

٤-يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ
وَيُؤَخِّرْكُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ؕ
اِنَّ اَجَلَ اللّٰهِ اِذَا جَآءَ لَا يُؤَخَّرُ ۘ
لَوْ كُنْتُمْ تَعْلَمُوْنَ ۝

5. He said: O my Lord! I have called to my People night and day:

٥-قَالَ رَبِّ اِنِّىْ دَعَوْتُ قَوْمِىْ لَيْلًا وَّنَهَارًا ۙ

6. But my call only increases (their) flight (from guidance).

٦-فَلَمْ يَزِدْهُمْ دُعَآءِىْٓ اِلَّا فِرَارًا ۝

7. And every time I have called to them, that You might forgive them, they have (only) thrust their fingers into their ears, and covered themselves up with their garments,[4] grown obstinate, and given themselves up to arrogance.

٧-وَاِنِّىْ كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ
جَعَلُوْٓا اَصَابِعَهُمْ فِىْٓ اٰذَانِهِمْ
وَاسْتَغْشَوْا ثِيَابَهُمْ وَاَصَرُّوْا
وَاسْتَكْبَرُوا اسْتِكْبَارًا ۚ

8. Then I have called to them aloud;

٨-ثُمَّ اِنِّىْ دَعَوْتُهُمْ جِهَارًا ۙ

9. Further, I have spoken to them in public and secretly in private,

٩-ثُمَّ اِنِّىْٓ اَعْلَنْتُ لَهُمْ
وَاَسْرَرْتُ لَهُمْ اِسْرَارًا ۙ

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ones; and the third one calls upon the people to offer total obedience to the Prophet of Allah as His Messenger deputed to convey the Divine Message of Guidance to the people. This in effect means that the obedience to the Prophet is to obey Allah the Almighty Himself. Thus true worship with heart and soul, inculcating fear of accountability to Allah, and obedience to the commands of the Prophet of Allah are the three most fundamental pre-requisites necessary for a true believer, and this was precisely the Message which Prophet Noah conveyed to his people.

4. The literal meaning of the words 'they only thrust their fingers into their ears and covered themselves up with their garments', would be that, just as they thrust their fingers into their ears to prevent the voice of the admonisher reaching them, so they covered their bodies with their garments so that the light of truth should not penetrate to them, and that they should not even be seen by the Preacher. But there is a further symbolic meaning. "Their garments" are

10. And I have said: ask forgiveness from your Lord; for He is ever Forgiving;

١٠- فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ
إِنَّهٗ كَانَ غَفَّارًا ۝

11. He will send down upon you rain, pouring in abundance;[5]

١١- يُّرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا ۝

12. And He will give you increase in wealth and sons, and bestow on you Gardens and bestow on you rivers (of flowing water).

١٢- وَّيُمْدِدْكُمْ بِاَمْوَالٍ وَّبَنِيْنَ
وَيَجْعَلْ لَّكُمْ جَنّٰتٍ وَّيَجْعَلْ لَّكُمْ اَنْهٰرًا ۝

13. What is the matter with you, that you place not your hope in Allah for dignity? –

١٣- مَا لَكُمْ لَا تَرْجُوْنَ لِلّٰهِ وَقَارًا ۝

14. And He indeed has created you in diverse stages.[6]

١٤- وَقَدْ خَلَقَكُمْ اَطْوَارًا ۝

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the adornments of vanities, their evil habits, customs, and traditions, and their ephemeral interests and standards. They drew them closer round them to prevent the higher Light reaching them. They grew obstinate and gave themselves upto the grossest form of selfish arrogance" (Vol. II, Notes 5709 and 5710).

5. Similarly in verse 96 of Chapter 7 (*A'araaf*), it is said, "and if the people of the towns had believed and kept their duties, We would have certainly opened for them blessings from the heavens and the earth. But they rejected, so We seized them for what they earned". In Chapter 11 (*Hud*) we are told that Prophet Hud told his people, "O my people! ask forgiveness of your Lord, then turn to Him, He will send on you clouds pouring down abundance of rain and add strength to your strength and turn not back in sin" (verse 52). In that very Chapter even the non-believers of Mecca have been addressed through the Holy Prophet saying, "and ask forgiveness of your Lord then turn to Him. He will provide you with a goodly provisions to an appointed term and 'will bestow His Grace on every one endowed with Grace. And if you turn away, I fear for you the punishment of a Great Day" (*Hud,* 11:3).

In a Tradition the Holy Prophet also addressed the Quraish of Mecca saying, "there is a *Kalimah* to which if you submit, then you will be the rulers over the Arab and the Ajam" (see Tafheemul Quran, Vol. VI, Chapter 71, Note 12).

6. As regards the creation of man by diverse stages, as referred to in verse 14, we may also refer to verse 5 of Chapter 22 (*Hajj*), and verses 12 to 17 of Chapter 23 (*Mo'minoon*), in which the various stages through which a man passes in his process of growth in the mother's womb have been given. Here, however, the meaning may be even wider. "Man in his various states exhibits various wonderful qualities or capacities, mental and spiritual, that may

15. Do you not see how Allah has created the Seven Heavens one above another,

١٥-أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللّٰهُ
سَبْعَ سَمٰوٰتٍ طِبَاقًا ۙ

16. And made the Moon a Light in their midst, and made the Sun as a (Glorious) Lamp?

١٦-وَّجَعَلَ الْقَمَرَ فِيْهِنَّ نُوْرًا
وَّجَعَلَ الشَّمْسَ سِرَاجًا ۝

17. And Allah has produced you from the earth, growing (gradually),[7]

١٧-وَاللّٰهُ اَنْۢبَتَكُمْ مِّنَ الْاَرْضِ نَبَاتًا ۙ

18. And (in the end) He will return you into it (i.e. the earth), and raise you forth (again at the Resurrection).[8]

١٨-ثُمَّ يُعِيْدُكُمْ فِيْهَا
وَيُخْرِجُكُمْ اِخْرَاجًا ۝

19. And Allah has made for you the earth a carpet (spread out),

١٩-وَاللّٰهُ جَعَلَ لَكُمُ الْاَرْضَ بِسَاطًا ۙ

20. That you may go about therein, in spacious roads.[9]

٢٠-لِّتَسْلُكُوْا مِنْهَا سُبُلًا فِجَاجًا ۚ ع

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be compared with the wonderful workings of nature on the earth and in the heavens. Will he not then be grateful for these mercies and turn to Allah, Who created all these marvels?" (Yusuf Ali, Vol. II, Note 5714).

7. In verse 17 the creation of man has been likened to the growth from the earth. In this connection we may also refer to verse 37 of Chapter 3 (*Imran*), "where the growth of the child Mary, the Mother of Jesus is described by the same word *Nabaat,* ordinarily denoting the growth of plants and trees. The simile is that of a seed sown, that germinates, grows, and dies and goes back to the earth. In man there is the further process of the Resurrection" (Yusuf Ali. Vol. II. Note 5717).

8. The Resurrection is further emphasised in verse 18 saying, "in the end He will return you into it (i.e. the earth), and raise you forth (again at the Resurrection)". Similar statement has also been made in verse 55 of Chapter 20 (*Taa Haa*) saying, "from it (i.e. the earth) We created you, and in it We shall return you, and from it raise you a second time (i.e. on the Day of Judgment)".

9. The word *Fijaaj,* appearing in verse 20, "implies valley – roads or passes between mountains. Though there are mountain chains on the earth, Allah's artistry has provided even in such regions, valleys and channels by which men may go about. Mountains roads usually follow the valley" (Yusuf Ali, Vol. II, Note 5719).

SECTION 2[1]

21. Noah said: O my Lord! they have disobeyed me, and they follow (men) whose wealth and children give them no increase but in Loss.[2]

٢١-قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي
وَاتَّبَعُوا مَنْ لَّمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ
إِلَّا خَسَارًا ۝

22. And they have devised a tremendous plot.

٢٢-وَمَكَرُوا مَكْرًا كُبَّارًا ۝

23. And they have said (to each other): Abandon not your gods: abandon neither Wadd nor Suwa, neither Yagus nor Ya'uq, nor Nasr;[3] –

٢٣-وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ
وَلَا تَذَرُنَّ وَدًّا وَّلَا سُوَاعًا ۝
وَّلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ۝

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1. The previous Section referred to the Command of Allah to Prophet Noah to warn his people, and the preachings which Prophet Noah made among his people, In continuation of it, Section 2 gives the Petition or Prayer of Prophet Noah to Allah the Almighty complaining of disobedience to him by his people, and praying for their destruction and forgiveness of the righteous ones.

Section 2 consists of 8 verses, i.e. verses 21 to 28. Verses 21 to 25 refer to the 'Petition' of Prophet Noah to Allah, complaining disobedience to him by his people. In these verses it is said: Noah said: O My Lord! they have disobeyed me, and they follow (men) whose wealth and children give them no increase but in loss. And they have devised a tremendous plot. And they have said (to each other): abandon not your gods; abandon neither Wadd, nor Suwa, nor Yagus nor Ya'uq nor Nasr. And they have (already) misled many; and You (O Allah!) grant not increase to the wrongdoers but in straying. Because of their sins they were drowned (in the Flood), and were made to enter the Fire (of Hell); and they found – beside Allah – none to help them.

Verses 26 to 28 refer to the Prayer of Prophet Noah for total destruction of the wrongdoers, and forgiveness of the righteous ones. In these verses it is said: and Noah said: O my Lord! Leave not of the believers a single one dwelling on earth! For, if You do leave (any of) them, they will breed none but wicked ungrateful ones, O my Lord! Forgive me, and my parents, and all who enter my house in Faith, and (all) believing men and believing women: and to the wrongdoers grant You no increase but in Perdition!

2. In fact, as Abdullah Yusuf Ali puts it, "sinners always resent it as a reproach that righteous men should speak to them for their own good, They prefer smooth flatterers, and they worship power even though the depositaries of power are selfish men, who neither profit themselves nor profit others by the wealth and man-power that they collect round themselves. They forget that mere material things may be a delusion and a snare unless the moral and spiritual factor behind them sanctifies them" (Vol, II, Note 5719-A). Similar was the position with Prophet Noah as it is clear from his complaint to Allah the Almighty as referred to in verses 21 to 25.

3. It may be noted that in verse 23, Qur'an has mentioned only those idols which were worshipped by the non-believers of the people of Noah, which later on came to be worshipped

24. And they have (already) misled many; and You Grant not increase to the wrongdoers but in Straying.

٢٤-وَقَدْ أَضَلُّوا كَثِيرًا ۖ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ○

25. Because of their sins they were drowned (in the Flood), and were made to enter the Fire: and they found – beside Allah – none to help them.

٢٥-مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا ۚ فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ○

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by the Pagan Arabs. According to Hazrat Abdullah bin Abbas, the idols of Noah-People were worshipped by the Arabs, 'Wadd' being worshipped by Hamadan and 'Nasr' by Ilyas (Bukhari, 61, IXXI, 1). The scholars say that 'Wadd' was worshipped in the form of a man, 'Suwa' in the form of a woman while the idols 'Yagus', 'Ya'uq' and 'Nasr' were worshipped in the molded forms of lion, horse, and vulture respectively (Raazi).

'Wadd', also pronounced 'Wudd', or 'Udd', i.e., 'friendship', or 'affection', was, according to the Qur'an, a god worshipped by the contemporaries of Noah. There was a status of this god at Duma, a great oasis in the extreme north of Arabia. The name 'Abd Wadd' occurs in a number of wholly distinct tribes (Encyclopaedia of Religion and Ethics, Vol. I, p. 662) (*ibid.,* Vol. VIII, p. 180) (Maajid, Vol. II, Part XXIX, Note 268).

'Suwa', had a sanctuary at a place in the territory of Hudhail, but none, so far as we know, elsewhere. The meaning of his name is altogether obscure (Encyclopaedia of Religion and Ethics, Vol. I, p. 663) (Maajid, *ibid.,* 269).

Again to quote a European writer, "the list of Arabian deities includes a Lion-god (Yaguth) and a Vulture-god (Nasr)" (Robertson Smith, "Religion of the Semites"). At a later period we hear of a god Yaguth whose idol was an object of contention among the tribes of northern Yemen, and the name 'Abd Yaguth' occurs in various parts of Arabia, even in the tribe of Taghlib on the north-eastern frontier (Encyclopaedia of Religion and Ethics, Vol. I, p. 663) (Maajid, *ibid.,* 270).

"Ya'uq" is said to have been god of the Hamdan or of the Moad or of both tribes;... Horses were worshipped by the Ashadhiyun in Bahrain (Robertson Smith, "Kinship and Marriage in Early Arabia", pp. 242, 243). Further, the name of god 'Ya'uq' ... probably means 'the preserver', his cult seems to have been confined to Yemen (Encyclopaedia of Religion and Ethics, Vol. I, p. 663) (Maajid, *ibid.,* 271).

'Nasr', the vulture god, was an idol of the Himyarites ... The vulture worship of the Arabs is attested by the 'Syriac Doctrine of Addai', p. 24 (Robertson Smith, "Kinship and Marriage in Early Arabia", p. 244). The 'Talmud' and the 'Syriac Doctrine of Addai', mention 'Nashre' the Aramaic form of 'Nasr', as an Arabian god ... The Sabeans likewise had a god called 'Nasr'. Thus the worship of the Vulture-god was once widely diffused over the Semitic lands (Encyclopaedia of Religion and Ethics, Vol. I, pp. 662-663) (Maajid, *ibid.,* 272).

Abdullah Yusuf Ali has appended to his Commentary on this Chapter a very informative Article giving an account of how these pagan gods and superstitions connected with them originated, and how they were adopted into the Arabian Pagan pantheon, entitled as 'Ancient forms of Pagan worship' – Appendix XIII. With due acknowledgement to him, I have reproduced this Appendix verbatim at the conclusion of the comments on this Section, for which see the Major Work, *ibid.,* Vol. XV, pp. 238-244.

26. And Noah said: O my Lord! Leave not of the Unbelievers, a single one dwelling on earth![4]

٢٦- وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ
عَلَى الْأَرْضِ مِنَ الْكٰفِرِيْنَ دَيَّارًا ○

27. For, if You do leave (any of) them, they will but mislead Your Devotees, and they will breed none but wicked ungrateful ones.

٢٧- إِنَّكَ إِنْ تَذَرْهُمْ
يُضِلُّوْا عِبَادَكَ
وَلَا يَلِدُوْٓا إِلَّا فَاجِرًا كَفَّارًا ○

28. O my Lord! Forgive me, and my parents and all who enter my house in Faith, and (all) believing men and believing women: and to the wrong-doers grant You no increase but in Perdition!

٢٨- رَبِّ اغْفِرْ لِيْ وَلِوَالِدَيَّ
وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا
وَّلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ؕ
وَلَا تَزِدِ الظّٰلِمِيْنَ إِلَّا تَبَارًا ۩

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4. Before dealing with these verses it may be noted that the prayer of Prophet Noah for destruction of the wrong-doers and forgiveness of the righteous ones, as contained in verses 26 to 28, was not at all vindictive. In fact it was the prayer of a man who had exhausted all his energies for preachings among the people for centuries together, and after an age-long experience he was convinced that the wrong-doers were not at all going to accept the Truth and submit to the Word of Allah. Such a prayer we also have seen in the case of Prophet Moses, when, being disappointed of Pharaoh and his chiefs, he prayed to Allah saying, "Our Lord! You have indeed bestowed on Pharaoh and his chiefs, splendour and wealth in the life of the Present, and so Our Lord they mislead (people) from Your way, Our Lord! destroy their riches and harden their hearts, so that they believe not till they see the painful punishment" (*Yunus,* 10:88).

Further, the prayer of Prophet Noah was not against the Will of Allah. As it is said in verse 36 of Chapter 11 (*Hud*), "it was revealed to Noah: none of your people will believe except those who have already believed, so grieve not at what they do".

CHAPTER 72

AL-JINN

(The Jinns)

Chapter 72 consists of 2 Sections, 28 Verses, 285 Words, and 870 Letters.[1]

Name

'Al-Jinn is the name of this Chapter and also the title of its subject matter. The word *Al-Jinn* appears in verse 1 of it.

Revelation

As noted by Bukhari and Muslim, on the authority of Hazrat Abdullah Ibne Abbas, once the Holy Prophet was going to Akaas in company with some of his Companions. On his way at Nakhla, he led the morning prayer. A group of Jinns was passing by, and, on hearing the Qur'an, it stopped and heard it in rapt attention. It is this incident which is referred to in this Chapter. This shows that this Chapter was revealed in the later period of the Holy Prophet's Mission at Mecca (see Ziaul Quran, Vol. V, p. 283; and Tafheemul Quran, Vol. VI, p. 108).

Here it may be noted that some scholars, as for instance Abdullah Yusuf Ali (vide Vol. II, p. 1624), are of the view that this incident refers to the Holy Prophet's return from Taif when a party of Jinns had listened to the Holy Prophet reciting the Holy Qur'an and were so impressed by its Message that they believed its Truth and accepted the Faith in him. However, the fact is that reference to the Holy Prophet's return from Taif is made in verses 29 to 32 of Chapter 46 *(Ahqaaf)* when only one companion, namely Zaid bin Haarisah, was with the Holy Prophet and the Jinns who had then heard the Holy Prophet reciting the Holy Qur'an, and had accepted the Faith, were already having Faith in Prophet Moses and the previous Heavenly Books, while, as it is clear from

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1. Naimuddin, Chapter 72, Note 1.

verses 2 to 7 of the present Chapter, the Jinns who heard the Holy Prophet reciting the Holy Qur'an and accepted the Faith were previously of the disbelievers and idolaters. Further, in this journey there were more than one companions with the Holy Prophet. This shows that the incident cited in this Chapter refers to the Holy Prophet's going to Akaas while the incident referred to in *Surat al-Ahqaaf* refers to his journey to Taif (see Ziaul Quran, *ibid.*, and Tafheemul Quran, *ibid.*).

According to the generally accepted chronological order of revelation this Chapter is placed at Serial No. 40.[1]

Subject Matter

The Jinns as an entity have been mentioned in the Holy Qur'an in various capacities; some relate to their creation as a genus in contradistinction to men and angels, in that whereas men are created from clay and the Angels from a celestial light (or *Noor*), the Jinns are created from Fire. For this reason they are called by some as 'spirit' (or ghosts), because Jinns are commonly invisible. The point of significance is that all these three creatures are endowed with faculties peculiar to their nature and behaviour which guide them to submission to their Creator Allah the Almighty with varying degrees of volition or with power within their genus as such. Here we are not concerned with the natural capabilities of Jinns as compared to men or even angels. Our point of attention is the universality of Holy Qur'an having its Message addressed to all creatures, and the fact that, after mankind who are the direct addressees of the Qur'an, the Jinns are the other personalities who are subject to Qur'anic injunctions and to undergo reprisal for their deeds. As to the fact that only a passing and interspersed reference is made in the Holy Qur'an, it is so because man as the Viceregent of Allah on earth, the subject matter of the Holy Qur'an is primarily for the earthy dwellers – the mankind, and, to the extent of their relations to the mankind, it is also addressed to the Jinns, whether as object of worship for certain groups of people, or in service to Prophets or as co-sharers of the Devil and agents of the Evil on earth.

As for the summarised version of this Chapter, verses 1 to 15 refer to the incident that a group of the Jinns heard the Holy Qur'an from the Holy Prophet and accepted the Faith (i.e. Islam), and, on return, informed about it to their fellow Jinns.

In verses 16 to 18 there is admonition to the people to give up unbelief and idolatry and accept the Straight Path (i.e. Faith in Islam) with firmness. There is also promise of favours in case they submit to the Truth. Side by side, there is also warning of punishment in case they do not give up arrogance and unbelief.

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1. Index-cum-Concordance for the Holy Qur'an by Kherie, *ibid.*

In verses 19 to 23 there is a rebuke for the non-believers of Mecca for their misbehaviour towards the Holy Prophet.

In verses 24 and 25 there is a warning to the disbelievers that soon they are going to know as to who will be left helpless on the Day of Judgment although at present they are thinking the Holy Prophet to be helpless against them.

Lastly, it is said that knowledge of the Unseen rests with Allah, and none can know it unless Allah the Almighty informs him of it, and that knowledge of the Unseen is not given to the Jinns or the magicians or the sooth-sayers. It is bestowed only on those Messengers (Apostles) who are so chosen by Allah for conveying His Message to the mankind.

CHAPTER 72

AL-JINN
(The Jinns)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Say: It has been revealed[2] to me that a party of the Jinns listened (to the Qur'an),[3] so they said: We have really heard a wonderful Recital![4]

١۔ قُلْ اُوْحِيَ اِلَيَّ
اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ
فَقَالُوْٓا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ۙ

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1. The previous Chapter (i.e. Chapter 71) ended with the prayer of Prophet Noah to Allah the Almighty for the destruction of all unbelievers and transgressors without leaving a geneological trace behind that might result in an offshoot of unbelief and blasphemy. Immediately, thereafter the present Chapter, in its first section, as a continuum to the preceding one, speaks of the other creation of Allah – the Jinns – who, like men, though primarily in a Spirit form (born of flaming Fire), are also subject to accountability before Allah the Almighty. This impliedly condemns the attitude of the non-believers of Mecca for their arrogant refusal to listen to the Words of Allah, while the Jinns, even after a chance hearing of the Holy Qur'an, readily accepted the Faith in the Divine Message of Guidance.

Section 1 consists of 19 verses, i.e. verses 1 to 19, which refer to the acceptance of Faith (Islam) by a group of the Jinns on hearing the Holy Prophet reciting the Holy Qur'an. In these verses it is said: Say (O Prophet!): it has been revealed to me that a party of the Jinns listened (to the Holy Qur'an), so they said: we have really heard a wonderful Recital! It gives guidance to the Right, so we have believed therein, and we shall not join (in worship) any (gods) with

Contd.....

2. It gives guidance to the Right, so we have believed therein: and we shall not join (in worship) any (gods) with our Lord.

٢۔ يَهْدِيْ إِلَى الرُّشْدِ فَآمَنَّا بِهٖ ؕ وَلَنْ نُّشْرِكَ بِرَبِّنَآ أَحَدًا ۝

Our Lord. And Exalted is the Majesty of our Lord: He has taken neither a wife, nor a son. And there were some foolish ones among us who used to utter extravagant lies against Allah. But we do think that no man or spirit should say aught that is untrue against Allah. And there were persons among mankind who took shelter with persons among the Jinns, they increased them (only) in evil doing. And they thought, as you think, that Allah will not raise up anyone (after death for judgment). And we pried into the secrets of heaven; but we found it filled with stern guards and flaming fires. And we used, indeed, to sit therein (hidden) stations, to (steal) a hearing; but any who listens now will find a flaming fire watching him in ambush. And we understand not whether ill is intended to those on earth, or whether their Lord (really) intends to guide them to right conduct. And there are among us some that are righteous, and some the contrary – we follow divergent paths. But we think that we can by no means frustrate Allah throughout the earth, nor can we frustrate Him by flight (in the open space). And as for us, since we have listened to the Guidance, we have accepted it: and whoever believes in his Lord has no fear –neither of loss, nor of injustice. And amongst us are some that submit their wills to Allah, and some that swerve from justice. So those who submit their wills (to Allah – they have sought out (the path) of right conduct: But those who swerve – they are (but) fuel for Hell-fire. And if they (i.e. the Pagans) had (only) remained in the (right) Way, We should have certainly bestowed on them Rain in abundance, so that We might try them by that (means). And whosoever turns away from the Remembrance of His Lord, He will cause him to undergo a severe Punishment. And the mosques are of Allah, so call not upon anyone with Allah. And when the Servant of Allah stood up praying to Him, they made round him a dense crowd.

2. From the word *Oo-hi-ya* (i.e. it has been revealed to me), appearing in verse 1, it appears, as Hazrat Abdullah bin Abbas has also explained it, that the Holy Prophet himself did not see the Jinns at that particular moment since he was leading the prayer, nor did he recite to them the Holy Qur'an. It was actually later on that Allah the Almighty revealed to him that, while he was reciting the Qur'an, a party of the Jinns, while passing by that site, listened to him and accepted the Faith (Islam) (Muslim, Tirmizi, Ahmad and Ibne Jareer) (vide Tafheemul Quran, Vol. VI, Chapter 72, Note 1; also see Ziaul Quran, Vol. V, Chapter 72, Note 1).

3. It would not be incorrect to infer that the incident mentioned in these verses is a separate one from that referred to in verses 29 to 32 of Chapter 46 (*Ahqaaf*) according to which also the Jinns heard the Holy Prophet reciting the Holy Qur'an and they were previously having Faith in Prophet Moses and the previous Heavenly Books.

4. The long speech from verses 2 to 15 (in First Person Plural i.e. 'We') suggest that the Jinns of this particular group were fairly versed in fundamentals of Faith and Belief, and they could distinguish between the righteous ones and the evil-doers.

These verses indicate remarkable adaptability to human surroundings although the Jinns

Contd.....

3. And Exalted is the Majesty of our Lord: He has taken neither a wife, nor a son.

٣-وَّاَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا
مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا ۝

4. And there were some foolish ones among us, who used to utter extravagant lies against Allah:

٤-وَّاَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا
عَلَى اللّٰهِ شَطَطًا ۝

5. But we do think that no man or spirit should say aught that is untrue against Allah.

٥-وَّاَنَّا ظَنَنَّآ اَنْ لَّنْ تَقُوْلَ الْاِنْسُ وَالْجِنُّ
عَلَى اللّٰهِ كَذِبًا ۝

6. And there were persons among mankind who took shelter with persons among the Jinns, so they increased them (only) in evil doing.[5]

٦-وَّاَنَّهٗ كَانَ رِجَالٌ مِّنَ الْاِنْسِ
يَعُوْذُوْنَ بِرِجَالٍ مِّنَ الْجِنِّ
فَزَادُوْهُمْ رَهَقًا ۝

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have their own realm of existence and behaviour, being product of coarse and awe-inspiring material – the flaming fire. It is also evident that, when in contact with human situation, as for instance listening to and understanding the Holy Qur'an, the reaction of the non-human beings is not different from the normal human behaviour. The long systematic speech or utterance by the party of the Jinns in verses 2 to 15 make it amply clear that the Divine method of guidance in its universality and efficacy is equally applicable to all creatures endowed with intellect and volition, and as such the Jinns are as much subject to Accountability of deeds as the human beings are. In their own sphere the Jinns also have the Righteous and the Evil ones in their rank and file.

It is worth mentioning that the various aspects of Faith and Belief in these verses (2 to 15) have an exact similitude as any Qur'anic injunction or version addressed to human beings in this Book of Allah.

5. Hazrat Abdullah bin Abbas has said that when the pagan Arabs used to encamp in any barren valley during the night, they used to say in a loud voice, "O, Chief of the Valley! I seek refuge in you from the evil of those who are under you". On hearing this the Jinns used to say with, arrogance and pride, "We are chiefs of the Jinns as well as of the men" (Ziaul Quran, *ibid.,* 7). In many other customs and practices of the Pagan Arabs we come across this kind of fallacy or superstition, as, for instance, if there was no water at any place, and the fodder had exhausted, then the pagans used to send one of them in search of water and fodder, and whichever valley he happened to stay in, he used to say in a loud voice, "I seek refuge in the lord of this valley from all evils". In fact the Pagans were of the view that a barren valley was always under the control of some Jinn, and unless they sought refuge in that Jinn, by invoking his authority, they could not stay there in safety and peace! (Tafheemul Quran, *ibid.,* 7).

7. And they thought, as you think, that Allah will not raise up anyone,[6]

٧-وَّاَنَّهُمْ ظَنُّوْا كَمَا ظَنَنْتُمْ
اَنْ لَّنْ يَّبْعَثَ اللّٰهُ اَحَدًا ۙ

8. And we pried into the secrets of heaven;[7] but we found it filled with stern guards and flaming fires.

٨-وَّاَنَّا لَمَسْنَا السَّمَآءَ
فَوَجَدْنٰهَا مُلِئَتْ حَرَسًا
شَدِيْدًا وَّشُهُبًا ۙ

9. And we used, indeed, to sit there in (hidden) stations, to (steal) a hearing; but any who listens now will find a flaming fire watching him in ambush.

٩-وَّاَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ
فَمَنْ يَّسْتَمِعِ الْاٰنَ يَجِدْ لَهٗ
شِهَابًا رَّصَدًا ۙ

10. And we understand not whether ill is intended to those on earth, or whether their Lord (really) intends to guide them to right conduct.[8]

١٠-وَّاَنَّا لَا نَدْرِيْٓ اَشَرٌّ
اُرِيْدَ بِمَنْ فِي الْاَرْضِ
اَمْ اَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۙ

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6. The words *An-lan-Yab'as-Allaho-Ahadan,* meaning 'Allah will not raise up anyone in', verse 7, have been translated by Maulana Ahmad Raza Khan, Peer Karam Shah, and Abul A'ala Maududi, as meaning that 'Allah would not send anybody as His Messenger' (see Urdu Translation Kanzul Eimaan, by Ahmad Raza Khan, Ziaul Quran, by Peer Karam Shah, and Tafheemul Quran by Abul A'ala Maududi), On the other hand, Maulana Ashraf Ali Thanwi, Muftie Muhammad Shafie, Ameen Ahsan Islahi, Fateh Mohammad Jalandhari, Abdullah Yusuf Ali, and Abdul Maajid Daryabadi, have translated this verse as meaning "Allah will not raise anybody from the dead", or, in other words, there will be no Resurrection (vide Urdu translations Bayanul Quran, by Ashraf Ali Thanwi, Ma'ariful Quran, by Muftie Mohammad Shafie, Tadabbure Quran by Ameen Ahsan Islahi, English Translations by Abdullah Yusuf Ali, and Abdul Maajid Daryabadi.

7. On the authority of Hazrat Aisha, Bukhari has noted that the Holy Prophet has said that the angels descended upon the clouds below and they used to talk about the decisions announced by Allah the Almighty in respect of different affairs. From there the satans used to steal the news and conveyed them to the sooth-sayers. However, after the coming of the Holy Prophet, complete ban was imposed by Allah the Almighty on stealing of the news by the satans and the Jinns.

It is said that when this sort of strong ban was imposed, the Jinns got worried, and thought that some important event had occurred on earth, on account of which such a ban has been imposed. They, therefore, deputed a number of their groups to know about it, and one of such group was the one at Nakhla that heard the Holy Prophet reciting the Qur'an and accepted the Faith, reference to which is made in the earlier verses of this Chapter (see Ma'ariful Quran, Vol. VIII, pp. 579-580; also see Ziaul Quran, *ibid.,* 8).

8. From verse 10 it is clear that strict security measures, in terms of this verse, are taken in the heavens on two occasions, viz., when some punishment is going to overtake those

11. And there are among us some that are righteous, and some the contrary: we follow divergent paths.

١١- وَأَنَّا مِنَّا الصّٰلِحُوْنَ وَمِنَّا دُوْنَ ذٰلِكَ ؕ
كُنَّا طَرَآئِقَ قِدَدًا ۝

12. But we think that we can by no means frustrate Allah throughout the earth, nor can we frustrate Him by flight.

١٢- وَّأَنَّا ظَنَنَّآ أَنْ لَّنْ نُّعْجِزَ اللّٰهَ فِي الْأَرْضِ
وَلَنْ نُّعْجِزَهٗ هَرَبًا ۝

13. And as for us, since we have listened to the Guidance, we have accepted it: and whoever believes in his Lord has no fear – neither of loss nor of injustice.

١٣- وَأَنَّا لَمَّا سَمِعْنَا الْهُدٰٓى اٰمَنَّا بِهٖ ؕ
فَمَنْ يُّؤْمِنْ بِرَبِّهٖ
فَلَا يَخَافُ بَخْسًا وَّلَا رَهَقًا ۝

14. And amongst us are some that submit their wills to Allah, and some that swerve from justice. So those who submit their wills – they have sought out (the path) of right conduct:

١٤- وَأَنَّا مِنَّا الْمُسْلِمُوْنَ
وَمِنَّا الْقٰسِطُوْنَ ؕ
فَمَنْ أَسْلَمَ فَأُولٰٓئِكَ
تَحَرَّوْا رَشَدًا ۝

15. But those who swerve, – they are (but) fuel for Hell-fire.

١٥- وَأَمَّا الْقٰسِطُوْنَ فَكَانُوْا لِجَهَنَّمَ حَطَبًا ۝

16. And if they (the pagans) had (only) remained on the (right) Way, We should certainly have bestowed on them rain in abundance.[9]

١٦- وَّأَنْ لَّوِ اسْتَقَامُوْا عَلَى الطَّرِيْقَةِ
لَأَسْقَيْنٰهُمْ مَّآءً غَدَقًا ۝

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on earth, or when some Message is to be revealed to a Prophet raised by Allah the Almighty among mankind. In either case the purpose is to safeguard the news from the satans and the Jinns. It is for this reason that regarding the ban on their entry to the heavens, the Jinns said, We understand not whether ill is intended to those on earth (or, in other words, whether any punishment is going to be inflicted upon them), or whether their Lord intends to guide them to right conduct (by sending down His Message through the Messenger raised among them).

9. In verses 16 and 17 there is admonition as well as warning from Allah the Almighty to the people at large, and particularly the disbelieving Quraish of Mecca.

It is said, "if they (the Pagans) had (only) remained on the (right) way, We should certainly have bestowed on them rain in abundance (verse 16). This in substance is the same as the Divine Promise in respect of the People of Prophet Noah" (vide *Noah,* 71:11).

17. So that We might try them by that (means). And whosoever turns away from the remembrance of his Lord,[10] He will cause him to undergo a severe punishment.

١٧- لِنَفْتِنَهُمْ فِيهِ ۚ
وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ
يَسْلُكْهُ عَذَابًا صَعَدًا ۝

18. And the mosques are of Allah, so call not upon anyone with Allah.[11]

١٨- وَأَنَّ الْمَسَاجِدَ لِلَّهِ
فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ۝

19. And when the servant of Allah stood up praying to Him, they made round him a dense crowd.[12]

١٩- وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا
يَكُونُونَ عَلَيْهِ لِبَدًا ۝

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10. The word *Zikr,* meaning remembrance, in verse 17, means "to realise His Presence, acknowledge His Goodness, and accept His Guidance. If we fail to do so, by deliberately turning away, He will withdraw His Grace, and that will be a severe Penalty indeed" (Yusuf Ali, Vol. II, Note 5741).

11. It may be noted that, 'this is a Meccan *Surah;* and *Masjid* must be understood, not in the later technical sense of a Mosque, but in the root meaning, of any place, or occasion of worship or humble prostration in the service of God, or any limbs or faculties or accessories used in such worship, e.g. hands and feet, lips and voice, understanding or organisation. A number of meanings, therefore, follow. (1) No place of worship whatever should be used for the worship of any other but the true God. The *Ka'bah* was then full of idols, but the idols and their votaries were usurpers. (2) Worship should not be mixed up with vain objects, but should be reserved for the sincere service of God. (3) All our gifts are for God's service, which includes the service of His creatures, and not for our vainglory" (Yusuf Ali, Vol. II, Note 5742).

As explained by Hasan Basri, the entire earth is a place of worship and, therefore, the meaning of this verse is that on earth there should be no idolatry at all, which also has the support of the Tradition of the Holy Prophet in which he had said, "the entire earth is a place of worship and a means of acquiring purity for me". Hazrat Saeed bin Jubair takes the word *Masaajid* as meaning "those organs on which a man prostrates, viz., the hands the knees, the feet, and the fore-head", which means that Allah the Almighty has created these organs of the body for prostration to Allah, and to none else (Tafheemul Quran, *ibid.,* 19).

On the basis of this verse, the learned scholars are very strict on maintaining the sanctity of the mosques, and they never permit the bargains, or worldly discussions, or vain talks, or speeches and conferences, in the mosques (Ziaul Quran, *ibid.,* 17).

12. As Abdullah Yusuf Ali puts it in this verse, "the immediate reference was to the Pagan Quraish who were then in possession of the *Ka'bah* and who put all sorts of obstacles and indignities in the way of the Holy Prophet for preaching the One True God and denouncing idol-worship. They used to surround him and mob him and to treat him as if he was guilty of

SECTION 2[1]

20. Say: I do no more than invoke my Lord, and I join not with Him any (false god).

٢٠-قُلْ إِنَّمَآ أَدْعُوا۟ رَبِّى
وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا ○

21. Say: It is not in my power to cause you harm, or to bring you to right conduct.

٢١-قُلْ إِنِّى لَآ أَمْلِكُ
لَكُمْ ضَرًّا وَلَا رَشَدًا ○

22. Say: No one can deliver me from Allah (if I were to disobey Him), nor should I find refuge except in Him.[2]

٢٢-قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ ۙ
وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ○

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some dreadful crime. But the wider application refers to the habit of the world to make a marked man of any who diverges from the beaten paths of their favourite sins and who pleads earnestly for the cause of Truth and righteousness. They ridicule him; they surround him with jeers and obloquy; and they try to make the physical condition of his life as difficult for him as possible" (Vol. II, Note 5744).

According to another view, the reference in verse 19 is to the gathering of the Jinns at Nakhla when the Holy Prophet was leading the prayer in the morning, and the party of the Jinns heard him reciting the Holy Qur'an (see Urdu Translation by Maulana Ahmad Raza Khan and the comments on it vide Naimuddin, Chapter 72, Notes 39 and 40; also see Ziaul Quran, *ibid.*, 18, with reference to Tafseere Mazhari).

1. The previous Section concluded with the statement that whoever turns away from the Remembrance of his Lord, He will cause him enter into the severe Punishment (on the Day of Judgment), and that the Mosques are for Allah alone and not to associate any partner with Allah.

In continuation of it, Section 2 deals with admonition as well as warning to the non-believers, particularly the non-believing Quraish of Mecca who were opposing the Holy Prophet and were not ready to listen to his Message.

Section 2 consists of 9 verses, i.e. verses 20 to 28, which contain admonition as well as warning for the non-believers, particularly the non-believers of Mecca who were opposing the Holy Prophet. It is said: Say (O Prophet!): I do no more than invoke my Lord, and I join not with Him any (false god). Say: it is not in my power to cause you harm or to bring you to right conduct, Say: no one can deliver me from Allah (if I were to disobey Him), nor should I find refuge except in Him, unless I proclaim what I receive from Allah and His Messages: and whoever disobeys Allah and His Messenger, surely for him is Hell, to dwell therein for ever. At length, when they see (with their own eyes) that which they are promised (i.e. the Hell), then will they know who it is that is weakest in his helpers and least (important) in point of numbers.

Say: I know not whether that (i.e. punishment) which you are promised is near, or whether

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23. Unless I proclaim what I receive from Allah and His Messages: and whoever disobeys Allah and His Messenger, surely for him is Hell, to dwell therein for ever.

٢٣- إِلَّا بَلٰغًا مِّنَ اللّٰهِ وَرِسٰلٰتِهٖ ۭ
وَمَنْ يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ
فَاِنَّ لَهٗ نَارَ جَهَنَّمَ
خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ

24. At length, when they see (with their own eyes) that which they are promised, – then will they know who it is that is weakest in (his) helpers and least (important) in point of numbers.[3]

٢٤- حَتّٰٓى اِذَا رَاَوْا مَا يُوْعَدُوْنَ
فَسَيَعْلَمُوْنَ مَنْ اَضْعَفُ نَاصِرًا
وَّاَقَلُّ عَدَدًا ○

25. Say: I know not whether that (i.e. punishment) which you are promised is near, or whether my Lord will appoint for it a distant term.

٢٥- قُلْ اِنْ اَدْرِيْٓ
اَقَرِيْبٌ مَّا تُوْعَدُوْنَ
اَمْ يَجْعَلُ لَهٗ رَبِّيْٓ اَمَدًا ○

26. The Knower of the Unseen, so He makes His Secrets known to none,

٢٦- عٰلِمُ الْغَيْبِ
فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا ۙ

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my Lord will appoint for it a distant term. (He is) the Knower of the Unseen, so He makes His secrets known to none, except a Messenger whom He has chosen, and then He makes a band of watchers march before him and behind him, (so) that He may know that they have (truly) brought and delivered the Messages of their Lord; and He surrounds (all the mysteries) that are with them, and takes account of all things.

2. In other words, the Holy Prophet was asked to say "my Mission is from God. I cannot choose but obey, He has charged me to deliver the Message, and if I were to disobey Him, I would myself be worthy of His punishment, and no one can save me. From every kind of trouble and difficulty my only refuge is in Him. I must proclaim His Message: otherwise I am false to the Mission He has entrusted to me" (Yusuf Ali, Vol. II, Note 5746).

3. Verse 24 might as well refer to the state of affairs in the Hereafter. As Abdullah Yusuf Ali puts it, "when the Hereafter arrives, and true values are restored, they will see clearly that the Promise of God was true, and that death on this earth was not the end of all things. Then they will see that those who were accounted weak on this earth will, in the realm of Reality, be the strong ones; those who seemed to have no following here will have, there, all the great and true ones with them, to help them and welcome them to their own ranks" (Vol. II, Note 5747).

27. Except a Messenger whom He has chosen: and then He makes a band of watchers[4] march before him and behind him,

٢٧- إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ
مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۝

28. That he may know that they have (truly) brought and delivered the Messages of their Lord: and He surrounds (all the mysteries) that are with them, and takes account of all things.

٢٨- لِّيَعْلَمَ
أَن قَدْ أَبْلَغُوا رِسَٰلَٰتِ رَبِّهِمْ
وَأَحَاطَ بِمَا لَدَيْهِمْ
وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًا ۝ ع

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4. The word 'watchers', in verse 27, means the angels whom Allah the Almighty appoints for the safeguard of the Messenger and the Message conveyed through him to the mankind.

From verses 27 and 28 it also appears that the angels are appointed not only to see that the Messages are received safely by the Messenger, but also to see that the Messenger delivers the Message in its intrinsic purity and wholeness to the mankind.

Further, the concluding part of verse 28, viz., "and He surrounds (all the mysteries) that are with them, and takes account of all things", also signifies that over and above that Allah the Almighty Himself comprehends the receipt and delivery of the Messages by the angels with absolute precision, both in context and content, with no admixture and interpolation at any stage of its carriage and delivery by the angels to the Messenger; and by the Messenger to the people at large.

CHAPTER 73

AL-MUZZAMMIL

(The One Wrapped in Garments)

Chapter 73 consists of 2 Sections, 20 Verses, 285 Words, and 838 Letters.[1]

Name

The name of this Chapter is taken from the word *Al-Muzzammil* appearing in verse 1 of it.

Revelation

According to Hasan Basri, Ikramah, Ata, and Jaabir this Chapter is Mecci and was revealed in its entirety at Mecca; while, according to Hazrat Abdullah bin Abbas, as reported by Bukhari, its First Section was revealed at Mecca and the Second one at Medinah, which is also confirmed from the fact that the Second Section contains commands relating to *Jihad* and *Zakaat* and both these were revealed for the first time in Medinah (Ziaul Quran, Vol. V, p. 399).

As regards the exact date of revelation of the first section at Mecca, from the subject matter it appears that it was revealed in the early period of the Holy Prophet's Mission at Mecca. In this respect, the observations made by Abdullah Yusuf Ali are informative and enlightening. He says, "this is one of the earliest *Surahs* to have been revealed. The first was Sura 96 (*Iqra*) in the fortieth year of the Prophet's life, say about 12 years before the Hijra. Then was an interruption (*Fatra*) of which the duration cannot be exactly ascertained as there was no external history connected with it. The usual estimate puts it about six months, but it may have been a year or two years. The years were then counted by the luni-solar Calendar. The second *Surah* in chronological order was

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1. Naimuddin, Chapter 73, Note 1; Ziaul Quran, Vol. V, p. 399.

probably a great portion of *Surah* 68 (*Qalam*), which came after the *Fatra* (say third) and *Surah* 74 (*Mud-das-sir*), which follows (say fourth), and the remainder of *Surah* 96 (*Iqra*). We may roughly put the date of this *Surah* about 11 to 12 years before Hijra" (Vol. II, p. 1632).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 3.[1]

Subject Matter

Being "of the earliest revelations, this Chapter inspires and encourages the Holy Prophet (and the Believers) to embark on the Prophetic Mission with all earnestness and undeterred by the mounting persecution of the deniers of Divine Message of Guidance.

The title *Muzzammil* is expressive of the affection of Allah the Almighty for the Holy Prophet who used to cover himself with a cloak or blanket on the occasion of earlier revelations because of the Majesty and Grandeur of the Words of Allah which stirred his soul.

In this Chapter, there is emphasis on the after mid-night prayer of longer duration (known as *Tahajjud*) and the recitation of Holy Qur'an in rhythmic measured tones, which (i.e. recitation of Qur'an and Prayer) constitute the two most powerful means for enlivening and inspiring one's mind and heart to face and bear the external persecution with greater and greater faith in Allah the Almighty.

In the first seven verses the Holy Prophet was commanded to prepare himself for the great Mission entrusted to him and, for that purpose, as a means of strengthening the heart and soul, he was commanded to engage himself in after midnight prayer of longer duration (i.e. *Tahajjud*) for half of the night or a bit less or more of it. Alongwith these prayers also there was emphasis on reciting the Qur'an in measured articulate tone which works as a soothing spiritual panacea for the believers in times of distress and depression.

In verses 8 to 14 there is command to be attentive in Remembrance of Allah the Almighty, Who is the Lord of the East and the West, i.e. the Entire Universe, and take Him as the Disposer of affairs, and bear in dignified manner, with patience, what the opponents say. Allah Himself will deal with the arrogant transgressors. A grievous Penalty awaits them in the Hereafter.

In verses 15 to 19 there is warning to the disbelievers of Mecca saying that Allah the Almighty has sent towards them His Messenger as a Messenger was sent towards Pharaoh, and, as such, they must remember the ultimate doom of

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1. Index-cum-Concordance for the Holy Qur'an, by Kheiri, (*ibid.*).

Pharaoh and his chiefs for rejecting the Messenger of Allah. In this there was, also the warning to the arrogant transgressors of Mecca that if they too opposed and rejected the Holy Prophet they would have to face the punishment. And if they thought themselves to be safe in the world because of their opulence and power, which they possessed at that moment, they were mistaken. The time available to them was not for enjoyment but for repentance and seeking forgiveness from Allah.

In the second Section of this Chapter which, according to Hazrat Saeed bin Jubair, was revealed after 10 years of the Command in the first Section, there is a modification in regard to duration at a stretch for the after mid-night prayer (i.e. *Tahajjud*) making it convenient and facile in performance for the Holy Prophet and for the devoted believers who followed him in this and other matters. The facility was provided in view of certain situations, arising off and on in the life, which make strict adherence to the initial Commands in this respect difficult as a regular practice, as, for instance, seeking of livelihood, falling sick, or being called upon to take part in religious wars (*Jihad*), etc. There is also an exhortation for spending in the Way of Allah Who has promised multi-fold return in the Hereafter for every sacrifice made in His Way.

CHAPTER 73

AL-MUZZAMMIL
(The One Wrapped in Garments)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. O you wrapped up in garments![2]

١- يٰٓاَيُّهَا الْمُزَّمِّلُ ۙ

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1. In the concluding verses of the previous Chapter it was said that Allah is the Knower of the Unseen, and He makes His secrets known to none except a Messenger whom He chooses, and He makes a guard to go before him and behind him to ensure safe delivery of the Message. In continuation of it, the present Chapter starts with an address to the Holy Prophet, speaking of prayer by night and the entrustment of a Weighty Word, meaning the revelation of Qur'an, to him. Then there is direction to him to remain patient while facing opposition and persecution by the disbelievers. There is also warning of punishment to the disbelievers, and they are told that the Messenger has come to them just as a Messenger had come to Pharaoh, and just as the latter was punished on account of rejecting the Messages of Allah the rejecters of the Holy Prophet will also suffer the punishment.

Section 1 consists of 19 verses, i.e. verses 1 to 19. In verses 1 to 14 there is an address by way of command to the Holy Prophet in respect of the after mid-night prayer, endowment of Prophethood to him, and to bear the persecution and opposition with patience. In these verses it is said: O you wrapped up in garments! stand (to prayer) by night except a little – half of it, or reduce a little, or a little more; and recite the Qur'an in slow measured rhythmic tones. Soon shall We send down to you a Weighty Word (or Message).

Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word.

True, there is for you by day prolonged occupation with ordinary duties. So keep in

Contd.....

2. Stand (to prayer) by night except a little,[3]

٢-قُمِ الَّيْلَ إِلَّا قَلِيلًا ۝

3. Half of it, – or reduce a little,

٣-نِّصْفَهُ أَوِ انقُصْ مِنْهُ قَلِيلًا ۝

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remembrance the Name of your Lord and devote yourself to Him whole-heartedly. (He is) Lord of the East and the West (i.e. the entire Universe): there is no god but He: so take Him for Protector. And have patience with what they (i.e. your opponents) say, and leave them with noble dignity. And leave Me (alone to deal) with those in possession of the good things of life who (yet) deny the Truth; and bear with them for a little while. Surely with Us are fetters (to bind them), and a Fire (to burn them), and a food that chokes, and a painful punishment, on the Day when the earth and the mountains will be in violent commotion, and the mountains will be as a heap of running sand (poured out and flowing down).

In verses 16 to 19 there is an address to the disbelievers, saying: indeed We have sent to you a Messenger, to be a witness concerning you, even as We sent a Messenger to Pharaoh. But Pharaoh disobeyed the Messenger so We seized him with a painful seizing (i.e. heavy Punishment). Then how shall you, if you disbelieve, guard yourselves against a Day that will make the children hoary-headed? (whereon) the sky will be cleft asunder. His promise needs must be accomplished. Verily, this is an Admonition: so let him, who will take a (Straight) Path to his Lord.

2. According to the Arabic-English Lexicon, the word *Zammala* means 'he wrapped him in garments'; and from it is also the word *Tazammala,* meaning 'he wrapped him up in his garments'. The Holy. Prophet is addressed in this Chapter as *Muzzammil,* which, it is said was originally *Mutazzammil,* meaning, 'one who had wrapped himself up in the garments'. The word *Tazzammil* actually means *Talaffaf* which means 'to wrap a mantle or cloth round oneself' (see Ziaul Quran, Vol. V, Chapter 73, Note 1).

Some Commentators understand by the word *Muzzammil* as 'properly dressed for prayer', or 'folded in a sheet', as one renouncing the vanities of this world' (Yusuf Ali, Vol. II, Note 5754).

The Holy Prophet is addressed as *Al-Muzzammil* because, as reported by Hazrat Abdullah bin Abbas, and a large majority of the scholars, when the Holy Prophet received the first Divine Message (or *Wahi*) viz., *Iqra Biesme Rabbikal-lazi Khalaq* (i.e. 'Read in the Name of Your Lord Who Created'), through the Arch-angel Gabriel, in the Cave of Hira, he experienced a unique sensation. He returned to his house trembling, and asked his wife Hazrat Khudaija to cover him with a mantle saying, *Zammiluni, Zammiluni* (i.e. cover me cover me with a mantle). When Hazrat Khudaija covered him with a mantle, the Angel Gabriel came and, in the Revelation from Allah, addressed him by the words *Ya Ayyuhal Muzzammil* (Bukhari, vide Ziaul Quran, *ibid.*).

3. Verses 2 to 4 speak of the mid-night prayer. The mid-night and after mid-night contemplation or prayer is technically known as *Tahajjud,* which has also been referred to in verse 79 of Chapter 17 (*Bani Israil*), in which it is said, "And pray in the small watches of the morning: (it would be an additional prayer (of spiritual profit) for you: soon will your Lord raise you to a Station of Praise and Glory!" (*Maqaame-e-Mahmood*).

Now again, in verse 2 of the present Chapter there is specific reference to the after mid-night prayer, also fixing a limit for it. In this verse, the Holy Prophet is commanded to stand (to prayer) by night, except a little.

Thus, while the words 'stand by night' indicate the prayer for the whole night, the words 'except a little' make an exception to it and limit it to a part of the night only.

4. Or a little more; and recite the Qur'an in slow, measured rhythmic tones.[4]

٤-أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ۝

5. Soon shall We send down to you a Weighty Word,[5]

٥-إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۝

6. Truly the rising by night[6] is most potent for governing (the Soul),[7] and most suitable for (framing) the Word.

٦-إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ۝

In this connection, we may also refer to verse 26 of Chapter 76 (*Dahr*) saying, "and during part of the night prostrate yourself to Him, and Glorify Him through the long night".

However, in verses 3, and 4 the exception, "except a little of it", as given in verse 2, has been stated as "'half of it (i.e. of the night), or reduce (it) a little, or (add to it) a little more".

From this it is clear that the duration for after mid-night prayer is half of the night, though it may be a bit more or a bit less. Thus the Holy Prophet was permitted to take rest by half the night, and stand in prayer to Allah the Almighty by the other half, which could also be a bit more or a bit less.

4. The word *Tarteel* signifies pronouncing the word or words with ease and correctness: this is the proper signification, but the conventional meaning is 'to be regardful of the places of utterance of the letters, and mindful of the pauses, and the lowering of the voice, and making it plaintive, in rending or reciting' (Arabic-English Lexicon) (Maajid, Vol. II, Part XXIX, Note 353).

As reported by Hazrat Anas, the Holy Prophet used to read the words with their full accent (Bukhari). According to Hazrat Umme Salamah, the Holy Prophet used to recite each word distinctly, and pause after each word. Hazrat Huzaifah bin Yaman says that once he followed the Holy Prophet in *Tahajjud* (the prayer by night), and noted that whenever, during recitation of the Qur'an, there were occasions for glorification, he used to glorify; and wherever there were occasions for supplication, he used to make petition; and wherever there were occasions for seeking refuge in Allah, he used to seek refuge in Allah (Muslim and Nisai) (Tafheemul Quran, Vol. VI, Chapter 73, Note 2).

5. The words *Qaulan Saqeela* obviously point to the Mission of Prophethood which was entrusted to the Holy Prophet, and it undoubtedly bore heavy responsibility the fulfilment of which was not at all an easy task. Similarly, these words taken to refer to the Holy Qur'an also would mean that the Commands which were going to be enforced by the Holy Qur'an were not easy to be complied with unless adhered to with complete devotion and faithfulness. Further, the Holy Qur'an has also been referred to as *Qaulan Saqeela* because, as it is clear from many Traditions, the time when the Holy Qur'an was being revealed to the Holy Prophet used to be very hard and heavy for him. According to Hazrat Zaid bin Sabit, when once the Holy Prophet was lying down by placing his head on the thigh of Hazrat Zaid bin Sabit, there started coming

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7. True, there is for you by day prolonged occupation with ordinary duties.

٧-إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۝

8. So keep in remembrance the Name of your Lord and devote yourself to Him whole-heartedly.[8]

٨-وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۝

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of the Revelation and Hazrat Zaid bin Sabit felt so much weight as if, he thought, his thigh would break. According to Hazrat Aisha, during extreme winter season the Holy Prophet used to perspire during Revelation of the Holy Qur'an (Bukhari, Muslim, Tirmizi, Nisai). In another Tradition Hazrat Aisha has reported that when there used to come Revelation to the Holy Prophet while riding a she-camel, the she-camel used to sit down and place its neck on the ground, and was never able to move till the end of Revelation (Ahmad, Haakim, and Ibne Jareer) (Tafheemul Quran, *ibid.,* 5).

6. The words *Naashi'atal Lail* (rising by night), in verse 6, mean to rise by night for prayer. According to Hazrat Aisha, rising up after sleeping in the night for prayer is *Naashi'atal Lail,* which is also the meaning of the word *Tahajjud.* According to Ibne Keesaan, standing for prayer in the last hours of the night is known as *Naashi'atal Lail;* and according to Hazrat Hasan Basri, every prayer after the *Isha* prayer falls within the meaning of *Naashi'atal Lail.* On inquiry by Ibne Abi Mulaika, Hazrat Abdullah bin Abbas and Hazrat Abdullah Ibne Zubair have said that prayer at any part of the night is *Naashi'atal Lail.* similar was also the "'view of Ibne Zaid (Tafseere Mazhari, vide Ma'ariful Quran, Vol. VIII, p. 591).

However, from the Traditions of the Holy Prophet and his worthy Companions, and, after them, their followers, known as the *Tabe'een,* the *Tahajjud* prayer was invariably offered by the Holy Prophet, and his Companions, and other righteous servants of Allah, after rising from the sleep in the later part of the night.

As regards rising by night, the Old Testament also speaks of it, "at mid-night I will rise to give thanks unto thee because of thy righteous judgments" (Psalms, 119:62). Also in the New Testament it is said, "and at mid-night Paul and Silas prayed, and sang praises unto God" (Acts, 16:25) (Maajid, *ibid.,* 357).

7. The word *Wat'an* (in verse 6) carries two different recitations and accordingly the meanings, viz., (1) *Wata-a,* which means 'curbing or governing the soul', signifies that rising by night enables man to have control over his own self, and curb evil desires and passions. (2) The other recitation is *Witaa-an,* which means 'leading to affinity'. Hazrat Abdullah bin Abbas and Ibne Zaid have adopted this meaning, because, according to them, recitation of Qur'an in *Tahajjud* creates affinity or coordination between the heart, the eye, the ears, and the tongue (Ma'ariful Quran, Vol. VIII, p. 592).

8. When read together with the previous verse, in which there is reference to the engagements of life throughout the day, the clear significance of verse 8 is that Remembrance of Allah should be side by side to the performance of other duties and obligations as a human being. Thus Remembrance of Allah is to sustain in spite of performance of all duties and obligations, which is known as *Wusool Ilallah* among the Muslim mystics (Ma'ariful Quran, Vol. VIII, pp. 593-594).

9. (He is) Lord of the East and the West – there is no god but He: So take Him for Protector.

٩-رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَآ إِلٰهَ إِلَّا هُوَ
فَاتَّخِذْهُ وَكِيلًا ○

10. And have patience with what they say, and leave them with noble dignity.

١٠-وَاصْبِرْ عَلٰى مَا يَقُولُونَ
وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ○

11. And leave Me (alone to deal) with those in possession of the good things of life[9] who (yet) deny the Truth; and bear with them for a little while.

١١-وَذَرْنِي
وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ
وَمَهِّلْهُمْ قَلِيلًا ○

12. Surely with Us are fetters (to bind them), and a Fire (to burn them),

١٢-إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ۝

13. And a Food that chokes, and a painful punishment,

١٣-وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ۝

14. On the Day when the earth and the mountains will be in violent commotion, and the mountains will be as a heap of running sand (poured out and flowing down).

١٤-يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ
وَكَانَتِ الْجِبَالُ كَثِيبًا مَهِيلًا ○

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9. From the words *Ulin Na'mate,* in verse 11, it is clear that it were actually the rich ones among the people who were in the forefront to oppose the Holy Prophet; and this was not the case in respect of the Holy Prophet only, because Qur'an tells us that, whenever a Prophet of Allah appeared in the earlier periods of history, to invite the people to the Straight Path (emphasising Absolute Unity of Allah and desistance from ascribing partners to Him), it were invariably the rich ones of the society who came forward, first and foremost, to oppose him. It was actually their self-assumed supremacy which had been at stake when the Prophets of Allah invited the people to submit to the Word of Allah. In this connection, we may refer to verses 60, 66, 75, and 88 of Chapter 7 (*A'araaf*); verse 33 of Chapter 23 (*Mo'minoon*); verses 34 and 35 of Chapter 34 (*Saba*); and verse 23 of Chapter 43 (*Zukhruf*) (Tafheemul Quran, *ibid.,* 12).

15. Indeed We have sent to you (O men!) a Messenger, to be a witness[10] concerning you, even as We sent a Messenger to Pharaoh.

١٥- إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا ۛ
شَاهِدًا عَلَيْكُمْ
كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا ۝

16. But Pharaoh disobeyed the Messenger; so We seized him with a painful seizing.

١٦- فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ
فَأَخَذْنَٰهُ أَخْذًا وَبِيلًا ۝

17. Then how shall you, if you disbelieve, guard yourselves against a Day that will make the children hoary-headed?[11]

١٧- فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ
يَوْمًا يَجْعَلُ الْوِلْدَٰنَ شِيبًا ۝

18. (Whereon) the sky will be cleft asunder. His Promise needs must be accomplished.

١٨- ٱلسَّمَآءُ مُنفَطِرٌۢ بِهِۦ ۚ
كَانَ وَعْدُهُۥ مَفْعُولًا ۝

19. Verily this is an Admonition: so let him, who will, take a (Straight) Path to his Lord!

١٩- إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ
فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ۝

SECTION 2[1]

20. Indeed your Lord knows that you stand (for the prayer)

٢٠- إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ

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10. The word *Shahid* (i.e. witness), used in verse 15 for the Holy Prophet, signifies that the Holy Prophet was to testify the Divine Truth by his words and deeds before the people, and also that on the Day of Judgment he will testify that he had conveyed the Message of Allah to the people in this world. Since the Holy Prophet has warned the people, and conveyed the Message of Allah to them, as did Moses in his own age, he will be a witness for the righteous, as well as a witness against the evil ones.

The fact that each Prophet will be a witness for his people, and the Holy Prophet will be the witness for all the Peoples of the world, is also stated by the Holy Qur'an in various other verses, as, for example, verse 142 of Chapter 2 (*Baqarah*); verse 41 of Chapter 4 (*Nisa*); verses 84 and 89 of Chapter 16 (*Nahl*); verse 45 of Chapter 33 (*Ahzaab*); and verse 8 of Chapter 48 (*Fat'h*) (Tafheemul Quran, *ibid.*, 16).

11. In other words, the warning is that, on account of unbelief, you are bound to suffer the everlasting punishment in the Hereafter, even though you may enjoy the comforts of this life for sometime.

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near about two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and so does a party of those with you.[2] And Allah measures the Night and the Day. He knows that you (men) are unable to keep count thereof. So He has turned to you (in Mercy): so read you of the Qur'an as much as may be easy for you.[3] He

مِنْ ثُلُثَيِ الَّيْلِ وَنِصْفَهٗ
وَثُلُثَهٗ وَطَآئِفَةٌ مِّنَ الَّذِيْنَ مَعَكَ ؕ
وَاللّٰهُ يُقَدِّرُ الَّيْلَ وَالنَّهَارَ ؕ
عَلِمَ اَنْ لَّنْ تُحْصُوْهُ
فَتَابَ عَلَيْكُمْ
فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ ؕ
عَلِمَ اَنْ سَيَكُوْنُ مِنْكُمْ مَّرْضٰى ۙ

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1. In the previous Section the Holy Prophet and the Believers were commanded to stand forth for (*Tahajjud*) prayer by night for more or less half of the night. By way of modification of the said command, and, in order to provide convenience to the Holy Prophet as well as to the Believers on account of diverse activities calling attention for personal or collective reasons, in Section 2 the prayer by night is made optional instead of obligatory, and the duration of it is also left to the convenience of the believers themselves, In this section there is also the command to fulfil the obligations in respect of regular prayer and payment of the poor-rate.

Section 2 consists of only one verse i.e. verse 20, which makes the prayer by night optional instead of obligatory, and also allows the duration of it to the convenience of the believers. It is said: Indeed your Lord knows that you stand (for the prayer) near about two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and so does a party of those with you. And Allah measures the night and the day. He knows that you are unable to keep count thereof. So He has turned to you (in Mercy): So read you of the Qur'an (in the prayer by night) as much as may be easy for you. He knows that there may be (some) among you in ill-health; and others travelling through the land, seeking the bounty of Allah; and (yet) others fighting in the Way of Allah. So read as much of it (i.e. Qur'an) as may be easy (for you): and keep up (the regular) prayer and pay the poor-rate, and loan to Allah a goodly loan. And whatever good you (will) send forth for your souls, you will find it with Allah, even better and greater, in reward. And ask forgiveness of Allah; for Allah is Forgiving, Merciful.

2. Previously, in obedience to the Command of Allah, enjoined in verses 2 to 4 of this Chapter, the Holy Prophet, and a zealous band of his disciples, used to stand forth upto two-thirds of the night, or a half, or a third of the night, discarding sleep and giving themselves up to prayer and praise and the reading of Qur'an. This was indeed a hard trial of endurance. Keeping in view, therefore, their other engagements of the day, illness as well as journey through the land, or fighting for the cause of Islam, Allah the Almighty modified the Command for Prayer by night (i.e. *Tahajjud*), and, in verse 20, made a two-fold Command: firstly, making the prayer by night optional instead of obligatory, and leaving the duration of the prayer to the convenience of the Holy Prophet and the Believers. Further, emphasis was laid on offering the regular five times' obligatory prayer and payment of the poor-rate (*Zakaat*). It was further said that whatever good you send on beforehand for yourself, you will find it with Allah, better and utmost in reward. Further, the believers were also commanded to ask forgiveness of Allah, stating that surely Allah is ever-Forgiving, Most Merciful.

3. According to a Tradition, on enquiry from a Companion, the Holy Prophet said, "on you there are obligatory five times' prayers in a day and night"; and when he enquired whether

knows that there may be (some) among you in ill-health; and others travelling through the land, seeking the bounty of Allah;[4] and (yet) others fighting in the Way of Allah. So read as much of it (i.e. Qur'an) as may be easy (for you): and keep up Prayer and pay the poor-rate, and loan to Allah a beautiful Loan.[5] And whatever good you send forth for your souls,[6] you

وَاٰخَرُوْنَ يَضْرِبُوْنَ فِي الْاَرْضِ
يَبْتَغُوْنَ مِنْ فَضْلِ اللّٰهِ ۙ
وَاٰخَرُوْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ ۖ
فَاقْرَءُوْا مَا تَيَسَّرَ مِنْهُ ۙ
وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ
وَاَقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا ۭ
وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ
تَجِدُوْهُ عِنْدَ اللّٰهِ

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any other prayer is obligatory, the Holy Prophet said: No!, except that you offer a prayer at your own will (Bukhari and Muslim).

Further, from this part of the verse it is also clear that recitation of the Holy Qur'an in the prayer is obligatory (vide Tafheemul Quran, Vol. VI, Chapter 73, Note 21).

4. The fact that, besides illness and fighting in the Way of Allah, travelling for the purpose of seeking the Bounty of Allah has also been made a reason for modification of the Command for prayer by night, indicates that Qur'an gives importance to lawful earning. In a Tradition, as reported by Hazrat Abdullah bin Masood, the Holy Prophet has said that, "whoever brings grain in the city of the believers, and sells it on the prevalent rate of the day, will get nearness to Allah", and then the Holy Prophet recited this very verse (Ibne Marduyah). Hazrat Umar has said that, "next to fighting in the Way of Allah, if there is any other thing which I love the most is that I should die while passing through a hilly pass for seeking the Bounty of Allah", and then he also recited this very verse (Behaqi, Sha'abul Eiman) (Tafheemul Quran, *ibid.,* 21).

5. The words *Qardan Hasanan* also appear in verse 245 of Chapter 2 (*Baqarah*); verse 12 of Chapter 5 (*Maa'idah*); and verse 18 of Chapter 57 (*Hadeed*) (Tafheemul Quran, *ibid.,* 25).

According to Abdullah Yusuf Ali, "the Beautiful Loan" should be that of our own souls. We should expect no returns in kind, for that is not possible. But the reward we shall find with God will be infinitely greater and nobler" (Vol. II, Note 5775).

In this connection we may note that even the Bible speaks of it, saying, "Lay up for yourselves treasures in heaven" (Mathew, 6:20).

6. In a Tradition, reported by Hazrat Abdullah bin Masood, the Holy Prophet once enquired from his Companions, saying, "who among you loves his wealth more than the wealth of his heir?" The Companions said, "O Prophet of Allah! there is none among us who does not love his wealth more than the wealth of his heir". The Holy Prophet said, "think what you say"! The Companions said, "in fact, this is the position". On this, the Holy Prophet said, "Your wealth is that which you have sent before hand for your Hereafter; and whatever you have withheld is the wealth of your heirs" (Bukhari, Nisai, and Ibne Yala) (Tafheemul Quran, *ibid.,* 26).

will find it with Allah; even better and greater, in reward. And seek forgiveness of Allah; for Allah is Forgiving, Merciful.[7]

هُوَ خَيْرًا وَّأَعْظَمَ أَجْرًا ۚ
وَاسْتَغْفِرُوا اللَّهَ ۚ
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝ ع

7. In the concluding words of verse 20 there is the Command, " and seek forgiveness of Allah; for Allah is Forgiving, Merciful", which "emphasises the need of God's Grace. Whatever good we do, our own merits are comparatively small. God's Grace must lift us up and blot out our shortcomings. Even in piety there may be an arrogance which may become a sin. We should always seek God's Mercy in all humility" (Yusuf Ali, Vol. II, Note 5777).

CHAPTER 74

AL-MUDDASSIR

(The One Wrapped Up in Cloak)

Section 74 consists of 2 Sections, 56 Verses, 255 Words, and 1010 Letters.[1]

Name

The name of this Chapter has been taken from the word *Al-Muddassir* appearing in verse 1 of it.

Revelation

The first seven verses of this Chapter are Revelation of the early Mekki period, and according to some Traditions noted by Bukhari, Muslim, Tirmizi, and Ahmad, on the authority of Hazrat Jabir bin Abdullah, these verses are said to be the very first Revelations. But the entire *Ummah* is unanimous on the point that the first revealed verses are the first five verses of Chapter 96 (*Alaq).* After the first Revelation, there was no Revelation for some time which period is known as *Fatrah.*

As stated in the Introductory Note on the previous Chapter (73), the first Revelation after the *Fatrah,* or the period of suspension of Revelation (*Wahi*), was the first part of Chapter 73, followed by the second part of that Chapter. It means that the present Chapter (74) was the later Revelation in which also, initially the first seven verses were revealed (Bukhari, Muslim, Ahmad, Ibne Jareer). Verses of the remaining part of this Chapter were revealed on a different occasion, particularly on the occasion of the first *Hajj* after proclamation of Prophethood by the Holy Prophet when the non-believers of Mecca planned to keep the pilgrims away from the Holy Prophet by raising false and baseless propaganda against him. It is, however, to be noted that both the Chapters 73 and

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1. Naimuddin, Chapter 74, Note 1; Ziaul Quran. Vol. V, p. 413.

74 were revealed at about the same time as the subject matter delineated hereunder would indicate.

According to the generally accepted chronological order of Revelation, this Chapter is placed at serial No. 4.[1]

Subject Matter

In verses 1 to 7 there is command to the Holy Prophet to warn the people, to glorify Allah, to keep the garments purified, shun uncleanliness and to observe patience in the Cause of Allah. These verses are, in essence, addressed to the Believers of all times as guidelines for real success in their mission.

In verses 8 to 10 there is warning to the unbelievers that they will have to suffer for what they were doing against the Holy Prophet.

In verses 11 to 26 there is reference to wealthy Meccan chief Waleed bin Mughirah, without specifically mentioning his name, reminding him of the favours of Allah on him in wealth and number of sons and pointing out what he was doing in return for the Divine Grace. On the contrary, he was expecting more favours from Allah as if he was entitled to it by way of right. There is also a reference to his baseless allegations and propaganda against the Holy Prophet, and he is warned that on account of his misdeeds he has made himself liable to punishment of Hell.

In verses 27 to 48 there is description of the Hell as well as condition of the believers and disbelievers on the Day of Judgment.

In verses 49 to 53 it is said that, on account of denial of the Day of Judgment, the disbelievers regard the life of this world as the end-all and the be-all of their existence; but the fear of the Ultimate does prick their mind; that is why they are running away from the Qur'an. There is also reference to their mischievous demand for the Signs of Allah and they are told that even if the Signs are shown to them they are not going to believe, thereby multiplying their sins.

In verses 54 to 56 it is said that Qur'an is a Reminder, the fount of Admonition as well as warning, to all concerned, and it is open to everybody to accept it at his own wish and will. It is said that whoever adopts righteousness by the Grace of Allah, He will forgive his previous sins and make him join the band of the righteous and forgiven one.

Suratul Muzzammil and *Suratul Muddassir*

Both these Chapters are complementary to each other. In Chapter 73 there

is reference to the Weighty Word or Divine Mission of great responsibility, with which the Holy Prophet was going to be charged by Allah the Almighty. There is also an emphasis of attainment of spiritual powers through post-midnight prayers, etc. On the other hand, in Chapter 74 there is a clarion call for the Holy Prophet to warn the people against the punishment in the Hereafter, asking him to remain firm in his Mission against all odds which to all appearances were tremendous and invincible.

The moral drawn is that it is through spiritual attainments by the believers, as the Chief weapon, that the physical powers of the opponents can be blunted to achieve real success in the Cause of Allah the Almighty.

CHAPTER 74

AL-MUDDASSIR
(The One Wrapped Up in Cloak)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. O you wrapped up in cloak![2]

١- يٰٓاَيُّهَا الْمُدَّثِّرُ

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1. In the first Section of the previous Chapter there was command to the Holy Prophet to stand in prayer by night for half of the night or even less or more, and also to remain patient while facing opposition by the non-believers. There was also a forecast of a Weighty Word to be given to him in the near future. There was also modification in the commands for prayer by night (*Tahajjud*), which was till then compulsory prayer, by making it optional, leaving the duration of it to the convenience of the Holy Prophet himself (later to be followed by believers at large). In continuation of it, Chapter 74 starts with the Command to the Holy Prophet to arise and undertake the Prophetic Mission notwithstanding the fierce opposition by his powerful adversaries. He was commanded to warn the people, particularly the haughty non-believers of the Quraish. The Section ends with the description of the Hell and mocking gestures of the unbelievers against the Guardian Angels of the Hell.

Section 1 consists of 31 verses, i.e. verses 1 to 31. In verses 1 to 7 there is command to the Holy Prophet to arise and embark on his Prophetic Mission without being afflicted or overawed by hostile situation around. The basic requirements for such a grave task are mentioned in the opening verses. It is said: O you wrapped up in cloak! arise and warn (the people), and your Lord do magnify, and your garments do purify, and uncleanness do shun, and do no favour. Seeking gain, and for (the Cause of) your Lord be patient (and constant).

In verses 8 to 10 there is warning to the disbelievers. It is said: So (finally) when the

Contd.....

2. Arise and warn,[3] ٢-قُمْ فَأَنْذِرْ ۝

3. And your Lord do magnify,[4] ٣-وَرَبَّكَ فَكَبِّرْ ۝

Trumpet is blown (on the Day of Judgment) that will be that Day – a Day of Distress, for the disbelievers, far from easy.

In verses 11 to 26 there is reference to one rich and prosperous but arrogant chief of the Quraish i.e. Waleed bin Mughirah. It is said: Leave Me alone (to deal) with him whom I created, and gave him wealth in abundance, and sons to remain in his presence, and made matters easy for him. Yet he desires that I should give him more. By no means! (for) to Our Signs he has been refractory. Soon will I visit him with a mount of calamities. Surely he thought and plotted. And woe to him; how (maliciously) he plotted: Again woe to him; how he plotted. Then he looked around; then he frowned and he scowled. Then he turned back and was haughty (and arrogant). Then said he: this is nothing but magic from of old! this is nothing but the word of a mortal! (Allah says:) Soon I will cast him into the Hell.

Verses 27 to 31 give some details of the Hell. In these verses it is said: and what will make you realise what the Hell is? It spares nothing to endure, nor does it leave (anything) alone (i.e. destroys all that is thrown therein). It scorches the man. Over it are nineteen (angels as guards). And We have set none but angels as guardians of the Fire (of Hell); and We have not fixed their number but as a trial for those who disbelieve, in order that those who have been given the Book may be certain and that those who believe may increase in Faith, and that no doubts may be left for those who have been given the Book and the believers, and that those in whose hearts is a disease and the disbelievers may say, "what does Allah intend by this similitude?" Thus Allah leaves to stray whom He pleases, and guides whom He pleases; and none knows the forces (or hosts) of your Lord except He (alone). And this (i.e. Qur'an) is nothing but a Reminder to the mankind.

2. According to the Arabic-English Lexicon, the word *Muddassir* is originally *Mutadassir* meaning the cone wearing a *Disaar* i.e., anyone wrapping himself up in *Disaar* or a Garment'. According to the Arabic usage, the dress which touches the body is known as *Saar,* and, over and above that, what is wrapped up, may it be a blanket or a long cloth, is known as *Disaar,* and from it is derived Muddassir, meaning the one wrapped up in a cloth or blanket (Ziaul Quran, Vol. V, Chapter 74, Note 1).

As we have already noted in the Introduction to this Chapter, after the first Revelation to the Holy Prophet of the first five verses of Chapter 96 (*Alaq*) there was a gap of several months, after which, one day when the Holy Prophet was returning home, he heard a voice from the sky. He looked upward and saw the same angel who had appeared in the Cave of Hira at the time of first Revelation, now sitting in a chair. Seeing it, the Holy Prophet was struck with fear, and he immediately came home and asked his wife Khudaijah to cover him up with a blanket or sheet of cloth. When it was done, the angel appeared and addressed him saying, *Ya Ayyohal Muddassiro* (i.e. O you wrapped up in cloak!) and then recited the next six verses of this Chapter (Ziaul Quran, Vol. V, Chapter 74, Note 1; Tafheemul Quran, Vol. VI, Chapter 74, Note 1; Naimuddin, Chapter 74, Note 2; Ma'ariful Quran, Vol. VIII, p. 609 to 610; Maajid, Vol. II, Part XXIX, Note 393).

3. It may be noted that while Prophet Noah was raised among his people as a Messenger of Allah, he was also commanded to warn his people, in similar words, of the consequences of idolatry as in verse 1 of Chapter 71 (*Noah*) saying, "Warn your people before there comes to them a painful punishment".

4. The commanding word in this verse is *Kabbir,* i.e. exalt or raise high so as to

4. And your garments do purify,[5]

٤-وَثِيَابَكَ فَطَهِّرْ ۝

5. And uncleanliness do shun,[6]

٥-وَالرُّجْزَ فَاهْجُرْ ۝

6. And do no favour seeking gain,[7]

٦-وَلَا تَمْنُنْ تَسْتَكْثِرُ ۝

7. And for (the Cause of) your Lord be patient.[8]

٧-وَلِرَبِّكَ فَاصْبِرْ ۝

8. So (finally) when the Trumpet is blown,[9]

٨-فَإِذَا نُقِرَ فِي النَّاقُورِ ۝

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overshadow or degrade all other contenders in the field. That the Supreme Most Greatness of Allah the Almighty encompasses every thing in the heavens and the earth is also expressed in verse 37 of Chapter 45 (*Jaasiyah*). This was clearly to indicate that the idols or other so-called deities are non-entities and worthless in the realm of godhood or any state of power and authority. In fact it is below human dignity to worship anything besides Allah the Almighty.

5. This Command lays emphasis on (1) purification of garments from dirt and filth which action is technically known as *Taharat;* (2) to keep the garments clean unlike the monks or the Raahib of the Christianity according to whom unclean dresses are most sacred bearing sign of piety, while clean and tidy clothes mean attachment with the world. Although it is a matter of common knowledge that clean clothes are the signs of civilization and discipline; (3) the garments should be free from stains of social evils, such as pride, arrogance, pomp and show; (4) to be free from moral evils and to adopt good moral character. This is the view of Hazrat Abdullah bin Abbas, Ibrahim Nakh'ee, Sha'abi, 'Ata, Qatadah, Saeed bin Jubair, Hasan Basri, and other prominent scholars (Tafheemul Quran, *ibid.,* 4).

6. Which means to remain away from all types of uncleanness, including those of faith, thoughts, character, deeds, body, dress, and way of living (Tafheemul Quran, *ibid.,* 5).

The word *Rujz* or *Rijz* means "abomination, usually understood to refer to idolatry. It is even possible that there was an idol called *Rujz*. But it has a wider signification, as including a mental state opposed to true worship, a state of doubt or indecision" (Yusuf Ali, Vol. 2, Note 5780).

7. Which denounces greed or avarice in return for any act of kindness done to a needy person. In other words, every act of kindness must be free from all selfish desires.

8. Which impliedly meant to say that the task which has been entrusted to you (O Prophet) is very onerous; extremely painstaking, and putting one's own life to the risk of sufferings, inviting enmity from all around and, therefore, when such unfortunate situation arises you should bear it with patience and continue with your Mission with full faith and conviction.

9. Reference to the Blowing of the Trumpet, gathering of the people on the Day of

9. That will be – that Day – a Day of Distress,

٩- فَذٰلِكَ يَوْمَئِذٍ يَّوْمٌ عَسِيْرٌ ۙ

10. For the disbelievers, far from easy,

١٠- عَلَى الْكٰفِرِيْنَ غَيْرُ يَسِيْرٍ ۝

11. Leave Me alone (to deal) with him whom I created (bare and) alone,[10]

١١- ذَرْنِيْ وَمَنْ خَلَقْتُ وَحِيْدًا ۙ

12. And gave him wealth in abundance,

١٢- وَّجَعَلْتُ لَهٗ مَالًا مَّمْدُوْدًا ۙ

13. And sons[11] to remain in his presence,

١٣- وَّبَنِيْنَ شُهُوْدًا ۙ

Judgment, and the Terror of that particular Day, has also been made by the Holy Qur'an in many other verses, as, for instance, verse 73 of Chapter 6 (*An'aam*); verse 48 of Chapter 14 (*Ibrahim*); verse 102 of Chapter 20 (*Taa Haa*); verse 1 of Chapter 22 (*Hajj*); verse 51 of Chapter 36 (*Yaa Seen*); verse 68 of Chapter 39 (*Zumar*); and verse 41 of Chapter 50 (*Qaaf*).

10. It is said that when the Holy Prophet started propagation of Islam in the open public, there was great commotion among the disbelievers and idolaters of Mecca, and they came forward with an all out opposition to the Message of Islam. On the occasion of the first pilgrimage, after the proclamation of Prophethood by the Holy Prophet, Waleed bin Mughirah, along with other non-believing chiefs of the Quraish, planned to keep the pilgrims away from the Holy Prophet as they feared that the Holy Prophet would contact the pilgrims of Mecca and convey the Message to them, and, in this manner, his Message would reach even the remote corners of Arabia. For this purpose, they decided in a conference to propagate against the Holy Prophet among the pilgrims. For this purpose, Waleed bin Mughirah asked them to unite on one and the same time for propaganda so that the people may not have any idea against them. When others said that, (may Allah pardon), the Holy Prophet was a Kaahin or a sooth-sayer, Waleed said, "by God! he is not a sooth-sayer, because whatever he says and recites has nothing to do with sooth-saying". Some suggested that he was a mad man. Waleed said, "he is not a mad man at an; whatever he says has nothing to do with madness". Then some people suggested that the Holy Prophet was a poet. Waleed, however, rejected this also, and said that his word was not poetry at all. Then a suggestion was made that he was a magician; but this was also rejected by Waleed. Then Abu Jehl asked him to suggest something to be suitable for their propagation. On this Waleed himself suggested that they could use the word 'magician' for the Holy Prophet, because, according to him, on account of what he was reciting dissension was created among their own family members and other relations. This was accepted by all and when the pilgrims started coming to Mecca, the non-believing Meccans approached and told them that the Holy Prophet was a magician who had created rift among the families and, therefore, they should be careful of him (Seerat Ibne Hishaam, Vol. I, pp. 288-289) (see Tafheemul Quran, *ibid.*, 140). It is this incident which referred to in verses 11 to 26.

11. It may be noted that Waleed bin Mughirah had 10 to 12 sons, of whom one was Hazrat Khalid bin Waleed, who subsequently accepted the Faith and became a Muslim, and proved to be a very prominent *Mujahid* or Military General of Islam.

14. And made matters easy for him,

١٤-وَّمَهَّدتُّ لَهٗ تَمْهِيْدًا ۙ

15. Yet he desires that I should give him more!

١٥-ثُمَّ يَطْمَعُ اَنْ اَّزِيْدَ ۙ

16. By no means! (for) to Our Signs he has been refractory.

١٦-كَلَّا ۭ اِنَّهٗ كَانَ لِاٰيٰتِنَا عَنِيْدًا ۭ

17. Soon will I visit him with a mount of calamities.

١٧-سَاُرْهِقُهٗ صَعُوْدًا ۭ

18. Surely he thought and plotted,

١٨-اِنَّهٗ فَكَّرَ وَقَدَّرَ ۙ

19. And woe to him! how (maliciously) he plotted;

١٩-فَقُتِلَ كَيْفَ قَدَّرَ ۙ

20. Again woe to him! how he plotted;

٢٠-ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۙ

21. Then he looked around;

٢١-ثُمَّ نَظَرَ ۙ

22. Then he frowned and he scowled.

٢٢-ثُمَّ عَبَسَ وَبَسَرَ ۙ

23. Then he turned back and was haughty.

٢٣-ثُمَّ اَدْبَرَ وَاسْتَكْبَرَ ۙ

24. Then said he: this is nothing but magic from of old!

٢٤-فَقَالَ اِنْ هٰذَآ اِلَّا سِحْرٌ يُّؤْثَرُ ۙ

25. This is nothing but the word of a mortal!

٢٥-اِنْ هٰذَآ اِلَّا قَوْلُ الْبَشَرِ ۭ

26. Soon will I cast him into the Hell.

٢٦-سَاُصْلِيْهِ سَقَرَ ۝

27. And what will make you realise what the Hell is?

٢٧-وَمَآ اَدْرٰىكَ مَا سَقَرُ ۭ

28. It spares nothing to endure, nor does it leave alone.[12]

٢٨-لَا تُبْقِي وَلَا تَذَرُ ۝

29. It scorches the man.

٢٩-لَوَّاحَةٌ لِّلْبَشَرِ ۝

30. Over it are nineteen[13] (angels as guard).

٣٠-عَلَيْهَا تِسْعَةَ عَشَرَ ۝

31. And We have set none but angels as guardians of the Fire;[14] and We have not fixed their number but as a trial[15] for those who disbelieve, in order that those who have been given the Book may be certain and those who believe may increase in Faith,[16] – and that no doubts

٣١-وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً
وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً
لِّلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا
الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا
وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ

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12. This shows that in the Hell man will neither live nor die, but suffer incessantly. Reference to this unfortunate state of affair has also been made in verse 13 of Chapter 87 (*A'alaa*). Further, as regards the suffering, in addition to burning, there will also be scorching. In other words the sinners will not only be burned in the Fire of Hell, but will also be disgraced by darkening of their faces.

13. As regards the number of 'Nineteen' referred to in verse 30, to quote Abdullah Yusuf Ali, "the nineteen Guardians of the Fire are understood symbolically to be angels or faculties of man. Imam Fakhruddin Raazi refers to a classification of nineteen faculties of powers in man, which if used properly lead to his spiritual advancement, but if misused, lead to his perdition. These faculties or powers may well be compared to angels, for angels are the powers or instruments of action in the spiritual world. The rebellious angels are types of faculties put to wrong use" (Vol. II, Note 5793). For more details see the Major Work, *ibid.,* Vol. XV, pp. 309 to 311.

14. According to verse 6 of Chapter 66 (*Tahreem*) also, the angels are appointed as the Wardens or Guardians over the Hell and the Hell Dwellers.

15. As regards the number of 'Nineteen' itself, it is said we have not fixed their number but as a trial'. In this connection, as noted by Abdullah Yusuf Ali, in verse 31, "there are four classes of people mentioned here: (1) the Muslims will have their faith increased, because they believe that all revelation, symbolic or otherwise, is from God, Most Merciful, and all His forces will work in their favour; (2) the People of the Book, those who had received previous revelations of an analogous character, the Jews and Christians, had numerous sects disputing with each other on minute points of doctrine; but they will now, if they believe, find rest from controversies in a broad symbolical understanding of Scripture; (3) those in whose hearts is a disease, the insincere ones, the hypocrites, will only be mystified, because they believe nothing and have rejected the grace and mercy of God; and (4) the Unbeliever have frankly done the same and must suffer similar consequences" (Vol. II, Note 5796).

16. As regard the fact that the believers increase in their faith by such trials, reference

may be left for those who have been given the Book and the Believers, and that those in whose hearts is a disease and the disbelievers may say, – what does Allah intend by this Similitude?" Thus Allah leaves to stray whom He pleases, and guides whom He pleases; and none knows the forces of your Lord, except He. And this is nothing but a Reminder to the mankind.

وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ
وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا ۚ
كَذَٰلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ
وَيَهْدِي مَن يَشَاءُ ۚ
وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ
وَمَا هِيَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ۝

SECTION 2[1]

32. Nay, by the Moon!

٣٢- كَلَّا وَالْقَمَرِ ۝

33. And by the Night as it retreats!

٣٣- وَاللَّيْلِ إِذْ أَدْبَرَ ۝

34. And by the Dawn as it shines forth!

٣٤- وَالصُّبْحِ إِذَا أَسْفَرَ ۝

35. This is but one of the Mighty (Signs),[2]

٣٥- إِنَّهَا لَإِحْدَى الْكُبَرِ ۝

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to it has also been made by the Holy Qur'an in various other verses, as for instance, in verse 173 of Chapter 3 (*Imran*); verse 2 of Chapter 8 (*Anfaal*): verse 124 of Chapter 9 (*Taubah*); verse 22 of Chapter 33 (*Ahzaab*); and verse 4 of Chapter 48 (*Fathe*) (see Tafheemul Quran, *ibid.,* 21).

1. The previous Section concluded with a description of the Hell. In continuation of it, Section 2 also starts with the Divine oath by the Moon, the Night, and the Dawn, and then gives warning of punishment of Hell to the disbelievers, and also speaks of the righteous ones who will be in the Gardens of Paradise. There is also reference to the admission of their guilt by the disbelievers on the Day of Judgment.

Section 2 consists of 25 verses, i.e. verses 32 to 56. In the opening verses the Divine Oath by certain natural phenomena is to stress the unambiguous character of Divine Commandments and the absolute Truth of what follows them. In these verses it is said: Nay, by the Moon, and by the Night when it retreats, and by the Dawn when it shines forth; this but one of the Mighty (Signs), a warning to mankind, to any of you that chooses to press forward or to follow behind; every

Contd.....

36. A warning to mankind,[3] –

٣٦-نَذِيرًا لِّلْبَشَرِ ۝

37. To any of you that chooses to press forward, or I to follow behind; –

٣٧-لِمَن شَاءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ۝

38. Every soul will be (held) in pledge for its deeds,[4]

٣٨-كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۝

39. Except the Companions of the Right Hand.[5]

٣٩-إِلَّا أَصْحَابَ الْيَمِينِ ۝

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soul will be (held) in pledge for its deeds, except the Companions of the Right Hand. (They will be) in Gardens (of Delight): (where) they will question each other, and (ask) of the Sinners: What has led you into the Hell? They will say: We were not of those who prayed; nor were we of those who fed the indigent; but we indulged in vain talks with vain talkers; and we used to deny the Day of Judgment, until there came to us (the Hour) that is certain (i.e. the Day of Judgment). Then will no intercession of (any) intercessors profit them.

Then what is the matter with them (i.e. the unbelievers to whom this warning is being issued) that they turn away (even now) from Admonition? – As if they were affrighted asses, fleeing from a lion! Forsooth, each one of them wants to be given (by Allah) scrolls (of Revelation) spread out! By no means! But they fear not the Hereafter. Nay this surely is an Admonition: let any who will, keep it in remembrance! but none will keep it in remembrance except as Allah wills: He is the Lord of Righteousness, and the Lord of Forgiveness.

2. As regards the 'Sign' referred to in verse 35, it may be noted that "there are numerous Signs of God, of which Judgment is one, and one of the mightiest portents. Or the reference may be to the waning of the Moon, the decline of the Night, and the glorious sunrise, as tokens or symbols of the world renewed when the present transitory world passes away" (Yusuf Ali, Vol. II, Note 5800).

3. As regards the assertion made in verses 36 and 37, "three interpretations are possible. (1) Those pressing forward may be the Righteous, and those following behind may be the laggards, the Unbelievers, who reject God's love, care and mercy. (2) Men of two kinds of temperament may be referred to: those who are always in the van and those who are always in the rear. God's Message is open to both. But there may be a danger to both; in the one case, over-confidence, or hope in wrong things; in the other case, missing great opportunities so that their spiritual lives may be 'bound in shallows and in miseries'. Extremes should be avoided. (3) Or it may mean that the warning is effective only for those willing to move forwards or backwards, as the case may be, but is lost on the inert or the lethargic. For our moral and spiritual progress, we have in some cases to go forwards, but in some cases we have to retreat from false positions. The hopeless case is that of the obstinate man, whose heart is so dead that he dares not advance to the right or withdraw from the wrong" (Yusuf Ali, Vol. II, Note 5801).

4. Which means that "man cannot shift his responsibility to vicarious saviours or saints.

40. (They will be) in Gardens (of Delight): they will question each other,

٤٠-فِي جَنّٰتٍ ۛ يَتَسَآءَلُوْنَ ۙ

41. And (ask) of the Sinners:[6]

٤١-عَنِ الْمُجْرِمِيْنَ ۙ

42. What led you into the Hell?

٤٢-مَا سَلَكَكُمْ فِيْ سَقَرَ ۝

43. They will say: we were not of those who prayed;

٤٣-قَالُوْا لَمْ نَكُ مِنَ الْمُصَلِّيْنَ ۙ

44. Nor were we of those who fed the indigent;

٤٤-وَلَمْ نَكُ نُطْعِمُ الْمِسْكِيْنَ ۙ

45. But we indulged in vain talks with vain talkers;

٤٥-وَكُنَّا نَخُوْضُ مَعَ الْخَآئِضِيْنَ ۙ

46. And we used to deny the Day of Judgment;

٤٦-وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّيْنِ ۙ

His redemption depends upon the grace of God, for which he should constantly and whole-heartedly strive by means of right conduct and if he does so, he will be redeemed and he will join the Companions of the Right Hand" (Yusuf Ali, Vol. II, Note 5802).

It may be noted that a similar statement has also been made in verse 21 of Chapter 52 (*Toor*), saying, "every man is pledged for what he earns. In Qur'anic version, a man's deed is his earning which is the reward for his deliberate conscious effort. As such, the responsibility of one's deed cannot be shirked or shifted.

5. As stated in verses 27 to 38 of Chapter 56 (*Waaqi'ah*), "the Companions of the Right Hand will be the Righteous or the Blessed in the Hereafter. Their grounds of merit will be Prayer, Charity, Earnestness and Faith in God's just Judgment: all of which are within the reach of the humblest Seeker. They are not separate acts or virtues, but are all inter-connected. At Judgment, the pledge of their soul will be redeemed by God's Grace at the Taking of the Account" (Yusuf Ali, Vol. II, Note 5803).

6. In this connection, it may be noted that, in many verses, Qur'an had stated that in spite of being far away from each other, the dwellers of Paradise will be able to talk to the inmates of the Hell without any difficulty, as, for instance, in verses 44 to 50 of Chapter 7 (*A'araaf*), and verses 50 to 57 of Chapter 37 (*Saaffaat*) (Tafheemul Quran, *ibid.*, 32). This opportunity of mutual conversation will be a Divine Favour to allow both the Dwellers of the Paradise and the inmates of Hell to reflect upon their deeds which took them to these places, and acknowledge that in each the Dispensation of Divine Justice is fair and equitable, without any tinge of hardship or undue favour, and that the ways of Righteousness or Wickedness lay open for any human being to choose between.

47. Until there came to us (the Hour) that is certain.[7]

٤٧-حَتّٰٓى اَتٰىنَا الْيَقِيْنُ ۝

48. Then will no intercession of (any) intercessors profit them.[8]

٤٨-فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشّٰفِعِيْنَ ۝

49. Then what is the matter with them (i.e. the unbelievers) that they turn away from Admonition? –

٤٩-فَمَا لَهُمْ
عَنِ التَّذْكِرَةِ مُعْرِضِيْنَ ۝

50. As if they were affrighted asses,[9]

٥٠-كَاَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ۝

51. Fleeing from a lion!

٥١-فَرَّتْ مِنْ قَسْوَرَةٍ ۝

52. Forsooth, each one of them wants to be given scrolls (of Revelation) spread out![10]

٥٢-بَلْ يُرِيْدُ كُلُّ امْرِئٍ مِّنْهُمْ
اَنْ يُّؤْتٰى صُحُفًا مُّنَشَّرَةً ۝

53. By no means! But they fear not the Hereafter.

٥٣-كَلَّا ۭ بَلْ لَّا يَخَافُوْنَ الْاٰخِرَةَ ۝

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7. In this connection, we may also refer to verse 99 of Chapter 15 (*Hijr*), in which it is said, "and worship your Lord until there comes to you that which is inevitable".

8. As regards *Shafaa'at* or Intercession, referred to in verse 48, Qur'an has made it clear in many verses that it will be only for the righteous ones, and by those only who will be specifically permitted by Allah the Almighty. In this connection, reference may be made to verse 255 of Chapter 2 (*Baqarah*), verse 94 of Chapter 6 (*An'aam*); verse 53 of Chapter 7 (*A'araaf*); verses 3 and 18 of Chapter 10 (*Yunus*); verse 87 of Chapter 19 (*Maryam*); verse 109 of Chapter 20 (*Taa Haa*); verse 28 of Chapter 21 (*Ambia*); verse 23 of Chapter 34 (*Saba*); verses 43 and 44 of Chapter 39 (*Zumar*); verse 18 of Chapter 40 (*Mo'min*); verses 41 and 42 of Chapter 44 (*Dukhaan*); verse 26 of Chapter 53 (*Najm*); verses 37 and 38 of Chapter 78 (*Naba*) (Tafheemul Quran, Vol. VI, Chapter 74, Note 36).

9. In this actually there is reference to an Arabic idiom. The asses of the jungle, on having the sight of a danger, usually run away in a manner in which no other animal flees senselessly and in utter confusion. Therefore, whenever a man runs away in a stunned manner, the Arabs likened him to an ass running away in sight of danger, particularly the danger of a lion (nearby) (Tafheemul Quran, *ibid.*, 37).

10. In this connection, Qur'an makes reference to a specific demand of the disbelievers in verse 125 of Chapter 6 (*An'aam*), saying, "and when a Message comes to them

54. Nay, this surely is an Admonition:

٥٤-كَلَّآ إِنَّهُۥ تَذۡكِرَةٞ ۝

55. Let any, who will, keep it in remembrance!

٥٥-فَمَن شَآءَ ذَكَرَهُۥ ۝

56. But none will keep it in remembrance except as Allah wills: He is the Lord of Righteousness, and the Lord of Forgiveness.[11]

٥٦-وَمَا يَذۡكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ
هُوَ أَهۡلُ ٱلتَّقۡوَىٰ
وَأَهۡلُ ٱلۡمَغۡفِرَةِ ۝

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they say: we will not believe till we are given the like of that which the Messengers of Allah are given;" and also in verse 93 of Chapter 17 (*Bani Israil*). It is said, " and we not believe in your ascending the heaven (O Muhammad [ﷺ]) unless you bring down to us a book we can read".

11. It may be noted that there is no contradiction between verses 55 and 56, in that while verse 55 is an open call to anyone to heed the Admonition if he so desires, verse 56 restricts the acceptance of the call in favour of those only whom Allah Wills. As a matter of fact the acceptance of Good or Evil is inherently volitional, but the flow of tendency will always be in the direction a person has deliberately chosen to follow, although opportunities were available to him to move otherwise, which he rejected, also willingly and on his own. But the door of Divine Mercy and Grace is always open, and due amends could still be made through repentance and seeking Allah's Forgiveness.

To quote Abdullah Yusuf Ali, "Righteousness as well as Forgiveness have their source in God's Will. Man's Righteousness has no meaning except in relation to the universal Will" (Vol. II, Note 5808).

CHAPTER 75

AL-QIYAAMAH

(The Resurrection)

Chapter 75 consists of 2 Sections, 40 Verses, 199 Words, and 692 Letters.[1]

Name

The name of this Chapter has been taken from the word *Al-Qiyaamah* appearing in verse 1 of it. Another name of this Chapter is *Laa Uqsimo,* but the former is more familiar and generally regarded as its main title.

Revelation

According to agreed opinions of the scholars, this Chapter belongs to the earlier period of the Holy Prophet's Mission at Mecca. It was revealed after some time of revelation of Chapters 73 and 74.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 31.[2]

Subject Matter

The subject matter of this Chapter is 'Man and Resurrection', and it is significant that the Divine Oaths in the first two verses are also in respect of these two, one direct – the Resurrection, and the other implied – by the Self-Reproaching Soul (or Conscience) of Man. The essence or spirit of the context is a blunt warning to the non-believers of Mecca to whom the idea or plea for 'Resurrection' was an enigma, and, instead of understanding the Divine purpose of Creation of the Universe, the Man and Occurrence of Resurrection, they

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1. Naimuddin, Chapter 75, Note 1; Ziaul Quran, Vol. V, p. 428.
2. Index-cum-Concordance for the Holy Qur'an by Kherie, *ibid.*

revolted against the very concept of the latter, and indulged in all sorts of speculations, and raised senseless objections. But the Qur'anic approach to their irrelevant talks is more logical and forthright than dogmatic and complex. The Chapter carries the moral beneficial lesson that if the call of the Qur'an and the Self-Reproaching Soul (or Conscience) are given willing and sincere attention, the Salvation of the Man can be safely assured.

In verses 1 to 6, by taking the oaths of the Day of Resurrection and the Self-Reproaching Conscience, it is emphasised that the occurrence of the Day of Judgment is undeniable, and it is only through the call of conscience that the degenerated soul on account of persistent disbelief can be put back on the track of guidance and success in the Hereafter.

In verses 7 to 15 there is answer to the objections raised by the deniers of the Day of Judgment, and they are given a warning that when the Day of Judgment occurs they will have no place of refuge and safety except under the Grace and Mercy of Allah the Almighty, and that on that Day every body will be made to account for his deeds.

In verses 16 to 19 there is direction to the Holy Prophet himself in respect of listening and learning the Revelations conveyed to him through the Angel Gabriel. There is also promise from Allah for arrangement and safeguard of the Holy Qur'an, as well as its remembrance and understanding by the Holy Prophet, and, through him, by the mankind, particularly those who are inclined to the learning and imbibing the teachings of Holy Qur'an.

In verses 20 to 25 there is reproach to the disbelievers, and they are told that their denial of the Day of Judgment is only on account of their love for this world, ignoring the Hereafter, although it is inevitable. There is also some description of the events of the Day of Judgment.

In verses 26 to 40 there is assertion of the fact that every body will have to taste the death, and return to his Lord, and that unfortunate are those who turn away from Allah and neither offer the prayer nor submit to Him with due humility and devotion. It is also stated that it is very easy for Allah the Almighty, Who has created the man out of single drop of sperm, to raise the dead to life again.

It may be noted that right from this Chapter upto the end of the Holy Qur'an the revelations are continuous and mostly deal with the fundamentals of faith, moral teachings, warning to the disbelievers, and occurrence of the Day of Judgment.

CHAPTER 75

AL-QIYAAMAH
(The Resurrection)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. I do swear by the Day of Resurrection;

١ لَآ أُقْسِمُ بِيَوْمِ الْقِيٰمَةِ ۝

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1. In the concluding verses of the previous Chapter it was said that the reason for denial of the Day of Judgment by the disbelievers is that "they fear not the Hereafter", and it was said that "Qur'an is a Reminder, so whoever pleases may heed it", and it was further said that "they will not pay heed to it unless Allah pleases. He is the Lord of Righteousness and the Lord of Forgiveness". In continuation of it, Chapter 75 begins, with an assertion on Oath, by Allah the Almighty that the Day of Judgment is a certainty. Then it gives some description of occurrences of that Day, reproaching the disbelievers for its denial. There are some directions for the Holy Prophet himself in respect of receiving and imparting the recital of Divine Revelations, and then again there is reference of the Day of Judgment and the inevitability of Death.

Section 1 consists of 30 verses, i.e. verses 1 to 30. In verses 1 to 6 there is an assertion on Oath by Allah that the Day of Judgment is a certainty. It is said: I do swear by the Day of Resurrection; and I do swear by the self-reproaching soul: does man think that We shall not assemble his bones (on Resurrection)? Nay, We are able to put together in perfect order the very tips of his fingers. But man wishes to do wrong (even) in the time in front of him (i.e. the future which ought to be utilized in mending past errors). (On the other hand) He questions: when is the Day of Resurrection?

Verses 7 to 13 give the description of some occurrences of the Day of Judgment. It is said: At length, when the sight is dazed, and the moon is buried in darkness, and the sun and the moon are joined together – (on) that Day will man say: Where is the refuge? By no means! (there is) no place of safety! Before your Lord (alone), that Day will be the place of rest. That Day will man be told (all) that he put forward (for future) and (all) that he put back.

2. And I do swear by the self-reproaching soul:[2]

٢- وَلَآ أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝

3. Does man think that We shall not assemble his bones?

٣- أَيَحْسَبُ الْإِنسَانُ أَلَّن نَّجْمَعَ عِظَامَهُ ۝

4. Nay, We are able to put together in perfect order the very tips of his fingers.[3]

٤- بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُ ۝

In verses 14 and 15 it is said: Nay, man will be evidence against himself, even though he were to put up his excuses.

In verses 16 to 19 there are directions for the Holy Prophet in respect of listening to and learning (and committing to memory) the Revelations. It is said: Move not your tongue concerning it (i.e. Qur'an) to make haste therewith. It is for Us to collect it (to remain intact and undispersed unlike the earlier Scriptures) and to promulgate it (by teaching its true recital to and before the people). So when We have promulgated it, follow you its recital: Furthermore, it is for Us to explain it (and make it clear):

In verses 20 and 21 there is reproach to the disbelievers for their love of fleeting pleasures of the world and neglecting the ever-abiding Hereafter. It is said: Nay, but you (O disbelievers) love the fleeting life and leave alone the Hereafter.

In verses 22 to 25 there is some more description of the Day of Judgment. It is said: some faces, that Day, will be beaming (in brightness and beauty) looking towards their Lord; and some faces, that Day, will be sad and dismal, in the thought that some back-breaking calamity is about to be inflicted on them.

Verses 26 to 30 speak of the inevitability of Death. It is said: by no means! when it (i.e. the soul) reaches to the collar-bone (in its exit), and there will be a cry (in utter helplessness): who is a magician (to restore him to life and ease)?, and he will realise that it is (the time of) parting; and (one) shank will be entangled with (the other) shank: that Day the Drive will be (all) to your Lord.

2. According to Hazrat Abdullah bin Abbas and other scholars, *Nafsul-Lawwamah* is that which accuses and reproaches the man on his evil deeds and also encourages him to do more good deeds to offset the errors already committed. In the words of Hasan Basri it is the *Nafs* of *Mo'min* (i.e. believer) himself, because the soul of a believer reproaches him for the evil, as well as makes him realized his short-falls in his good deeds (Ma'ariful Quran, Vol. VIII, pp. 622-623; also see Ziaul Quran, Vol. V, Chapter 75, Note 2).

3. It is said that once Adi bin Rabi'ah, a non-believer of Mecca, came to the Holy Prophet and said that he would not accept even if he would see the Day of Judgment occurring before his eyes, and then said, "Will Allah gather together the scattered bones?" On this, verse 4 was revealed, and it was said that not only Allah has power to gather together the scattered bones of man but that "We are able to put together in perfect order the very tips of his fingers" (Naimuddin, Chapter 75, Note 3; Ziaul Quran, *ibid.*, 3).

Qur'an refers to this particular question by the disbelievers in verse 49 of Chapter 17 (*Bani Israil*) also, according to which the usual objection of the disbelievers was, "What! when we are reduced to bones and dust, should we really be raised up to be a new creation?"

5. But man wishes to do wrong (even) in the time in front of him.[4]

٥-بَلْ يُرِيْدُ الْاِنْسَانُ لِيَفْجُرَ اَمَامَهٗ ۚ

6. He questions: when is the Day of Resurrection?[5]

٦-يَسْـَٔلُ اَيَّانَ يَوْمُ الْقِيٰمَةِ ۚ

7.[6] At length, when the sight is dazed,[7]

٧-فَاِذَا بَرِقَ الْبَصَرُ ۙ

8. And the moon is buried in darkness.

٨-وَخَسَفَ الْقَمَرُ ۙ

9. And the sun and moon are joined together,[8] –

٩-وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۙ

10. That Day will man say: where is the refuge?[9]

١٠-يَقُوْلُ الْاِنْسَانُ يَوْمَئِذٍ اَيْنَ الْمَفَرُّ ۚ

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4. This shows that "the evil-doer, who rejects the Day of Reckoning and has no conscience wants to go on in his career of sin and jeopardies his future also" (Yusuf Ali, Vol. II, Note 5813).

5. Which asking is not by way of its acceptance as true, but by way of mockery and denial. In fact "the question is sceptical or derisive. He does not believe that there is any chain of consequences in the Hereafter. He does not believe in a Hereafter" (Yusuf Ali, Vol. II, Note 5814).

6. In verses 7 to 15 there is description of certain phenomena occurring on the Day of Judgment.

7. The phrase *Bareqal Basaro,* according to the Arabic usage, generally refers to the eye being dazed and confounded due to excessive light which, on the Day of Judgment, will possibly be on account of the fact that, "at the Hour of Judgment the full light and glory of the Lord will shine, and the effulgence will daze man's eyes" (Yusuf Ali, Vol. II, Note 5815).

It may also mean utter confusion and extreme distraction on account of excessive fear and terror, which a man experiences in the event of an accident or sudden occurrence of anything of tremendous impact on the mind. There is also a reference to such a situation in verse 42 of Chapter 14 (*Ibrahim*) saying, "and think not that Allah does not heed the deeds of those who do wrong. He only gives them respite till the Day when the eyes will fixedly stare in horror" (see Tafheemul Quran, Vol. VI, Chapter 75, Note 7).

8. To the moon the sun is the original light, but the sun itself is a created light, and it will sink into nothingness along with the moon. Both will be like empty shells "whose lights are fled; whose glories dead", because the Prototype of all Light now shines in full splendour in a new world" (vide *Zumar,* 39:59), (Yusuf Ali, Vol. II, Notes 5816 and 5817).

9. In verses 10 to 13, there is a reference to the perplexity of the wrong-doers in that they will think of fleeing away from the sin.

11. By no means! No place of safety!

١١-كَلَّا لَا وَزَرَ ۝

12. Before your Lord (alone), that Day, will be the place of rest.

١٢-إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۝

13. That Day will man be told (all) that he put forward, and (all) that he put back,

١٣-يُنَبَّأُ الْإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ۝

14. Nay, man will be evidence against himself,[10]

١٤-بَلِ الْإِنسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ۝

15. Even though he were to put up his excuses.

١٥-وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ۝

16. Move not your tongue (O Prophet) concerning it (i.e. the Qur'an) to make haste therewith.[11]

١٦-لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۝

17. It is for Us to collect it and to promulgate it.[12]

١٧-إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝

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10. As we are told in verse 24 of Chapter 24 (*Nur*) also, "On the Day when their tongues, their hands, and their feet, will bear witness against them as to their actions".

In other words, "it is not what a man says about himself, or what others say of him, that determines judgment about him. It is what he is in himself. His own personality betrays him or commends him" (Yusuf Ali, Vol. II, Note 5819).

11. According to Hazrat Abdullah bin Abbas as reported by Ahmad, Bukhari, Muslim, Tirmizi, Nisai, Ibne Jareer, Tabrani, Behaqi, and other Scholars, when the Holy Qur'an was being revealed to him, the Holy Prophet, with a view to memorise it quickly in order that nothing may be missed, used to recite it alongwith the Angel Gabriel. On this, Allah the Almighty gave the directions as contained in verses 16 to 19. Similar view is also reported from Sha'bi, Ibne Zaid, Zahaak, Hasan Basri, Qatadah, Mujahid, and other prominent Commentators (see Tafheemul Quran, *ibid.,* 11; Ma'ariful Quran, Vol. VIII, p. 626; Ziaul Quran, *ibid.,* 12; Naimuddin, *ibid.,* 12).

In this connection, we may also refer to verse 114 of Chapter 20 (*Taa Haa*) in which it is said, "be not in haste with the Qur'an before its revelation to you is completed".

12. According to these verses, a promise was given by Allah the Almighty to accomplish completion of the Holy Qur'an in all respects, and it was actually, according to the Divine Plan, that Qur'an was collected in its present form, and preserved for man to recite and imbibe its teachings to achieve guidance in the world, and everlasting success in the Hereafter.

18. So when We have promulgated it, follow you its recital:

١٨-فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ۞

19. Furthermore, it is for Us to explain it (and make it clear):[13]

١٩-ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ۞

20. Nay, but you (O disbelievers) love the fleeting life,[14]

٢٠-كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ۞

21. And leave alone the Hereafter.

٢١-وَتَذَرُونَ الْآخِرَةَ ۞

22. Some faces, that Day, will be beaming (in brightness and beauty);[15]

٢٢-وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۞

23. Looking towards their Lord.

٢٣-إِلَىٰ رَبِّهَا نَاظِرَةٌ ۞

24. And some faces, that Day, will be sad and dismal,[16]

٢٤-وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ۞

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13. As regards the exact explanation, interpretation, and dissemination, of the teachings of the Holy Qur'an, we have the words and the deeds, or, in one word, the *Sunnah* of the Holy Prophet, which give the elemental as well as practical explanation of the Holy Qur'an. This aspect of the Holy Qur'an is academically known as the *Wahi-e-Khafi* (or the intuitive inspiration or the indirect revelation occurring to the heart of the Holy Prophet), and whatever the Holy Prophet explained, and acted upon, in terms of the Holy Qur'an, was thus also a revelation to him from Allah the Almighty. In verse 44 of Chapter 16 (*Nehl*) also it is said, "and We have revealed to you (O Prophet) the Reminder (i.e. Qur'an) that you may make clear to mankind that which has been sent down to them". In this connection, it is also worth noting that Qur'an has made it clear, at about four different places, that the duty of the Holy Prophet was, not only to recite the Holy Qur'an to the people, but also to teach it to them, as for instance, in verses 129 and 151 of Chapter 2 (*Baqarah*); verse 164 of Chapter 3 (*Imran*); and verse 2 of Chapter 62 (*Jumu'ah*) (see Tafheemul Quran, *ibid.,* 13).

14. To quote Abdul Maajid Daryabadi, "that it was really the enjoyment of this material life and material gains that was at the root of the obstinate pagan opposition to the teaching of the Qur'an and the Prophet, is recognised even by historians hostile to Islam. According to 'Historians History of the World', the more clearly they perceived that Mohammad's claims as a Prophet might endanger their priestly position and their lucrative privileges as guardians of the holy temple, the more fiercely did their anger burn, and the more vehement became their threats

Contd.....

25. In the thought that some back-breaking calamity is about to be inflicted on them;

٢٥- تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ۝

26. By no means when it (i.e. the soul) reaches to the collar-bone (in its exit),[17]

٢٦- كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ۝

27. And there will be a cry: who is a magician[18] (to restore him)?

٢٧- وَقِيلَ مَنْ ۜ رَاقٍ ۝

28. And he will realise that it is (the time of) parting;

٢٨- وَظَنَّ أَنَّهُ الْفِرَاقُ ۝

29. And (one) shank will be entangled with (the other) shank:[19]

٢٩- وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ۝

30. That Day the Drive will be (all) to your Lord:

ع ٣٠- إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ۝

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and abuses" (Vol. VIII, pp. 115-116). Further, "the vehement opposition which Muhammad encountered, is to be explained as due ... partly to the desire of retaining certain material advantages which were inseparably connected with the local sanctuaries" (Encyclopaedia of Religion and Ethics, Vol. I, p. 689) (Maajid, Vol. II, Part XXIX, Note 488).

15. In verses 22 and 23 there is description of the righteous servants of Allah.

16. In verses 24 and 25 there is description of the wrong-doers.

According to Abdullah Yusuf Ali, "this passage (especially with reference to verses 26-28) would seem to refer to what our Doctors call the Lesser Judgment (*Qiyamat-us-Sughra*), which takes places immediately after death, and not to the Greater or General Judgment, which may be supposed to be referred to in such passages as occur in Chapter 56 (*Waaqi'ah*). There are other passages referring to the Lesser Judgment immediately after death; e.g., verse 37 of Chapter 7 (*A'araaf*), etc." (Vol. II, Note 5822).

17. In verses 26 to 30, there is reference to the Hour of Death. First, by the word *Kalla* (Nay or By no means) there is refutation of the ideology of the disbelievers who denied life after death and their presence before Allah the Almighty. Then, it is said that "when it (i.e. soul) reaches to the collar-bone (in its exit), and there will be a cry: who is the magician (to restore him)?, and he will realise that it is the (time of parting); and (one) shank will be entangled with (the other) shank, that Day the Drive will be (all) to your Lord".

18. The word *Raaq* (the magician), in the context of the departing soul (of the dying

Contd.....

SECTION 2[1]

31. So he neither believed,[2] nor did he pray;[3] –

٣١- فَلَا صَدَّقَ وَلَا صَلَّىٰ ۝

32. But (on the contrary) he rejected Truth and turned away!

٣٢- وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ۝

man), carries both the sense of hope and disappointment. One is the (vain) hope that the magician with his supernatural powers will check the ascent of the passing soul beyond the collar bone of the dying man, thus restoring him to full life. The other meaning is that the situation has gone beyond control and now there is total loss of hope and the dying man will soon be in perdition facing the consequences of his misdeeds.

19. As regards the word *Saaq,* in its general significance it means the 'leg' (or shank) and signifies the joining together of the legs after death; and some take it in the sense of 'affliction', and suggest that at that particular moment there will be two-fold sufferings, viz., one of departing from the world, and the other of being a culprit in the life after death which will be the condition of the non-believers, idolaters, and wrong-doers.

1. In the concluding verses of the previous Section there was description of the righteous ones as well as the wrong-doers on the Day of Judgment, and also the inevitability of death, and the return of all to Allah. In continuation of it, Section 2 speaks of the disbelievers who turn away from the Truth. There is also warning of punishment to them; and then, in order to justify Resurrection, there is reference to the first creation.

Section 2 consists of 10 verses, i.e. verses 31 to 40. Verses 31 to 35 refer to the misdeeds of the disbelievers in general, though the addressee is a particular person, in rejecting the Faith and turning away from the Truth. It is said: So he (i.e. the disbeliever) neither believed, nor did he pray, but (on the contrary) he rejected Truth and turned away! then did he stalk to his family in full conceit! Woe to you; woe! Again, woe to you; woe!

Verses 36 to 40 speak of the creation of man justifying the Resurrection. It is said: does man think that he will be left uncontrolled (i.e. without accountability)? Was he not a drop of sperm emitted (in lowly form)? Then did he become a leech-like clot; then did (Allah) make and fashion (him) in due proportion. And of him He made two (opposite) sexes, male and female. Has not He (i.e. Allah), (the same), the power to give life (again) to the dead?

2. This translation of the words *Fala Saddaqa* is according the majority of the commentators. Abdullah Yusuf Ali translates them as "So he gave nothing in charity"; and Marmaduke Pickthal as, "for he neither trusted".

3. Verses 31 to 33 describe the disbeliever. According to these verses, besides unbelief, his indictment "consists of four counts: (1) he neglected prayer; (2) he neglected charity; (3) he rejected truth; and (4) he turned away" (Yusuf Ali, Vol. II, Note 5826). In this connection we may also refer to verses 43 to 46 of Chapter 74 (*Muddassir*) in which also the counts are four, viz., (1) neglecting prayer; (2) neglecting charity; (3) talking vanities; and (4) denying the Day of Judgment. Among these two sets of the counts, "Nos. (I) and (2) are identical in both places; and Nos. (3) and (4) are analogous, Rejecting the truth is equivalent to talking-vanities and making an alliance with falsehoods. Denying the Day of Judgment means behaving as if no account was to be given of our actions, i.e. turning away from right conduct. An additional touch is found here in verse 33 (which speaks of conceit) – conceit or arrogance is the root cause of most evil. By that cause fell Iblees" (Yusuf Ali, Vol. II, Notes 5826 and 5827).

33. Then did he stalk to his family in full conceit!

٣٣-ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ ۝

34. Woe to you; woe![4]

٣٤-أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝

35. Again, woe to you; woe!

٣٥-ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰٓ ۝

36. Does man think that he will be left uncontrolled?[5]

٣٦-أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى ۝

37. Was he not a drop of sperm emitted (in lowly form)?[6]

٣٧-أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ ۝

38. Then did he become a leech-like clot; then did (Allah) make and fashion (him) in due proportion.

٣٨-ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ۝

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4. In verses 34 and 35, there is forthright condemnation of the disbeliever with the curse of woe to befall him. The repeated censures in these verses point to the dual misfortune of the wicked defiant man, viz., the curse of disgrace in the world, and the inflictment of punishment in the Hereafter.

5. The word *Sudan* used in this verse "has many implications: (1) uncontrolled, free to do what he likes; (2) without any moral responsibility; not accountable for his actions; (3) without a purpose, useless; (4) forsaken" (Yusuf Ali, Vol. II, Note 5828).

In the Arabic language when a camel is left free, or abandoned, it is known as *Ibilun Sudan* (i.e. the uncontrolled camel). But such a state of unchecked freedom of behaviour, without any responsibility connected therewith, is uncalled for and unwarranted in so far as the freedom of action of man is concerned. Man is created with definite purpose, and also with definite limitations, and not a brute with no checks on his behaviour. In verse 115 of Chapter 23 (*Mo'min*), it is said, "do you think We have created you in vain, and that you will not be returned to Us (*Mo'minoon,* 23:115). In other words, the emphasis is on the fact that man has been created in this world as one responsible for his deeds and, therefore, he is not uncontrolled, free, or without purpose.

6. In verses 37 to 39, there is reference to the first creation of man. In this connection, we may also refer to verse 5 of Chapter 22 (*Hajj*), "where the argument is developed in a greater detail. The briefer argument here may be stated thus. His lowly animal origin makes him no higher than a brute; his foetal development is still that of a brute animal; that at some stage come human limbs and shape; the divine spirit is poured into him, and he is fashioned in due proportion for his higher destiny. In spite of that the mystery of sex remains in his nature; we are living souls, yet men and women. God Who creates these wonders, – has He not the power to bring the dead to life at the Resurrection?" (Yusuf Ali, Vol. II, Note 5829).

39. And of him He made two sexes – male and female.

٣٩- فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنْثَىٰ ۝

40. Has not He (the same) power to give life to the dead?[7]

ع ٤٠- أَلَيْسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ۝

7. Meaning thereby, in other words, that Allah the Almighty has full Power to give life to the dead, and put him to account for his deeds, and reward him for the good or punish him for the evil.

CHAPTER 76

AD-DAHR

(The Time)

Chapter 76 consists of 2 Sections, 31 Verses, 240 Words, and 1054 Letters.[1]

Name

The name of this Chapter is *Ad-Dahr* as well as *Al-Insaan,* and both these words appear in verse 1 of it.

Revelation

Majority of the Commentators hold this chapter as Mecci, Zamakhshari, Raazi, Baizavi, Nizamuddin Neshapuri, Ibne Kaseer, and many other Commentators are of this view. According to Allama Aalusi also this is the view of the majority of the Commentators. But some other Commentators (i.e. Mujahid and Qatadah) declare it to be Madani*.

There is yet another view that this entire Chapter is Mecci except verses 8 to 10 of it which were revealed at Medinah.

According to Abul A'ala Maududi, from the subject matter it appears that this Chapter was revealed at Mecca during the period after the revelation of the first seven verses of *Suratul Muddassir* (see Tafheemul Quran, Vol. VI, p. 180).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 98.[2]

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1. Naimuddin, Chapter 76, Note 1; Ziaul Quran, Vol. V, p. 440.

2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

*Hasan Basri, Ikramah, and Qalbi, hold it to be Madani except verse 24 which, according to them, is Mecci (Ziaul Quran, Vol. V, p. 440).

Subject Matter

To quote Abdullah Yusuf Ali, the theme of this Chapter is the contrast between the two classes of men, those who choose good and those who choose evil, with special reference to the former. The title of the *Surah* recalls a Pagan Arab idea, which personified Time as existing spontaneously from eternity to eternity and responsible for the misery or the happiness of mankind. In verse 24 of Chapter 45, we read, 'They say: nothing but Time can destroy us'. This attitude is of course wrong. Time is a created thing: it has its mysteries, but it is no more eternal than matter, It is also relative to our conceptions and not absolute, as Einstein has proved. It is only God Who is Self-Subsisting, Eternal from the beginning and Eternal to the end, the absolute Existence and Reality. We must not transfer His attributes to any figments of our imagination. This deification of Time (*Dahr*) as against a living personal God has given rise to the term 'Dahriya' (one who worships Time) as applied to an atheist or a materialist. The whole of the *Surah* is full of the highest symbolism, as is generally the case with Meccan *Surahs,* and this should always be remembered in their interpretation" (Vol. II, p. 1654).

This subject has also been dealt with by the Holy Qur'an in some lengthy Chapters, but in this, and other short Chapters of Mecca, this subject has been dealt with in brief. In the present Chapter, in verses 1 to 3 'Man' is reminded of his being non-entity and even unworthy of mention before his creation, and thereafter his lowly birth as being brought to life through a drop of mean water, and then passing through different stages making him a perfect human being having the power to listen and understand and thereby choosing the way of righteousness or evil at his own free will. Thus the consequences flowing from this conscious choice of action devolved on him reward or punishment as the case may be.

In verses 4 to 22 there is differentiation between 'Good' and 'Evil' stressing and emphasising upon the man to be thankful to Allah for providing him with the guidance, also telling him the good result of following the good, and suffering of punishment on account of indulgence in evil.

In verses 23 to 28 there is consolation for the Holy Prophet to remain patient and not to burden his mind on account of uncalled for objections and opposition by the non-believers. He is asked to fully rely upon Allah the Almighty, Who has revealed the Holy Qur'an to him, and there is promise of aid at time of difficulty for him in the conduct of his Prophetic Mission. He is also asked to offer the prayer, and engage himself in the Remembrance of Allah. There is also warning for the disbelievers that it is not at all difficult for Allah to make them suffer the punishment of which the warning is being given through the

Holy Prophet. This justifies Resurrection as a means and medium for effecting Divine Justice on human deeds, done in the world, which the unbelievers think an improbability merely to satisfy their misguided ego.

In verses 29 to 31 there is warning to the non-believers and opponents that the only duty of the Holy Prophet was, and is, to warn the people. It is for them to take benefit out of the warning. It is also emphasised at the same time that only those can take benefit of the warning who, out of their own free will, adopt the way of righteousness. On the other hand, those who stick to unbelief and wrong-doing, they are surely going to be the fuel of the Hell. Lastly, it is said that every work of Allah issues forth with His Absolute Knowledge and Wisdom.

CHAPTER 76

AD-DAHR
(The Time)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Has there not been over Man a long period of Time, when he was not a thing worth mentioning?[2]

١- هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ
لَمْ يَكُنْ شَيْئًا مَّذْكُوْرًا ○

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1. The previous Section, and with it the previous Chapter, concluded with a warning to the mankind reminding of the creation of man through a small life-germ saying "has not He, (the same), the power to give life to the dead?" In continuation of it, the present Chapter, and accordingly the first Section of it, also starts with a reminder to man as to what he was before creation, and then gives warning of punishment to the disbelievers, and describes the rewards which the righteous servants of Allah will enjoy in the Hereafter.

Section 1 consists of 22 verses, i.e. verses 1 to 22. Verses 1 to 3 remind the Man of his reality in being unworthy of mention before his creation, and his very creation being from a mean fluid. It is said: has there not been over man a long period of time, when he was not a thing worth mentioning? Verily We created Man from a drop of mingled sperm, in order to try him: so We gave him (the gifts of) hearing and sight (i.e. the faculties to help him choose the course of his deeds). We showed him the way: whether he be grateful or ungrateful (on his choice).

In verse 4 there is warning of punishment to the disbelievers. It is said: For the disbelievers We have surely prepared chains and shackles, and a Blazing Fire.

Verses 5 to 22 describe the rewards by way of comforts and delight which the believers will enjoy in the Hereafter. It is said: as to the righteous, truly they will drink of a cup mixed

Contd.....

2. Verily We created Man from a drop of mingled sperm,[3] in order to try him: so We gave him (the gifts of) Hearing and Sight.[4]

٢-إِنَّا خَلَقْنَا الْإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ ۖ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ○

3. We showed him the Way: whether he be grateful or ungrateful.

٣-إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ○

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with camphor – a Fountain from which the devotees of Allah will drink, making it flow in abundance. They fulfil (their) vows, and they fear a Day, the evil of which shall be wide spreading. And they give food, out of love for Him (i.e. Allah), to the poor, and the orphan, and the captive (saying) we feed you for the sake of Allah alone – no reward do we desire from you, nor thanks (in return). Surely we fear a Day of Distressful Wrath from Our Lord. So Allah will deliver them from the evil of that Day and will shed over them a Light of Beauty and a (Blissful) Joy, and will reward them with a Garden and (garments of) silk, because they were patient and constant (in their Mission). Reclining (in the Garden) on raised couches, they will see there neither (excessive heat of) the sun, nor intense cold (of the moon). And the shades (of the Garden) will come low over them, and the bunches (of fruits) will hang low in humility. And amongst them will be passed round vessels of silver and goblets of glass – crystal clear – made of silver – they will determine the measure thereof (according to their wishes). And they will be given to drink there of a cup mixed with ginger – a Fountain there called *Salsabeel,* and round about them will go youths, never altering in age; when you see them, you will think them to be scattered pearls. And when you look, you will see a Bliss and a Dominion Magnificent. Upon them will be Green Garments of fine silk and thick brocade, and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine pure and holy. Verily this is a Reward for you, and your Endeavour is accepted and recognized.

2. The disbelievers questioned the Unity of Allah, and the occurrence of Resurrection, as some thing beyond their understanding and, therefore, unbelievable. Their question is here answered by a counter question, viz., "has there not been over man a long period of time when he was not a thing worth mentioning?" Thus, to quote Abdullah Yusuf Ali, "the undoubted fact is mentioned in the form of a question, to get the assent of man. It is certain that the physical world existed long before man was even "heard of or mentioned, as geological records prove. It is also true that the spiritual world existed long before man came on the scene. Man is here taken in a generic sense" (Vol. II, Note 5830).

3. Further, even in his own physical existence, in its initial stages, he was nothing more than "a drop of mingled sperm" (verse 2), in which state also he was "not a thing worth mentioning".

As regards "a drop of mingled sperm", as explained by Abdullah Yusuf Ali, "the female ovum has to be fertilised with the male sperm before a new animal can be born. Man as an animal has this humble origin" (Vol. II, Note 5832).

4. It is obvious that the Divine Plan was not to let man develop as a mere animal, but to raise him to the status of "a Creation in Best of Moulds" (*Ahsan-e-Taqwem* vide verse 4 of Chapter 95 – *Teen*). In the second part of verse 2, therefore, it is specifically stated that

4. For the disbelievers We have surely prepared chains and shackles, and a Blazing Fire.[5]

٤-إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ
سَلَٰسِلَا۠ وَأَغْلَٰلًا وَسَعِيرًا ○

5. As to the Righteous, truly they will drink of a Cup mixed with camphor[6] –

٥-إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ
كَانَ مِزَاجُهَا كَافُورًا ○

6. A Fountain from which the devotees of Allah will drink, making it flow in abundance.

٦-عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللَّهِ
يُفَجِّرُونَهَا تَفْجِيرًا ○

7. They fulfil (their) vows, and they fear a Day, the evil of which shall be wide-spreading.[7]

٧-يُوفُونَ بِٱلنَّذْرِ
وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا ○

8. And they give food, out of love for Him, to the poor, and the orphan, and the captive, –

٨-وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا
وَيَتِيمًا وَأَسِيرًا ○

9. (Saying) We feed you for the sake of Allah alone: No reward do we desire from you, nor thanks.

٩-إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ
لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ○

"We created man from a mingled drop of sperm, in order to try him; so We gave him (the gifts of) hearing and sight", so that he may hear and follow the Message of Allah, and (in the event of defiance) see (with his own eyes) the result of unbelief and wrong-doing, and thus realise his obligations towards his Creator which demand that, instead of indulging in idolatry and wrong-doing, he must, submit to the Commands of Allah. For this purpose, Allah the Almighty has further said, in verse 3, that "We showed him the way: whether he be grateful or ungrateful".

5. It may be noted that similar warning was also given to man, reminding him of his reality, in verse 5 of Chapter 22 (*Hajj*) and verses 12 to 14 of Chapter 23 (*Mo'minoon*).

6. In verses 5 and 6 it is said that the righteous ones will drink of a cup (of wine) mixed with *Kaafoor* (camphor) a fountain from which the devotees of Allah will drink, which will flow in abundance.

The word *Kaafoor,* appearing in verse 5, as Abdullah Yusuf Ali puts it, "is literally camphor. Symbolically it represents a fountain in the Realms of the Bliss. It is a seasoning added to the Cup of pure, beautific Wine, which causes no intoxication (Verses 18 and 19 of Chapter 56 – *Waaqi'ah*), but "stands for all that is wholesome, agreeable, and refreshing. Camphor is cool and refreshing, and is given as a soothing tonic in Eastern medicine. In minute doses its odour and flavour are also agreeable" (Vol. II, Note 5835).

7. In verses 7 to 10 there are given some qualifications of the righteous ones, by which they are known in the present life.

10. Surely we fear a Day of Distressful Wrath from our Lord.

١٠-إِنَّا نَخَافُ مِن رَّبِّنَا
يَوْمًا عَبُوسًا قَمْطَرِيرًا ○

11. So Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and a (blissful) joy.[8]

١١-فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ
وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ○

12. And will reward them with a Garden and (garments of) silk, because they were patient and constant,

١٢-وَجَزَاهُم بِمَا صَبَرُوا
جَنَّةً وَحَرِيرًا ○

13. Reclining (in the Garden) on raised couches, they will see there neither (excessive heat of) the sun, nor intensive cool (of the moon)

١٣-مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ
لَا يَرَوْنَ فِيهَا شَمْسًا
وَلَا زَمْهَرِيرًا ○

14. And the shades (of the Garden) will come low over them, and the bunches (of fruits) will hang low in humility.

١٤-وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا
وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ○

15. And amongst them will be passed round vessels of silver[9] and goblets of glass.

١٥-وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ
وَأَكْوَابٍ كَانَتْ قَوَارِيرَا ○

16. Crystal clear made of silver: they will determine the measure thereof (according to their wishes).

١٦-قَوَارِيرَا مِن فِضَّةٍ
قَدَّرُوهَا تَقْدِيرًا ○

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8. Verses 11 to 22 speak of the Heavenly Bliss which the righteous ones will enjoy in the Hereafter.

9. It may be noted that while in verse 15 there is mention of vessels of silver, in verse 71 Chapter 43 (*Zukhruf*) there is mention of vessels of gold, which means that the vessels will be of silver as well as of gold.

17. And they will be given to drink[10] there of a Cup mixed with ginger,[11]

١٧-وَيُسْقَوْنَ فِيهَا كَأْسًا
كَانَ مِزَاجُهَا زَنْجَبِيلًا ۝

18. A Fountain there, called Salsabeel.[12]

١٨-عَيْنًا فِيهَا تُسَمّٰى سَلْسَبِيلًا ۝

19. And round about them will go youths, never altering in age;[13] when you see them, you will think them to be scattered pearls.

١٩-وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ۚ
إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ۝

20. And when you look, you will see a Bliss and a Dominion Magnificent.

٢٠-وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ۝

21. Upon them will be Green Garments of fine silk and thick brocade, and they will be adorned with Bracelets of silver;[14] and their Lord will give to them to drink of a Wine pure and holy.

٢١-عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَّ
إِسْتَبْرَقٌ ز
وَّحُلُّوٓا أَسَاوِرَ مِن فِضَّةٍ ۚ
وَسَقٰىهُمْ رَبُّهُمْ
شَرَابًا طَهُورًا ۝

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10. Similarly, reference to the drinking and the service rendered to the righteous ones is also referred to in verses 45 to 47 of Chapter 37 (*Saaffaat*); verse 15 of Chapter 47 (*Muhammad*); verses 22 to 24 of Chapter 52 (*Toor*); and verse 19 of Chapter 56 (*Waaqi'ah*).

11. As regards the *Zanjabeel,* it may be noted that the Arabs were very fond of wine having the mixture of ginger. As Abdullah Yusuf Ali explains. "In Eastern medicine Ginger is administered to give warmth to the body and zest to the taste. Metaphorically, this is appropriate for the Royal Feast which is now figured forth" (Vol. II, Note 5849).

12. The word *Salsabeel,* appearing in verse 18, again to quote Abdullah Yusuf Ali, "brings us another metaphorical idea. The word literally means 'Seek the Way'. The Way is now open to the presence of the Most High. The Banquet is spread. Get thyself ready. It is a 'Realm Magnificent' (verse 20) in a new spiritual world" (Vol. II, Note 5850).

13. There is also a reference to these eternally young ones in verse 17 of Chapter 56 (*Waaqi'ah*), and verse 24 of Chapter 52 (*Toor*).

14. It may be noted that similar statement has also been made in verse 31 of Chapter 18 (*Kahf*); verse 23 of Chapter 22 (*Hajj*); and verse 33 of Chapter 35 (*Faatir*), which all refer to the rich clothings and ornaments with which the righteous servants of Allah will be decorated in the Hereafter (also see Tafheemul Quran, Vol. VI, Chapter 76, Note 24).

22. Verily this is a Reward for you, and your Endeavour[15] is accepted and recognised.[16]

٢٢- إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا ۝

SECTION 2[1]

23. It is We Who have sent down the Qur'an to you by stages.[2]

٢٣- إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنزِيلًا ۝

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15. The word *Sa'ee,* in verse 22, according to Abul A'ala Maududi refers to the Record of deeds as a whole which a righteous servant of Allah performed throughout his life; and the word *Maskoor* implies their approval by Allah the Almighty.

16. Further, the word *Shukr* (meaning thanks), when it is from man, signifies acknowledgment of the favours of Allah; but when it is from Allah, it means approval of the deeds done by man (see Tafheemul Quran, *ibid.,* 26).

1. The previous Section concluded with a description of the rewards for the righteous servants of Allah in the Hereafter. In continuation of it, Section 2 starts with a statement relating to the revelation of Qur'an by stages, and gives consolation to the Holy Prophet, and commands him to celebrate the Name of Allah; and concludes with a warning of punishment to the disbelievers.

Section 2 consists of 9 verses, i.e. verses 23 to 31. In verse 23 it is said: "It is We Who have sent down the Qur'an to you (O Prophet) by stages".

In verse 24 there is consolation to the Holy Prophet. It is said: so be patient with constancy to the Command of your Lord, and obey not the sinner or the ingrate among them (i.e. the disbelievers).

In verses 25 and 26 there is Command to the Holy Prophet "to celebrate the Name of your Lord in the morning and in the evening; and in the part of the night prostrate yourself to Him; and glorify Him the long night through".

In verses 27 to 29 there is warning of punishment to the disbelievers. It is said: surely these love the transitory life (of this world) and neglect a grievous Day (i.e. the Day of .Judgment) before them. It is We Who have created them, and We have made their joints strong. But, when We will, We can substitute the like of them by a complete change. This (i.e. Qur'an) is an Admonition: (therefore) whosoever will, let him take a way to his Lord.

Addressing the people, it is said in verses 30 and 31, but you will not (desire) except as Allah wills; for Allah is Knowing (and) Wise. He admits whom He pleases to his Mercy; and the wrong-doers! He has prepared for them a painful punishment.

2. Verse 23 was in fact an answer to the objection of the non-believers about the revelation of the Holy Qur'an by stages. The demand was that the Qur'an should have been sent down in its entirety once and for all. Addressing the Holy Prophet, it is said that Allah the Almighty has sent down (or revealed) the Qur'an to him, by stages, in order to make the people (believers as well as non-believers) ever on the lookout for a timely revelation, having a direct bearing on the situation then prevailing or the consequences likely to take place thereby.

Such a demand, or objection, by the non-believers in respect of the revelation of the Holy Qur'an has also been referred to and answered at other places in the Qur'an, as, for example, in verses 105 and 106 of Chapter 17 (*Bani Israil*), and verse 32 of Chapter 25 (*Furqaan*).

24. So be patient with constancy to the Command of your Lord, and obey not the sinner or the ingrate among them.[3]

٢٤-فَاصْبِرْ لِحُكْمِ رَبِّكَ
وَلَا تُطِعْ مِنْهُمْ اٰثِمًا اَوْ كَفُوْرًا ۝

25. And celebrate the Name of your Lord in the morning and in the evening.[4]

٢٥-وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَّاَصِيْلًا ۝

26. And in part of the night, prostrate yourself to Him; and glorify Him the long night through.

٢٦-وَمِنَ الَّيْلِ فَاسْجُدْ لَهٗ
وَسَبِّحْهُ لَيْلًا طَوِيْلًا ۝

27. Surely these love the transitory life and neglect a grievous Day before them.

٢٧-اِنَّ هٰٓؤُلَآءِ يُحِبُّوْنَ الْعَاجِلَةَ
وَيَذَرُوْنَ وَرَآءَهُمْ يَوْمًا ثَقِيْلًا ۝

28. It is We Who created them, and We have made their joints strong. But, when We will, We can substitute the like of them by a complete change.

٢٨-نَحْنُ خَلَقْنٰهُمْ
وَشَدَدْنَآ اَسْرَهُمْ ۚ
وَاِذَا شِئْنَا بَدَّلْنَآ اَمْثَالَهُمْ تَبْدِيْلًا ۝

29. This is an Admonition: so whosoever will, let him take a Way to his Lord.

٢٩-اِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ
فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا ۝

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3. It is said that once Utbah bin Rabi'ah and Waleed bin Mughirah came to the Holy Prophet and asked him to stop his Mission. Utbah said that if he should do it, he would marry his daughter, without dower, to him; and Waleed said that he would give him so much of wealth that he would be pleased. On this Allah the Almighty asked the Holy Prophet to "obey not the sinner or the ingrate among them" (verse 24) (Naimuddin, Chapter 76, Note 41).

It was further said "and celebrate the Name of your Lord in the morning and in the evening, and in part of the night, prostrate yourself to Him, and glorify Him the long night through" (verses 25 and 26).

4. The word *Bukratan* means the morning (pertaining to *Fajr* Prayer) and the word *Asilan* signifies the time from declining of the sun till the setting of the Sun during which are the timings for *Zuhr* and *Asr* prayers. And the words "in part of night prostrate yourself to Him" indicate the night which begins just after the sunset and include the command for the *Maghrib* and *Isha* prayers; while by the words "glorify Him the Long Night through" is meant the *Tahajjud* prayer (Tafheemul Quran, Vol. VI, Chapter 76, Note 30; also Naimuddin, *ibid.*, Notes 42 to 44; Ziaul Quran, Vol. V, Chapter 76, Note 26).

30. But you will not, except as Allah wills;[5] for Allah is Knowing, Wise,

٣٠- وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ؕ
اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۝

31. He admits whom He pleases to His Mercy;[6] and the wrong-doers! He has prepared for them a painful punishment.

٣١- يُّدْخِلُ مَنْ يَّشَآءُ فِىْ رَحْمَتِهٖ ؕ
وَالظّٰلِمِيْنَ اَعَدَّ لَهُمْ عَذَابًا اَلِيْمًا ۝ ع

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5. In this respect we may also refer to verse 56 of Chapter 74 (*Muddassir*) in which it is said "But none will keep it in remembrance except as Allah wills: He is the Lord of Righteousness, and the Lord of Forgiveness".

6. It may be noted that, besides the warning given to the disbelievers in the second part of verse 31, in the first part of it there is a warning even to the believers that they should not measure their piety and devotion through their own standard, but bow in humility before Allah – seeking His acceptance and pleasure to whatever good they do.

Another interpretation of these verses is that mere intention of doing a 'good' is not enough unless it is done practically in a manner that receives Allah's Pleasure. To sum up, every act of piety and righteousness must be followed by a sincere prayer to Allah for His Grace through acceptance of the endeavour and fulfilment of the desired hopes and ambitions.

CHAPTER 77

AL-MURSALAAT

(Those Sent Forth)

Chapter 77 consists of 2 Sections, 50 Verses, 180 Words, and 816 Letters.[1]

Name

The name of this Chapter has been taken from the word *Wal-Mursalaat* with which the Chapter begins.

Revelation

According to the agreed opinion of the scholars, this Chapter was revealed in the early period of the Holy Prophet's Mission at Mecca. Before it, two Chapters namely *Qiyaamah* and *Dahr*; and after it, two Chapters namely *Naba* and *Naaziaat* were revealed; and, when read together, all these Chapters indicate that they are revelations of one and the same period and deal with the same subject i.e. the Hereafter.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 33.[2]

Subject Matter

The basic theme of this Chapter is the Day of Judgment and its acceptance as well as rejection by the people concerned, and the requital thereof.

In the first 7 verses argument is built in respect of Winds sent forth by Allah the Almighty in the world with different manifestations from soft gentle breeze to violent tornadoes indicating Power and Authority of Allah over all forces of nature operating in the Universe, all leading to the undeniable Truth regarding the

1. Naimuddin, Chapter 77, Note 1; Ziaul Quran, Vol. V, p. 451.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

occurrence of the Day of Judgment. The nature and attributes of these Winds have also been interpreted to suggest their symbolical significance relating to the Angels and the Prophets.

In verses 8 to 15 there is answer to the repeated demands of the non-believers of Mecca regarding the Day of Judgment which they denied as a probability. Without making specific mention of it there is reference to certain Signs that will occur in the heavens and the earth as fore-runner to the advent of the Day of Judgment. This will happen as the Divine Will has predetermined. The denial of it amounts to Unbelief and as such subject to accountability on the Day of Judgment.

Verses 16 to 27 contain arguments from different angles in respect of manifestations of Divine Power in the affairs of mankind and the natural phenomena, proving thereby that Allah the Almighty, Who has Absolute Powers in the Creation and Governance of the Universe, has also the Power and Authority to bring about the Day of Judgment.

Verses 28 to 40 depict the fate of the non-believers and horrors taking place on the Day of Judgment.

In verses 41 to 44 there is reference to the benign and blissful surroundings which the righteous servants of Allah shall enjoy, in quite contrast to the miserable conditions which will engulf the non-believers on that Day of Final Reckoning.

In verses 45 to 50 there is warning to the disbelievers and rejectors of the Day of Judgment and their aversion to submission to Allah the Almighty. They are told that they can enjoy for a short while in the temporal and transient life in the world, but ultimately they will have to face severe punishment.

Lastly, it is said that whoever does not seek guidance from the Holy Qur'an he cannot get guidance from anything else in the world (see Tafheemul Quran, Vol. VI, pp. 206-208).

CHAPTER 77

AL-MURSALAAT
(Those Sent Forth)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. By those (i.e. Winds) sent forth one after another.[2]

١- وَالْمُرْسَلٰتِ عُرْفًا ۙ

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1. The previous Section, and with it the previous Chapter also, concluded with the warning to the wrong-doers that Allah the Almighty has prepared for them a painful punishment. In continuation of it, the present Chapter, and with it the first Section of it, starts with the Divine Oaths by the Winds endowed with variegated manifestations, and proceeds with outright condemnation of the disbelievers who were also arrogant transgressors and rejecters of Divine Truth, by reminding them of the horrors which they will have to face on the Day of Judgment.

Section 1 consists of 40 verses, i.e. verses 1 to 40. Verses 1 to 6 contain Divine Oaths in respect of four kinds of the winds, referring to their different phenomenal manifestations; and in verse 7 there is warning of the Day of Judgment.

In verses 8 to 40 there are descriptions of the Day of Judgment, as well as arguments in favour thereof on the basis of natural phenomena round the globe undergoing transformations in contrast to the normal laws which currently hold them together and govern their orbital movements. They also constitute warning of punishment to the non-believers. It is said: Then when the stars become dim; and when the heaven is cleft asunder; and when the mountains are scattered as dust; and when the Messengers are (all) appointed a time (to collect); (These radical changes call for an explanation as to) for what Day are (all) these (Signs) deferred? For the Day of Sorting out (and making Decisions). And what will explain to you what is the Day of Sorting Out? Ah woe,

Contd.....

2. Which then blow violently in tempestuous gusts,

٢-فَالْعٰصِفٰتِ عَصْفًا ۙ

3. And scatter (things) far and wide;

٣-وَّالنّٰشِرٰتِ نَشْرًا ۙ

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that Day, to the Rejecters (of Truth)! Did We not destroy the men of old (for their evil)? So shall We make later (generations) follow them. Thus do We deal with men of sin. Ah woe, that Day, to the Rejecters (of Truth)! Have We not created you (O mankind) from fluid (held) despicable? – then We placed it in a depository firmly fixed, for a period (of gestation), determined (according to need)? For We do determine (according to need); for We are the Best to determine (things); Ah woe, that Day, to the Rejecters (of Truth)! Have We not made the earth (as a place) to draw together, the living and the dead, and made therein mountains standing firm, lofty (in stature), and provided for you water sweet (and wholesome)? Ah woe, that Day, to the Rejecters (of Truth)!

Describing the horrors of the Hell it will be said to the sinners on that Day: depart you to that which you used to reject as false! depart you to a shadow (of smoke ascending) in three columns, (which yields) no shade of coolness, and is of no use against the fierce Blaze. Indeed it throws about Sparks (huge) as forts, as if they were (a string of) yellow camels (marching swiftly). Ah woe, that Day, to the Rejecters (of Truth)! That will be a Day when they shall not be able to speak, nor will it be open to them to put forth pleas. Ah woe, that Day, to the Rejecters (of Truth)!

Finally, referring to the Divine Displeasure and Wrath against the defaulters on whom the Judgment will be announced, it is said: that will be a Day of Sorting out! We shall gather you together and those before (you)! Now, if you have a trick (or plot), use it against Me! Ah woe, that Day, to the Rejecters (of Truth)!

2. In verses 1 to 6 there are oaths of five things, viz., (1) *Mursalaate Urfan,* (2) *Aasifaate Asfan,* (3) *Naashraate Nashran,* (4) *Faariqaate Farqan,* (5) *Mulqiyaate Zikran.*

There is difference of opinion among the learned scholars as to whether these refer to the Winds, or the Angels, or the Prophets, all of whom carry some errands in compliance with the Divine Commands.

According to some scholars, the first three refer to the Winds and the next two refer to the Angels. Accordingly, *Murselaate Urfan* refer to the winds which are sent forth, one after another (for the profit); and *Aasifaate Asfan* refer to the winds that blow violently, which signifies punishment (through destruction); and *Naashiraate Nashran* refer to the winds of Mercy which bring the clouds and the rainfall. The next two, i.e. *Faariqaate Farqan* and *Mulqiyaate Zikran* refer to the angels, who distribute the Messages from Allah the Almighty. According to Ibne Kaseer, there is consensus of opinions of the learned scholars in this behalf (see Ziaul Quran, Vol. V, Chapter 77, Note I, with reference to Naimuddin, Chapter 77, Notes I and 2). Mufti Muhammad Shafi also approves the view of Ibne Kaseer (vide Ma'ariful Quran, Vol. VIII, p. 645).

According to Abul A'ala Maududi (vide Tafheemul Quran, Vol. VI, Chapter 77, Note 3) and Ameen Ahsan Islahi (vide Tadabbure Quran, Vol. VIII, p. 131 to 133), the reference in all these verses is to the winds with regard to their five different phenomenal characteristics.

After taking the oath, in verses 1 to 6, it is said in verse 7 that "assuredly that which you (O wrong-doers) are promised (i.e. the occurrence of the Day of Judgment and the punishment of Hell) will come to pass".

4. Then separate them, one from another,

٤-فَالْفٰرِقٰتِ فَرْقًا ۙ

5. Then spread abroad a Message.

٥-فَالْمُلْقِيٰتِ ذِكْرًا ۙ

6. Whether of Justification or of Warning; –

٦-عُذْرًا اَوْ نُذْرًا ۙ

7. Assuredly, that which you are promised will come to pass.

٧-اِنَّمَا تُوْعَدُوْنَ لَوَاقِعٌ ۝

8. Then when the stars become dim;[3]

٨-فَاِذَا النُّجُوْمُ طُمِسَتْ ۙ

9. And when the heaven is cleft asunder;

٩-وَاِذَا السَّمَآءُ فُرِجَتْ ۙ

10. And when the mountains are scattered as dust;

١٠-وَاِذَا الْجِبَالُ نُسِفَتْ ۙ

11. And when the Messengers are (all) appointed a time (to collect);[4]

١١-وَاِذَا الرُّسُلُ اُقِّتَتْ ۝

12. For what Day are these (Signs) deferred?

١٢-لِاَيِّ يَوْمٍ اُجِّلَتْ ۝

13. For the Day of Sorting out.[5]

١٣-لِيَوْمِ الْفَصْلِ ۚ

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3. Verses 8 to 15, in a composite manner, present a foreboding of the occurrence of the Day of Judgment.

4. The fact that the Prophets will gathered together at an appointed time to give evidence that the Message of Allah was duly conveyed by them to the people has also been referred to by the Holy Qur'an in verse 69 of Chapter 39 (*Zumar*).

5. Signs mentioned in verses 8 to 11 are deferred for the Day of Judgment, which, in terms of verse 13, will be the "Day of Sorting Out". It will be "the Day of Judgment or Day of Decision. Good will then be completely separated from Evil. And the men who rejected Truth and flourished on falsehood will find that in the World of Realities they will be absolutely nowhere" (Yusuf Ali, Vol. II, No. 5869).

14. And what will explain to you what is the Day of Sorting out?

١٤-وَمَآ أَدْرٰىكَ مَا يَوْمُ الْفَصْلِ ۝

15. Ah woe, that Day, to the Rejecters (of Truth)!

١٥-وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝

16. Did We not destroy the men of old (for their evil)?[6]

١٦-أَلَمْ نُهْلِكِ الْأَوَّلِيْنَ ۝

17. So shall We make later (generations) follow them.[7]

١٧-ثُمَّ نُتْبِعُهُمُ الْأٰخِرِيْنَ ۝

18. Thus do We deal with men of sin.

١٨-كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ۝

19. Ah woe, that Day, to the Rejecters (of Truth)!

١٩-وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝

20. Have We not created you from a fluid (held) despicable?[8] –

٢٠-أَلَمْ نَخْلُقْكُّمْ مِّنْ مَّآءٍ مَّهِيْنٍ ۝

21. Then We placed it in a depository firmly fixed,

٢١-فَجَعَلْنٰهُ فِيْ قَرَارٍ مَّكِيْنٍ ۝

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6. Verses 16 to 19 refer to the destruction of the previous non-believing nations. To quote Abdullah Yusuf Ali, "God's Law is always the same. Sin or corruption prepares its own destruction. It was so with the generation of Noah. In Arab tradition it was so with the 'Aad and the Samud. In our own day we see relics of prehistoric civilisations in Egypt, Mesopotamia, the Indus Valley, and the Aegean; these were men of wonderful skin and resource, but they went under. If our generations which pride themselves on their science and skill, desert God's Law, they will be certain to meet the same fate" (Vol. II, Note 5870).

7. Thus, there is warning of punishment to the rejectors of Truth that, just as the non-believing nations in the past were destroyed, they are also going to be destroyed for unbelief and wrong-doings, even in this world, if they persist in wrong-doing and fail to seek forgiveness from Allah the Almighty.

8. It may be noted that in verse 8 of Chapter 32 (*Sajdah*) also there is reference to the creation of man from clay, and making his progeny from the despised fluid. The silent growth in the mother's womb, and the protection and sustenance which the growing life receives from the life of the mother, are also referred to in verses 13 and 14 of Chapter 23 (*Mo'minoon*).

22. For a period (of gestation), determined[9] (according to need)?

٢٢-إِلَىٰ قَدَرٍ مَّعْلُومٍ ۝

23. For We do determine (according to need); for We are the Best to determine (things).

٢٣-فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ۝

24. Ah woe, that Day, to the Rejecters (of Truth)!

٢٤-وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝

25. Have We not made the earth (as a place) to draw together,[10]

٢٥-أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ۝

26. The living and the dead,

٢٦-أَحْيَاءً وَأَمْوَاتًا ۝

27. And made therein mountains[11] standing firm, lofty (in stature); and provided for you water sweet (and wholesome)?

٢٧-وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَاكُم مَّاءً فُرَاتًا ۝

28. Ah woe, that Day, to the Rejecters (of Truth)!

٢٨-وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝

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9. The words *Qadarim Ma'loom,* i.e. "a period determined", in verse 22, refer to the period of nine months and 10 days (gestation) undergoing numerous adjustments as the needs of development require. "Perhaps the life in the womb, in relation to the life after birth, is an allegory for our probationary life on earth in relation to the eternal life to come. Perhaps, also, our state when we are buried in the tomb suggests an allegory to the life in the womb, in relation to the life in the Hereafter" (Yusuf Ali, Vol. II, Note 5874).

10. The parable of the earth drawing together the living and the dead (verses 25 and 26) is really a wonderful one. It illustrates "the earth as a place where death and life, decay and growth and decay, green grass, stubble, and fuel, corruption and purification jostle together – one often leading to the other. The drama which we see with our own eyes in this world should enable us to appreciate the wonders in the spiritual world where the despised and rejected receive the highest honour. Lazarus rests in Abraham's bosom, and the Pharaoh is led in chains for his arrogance and his sin" (Yusuf Ali, Vol. II, Note 5875).

11. The lofty mountains have also been referred to in verse 15 of Chapter 16 (*Nehl*) and also in verse 3 of Chapter 13 (*Ra'd*). However, in verse 27 of the present Chapter "the parable is that the mountains are of hard, solid rock, and yet they act as sponges to collect, store up, and filter sweet and wholesome water, which on account of their altitude they are able to distribute by gravity to the lower, dry land by means of rivers or springs" (Yusuf Ali, Vol. I, Note 5876).

29. (It will be said): Depart you (O sinners) to that which you used to reject as false![12]

٢٩- اِنْطَلِقُوْٓا اِلٰى مَا كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ۝

30. Depart you to a Shadow (of smoke ascending) in three columns,[13]

٣٠- اِنْطَلِقُوْٓا اِلٰى ظِلٍّ ذِىْ ثَلٰثِ شُعَبٍ ۝

31. (Which yields) no shade of coolness, and is of no use against the fierce Blaze.

٣١- لَّا ظَلِيْلٍ وَّلَا يُغْنِىْ مِنَ اللَّهَبِ ۝

32. Indeed it throws about Sparks (huge) as Forts.

٣٢- اِنَّهَا تَرْمِىْ بِشَرَرٍ كَالْقَصْرِ ۝

33. As if there were (a string of) yellow camels (marching swiftly).[14]

٣٣- كَاَنَّهٗ جِمٰلَتٌ صُفْرٌ ۝

34. Ah woe, that Day, to the Rejecters (of Truth)!

٣٤- وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝

35. That will be a Day when they shall not be able to speak,

٣٥- هٰذَا يَوْمُ لَا يَنْطِقُوْنَ ۝

36. Nor will it be open to them to put forth pleas.

٣٦- وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُوْنَ ۝

37. Ah woe, that Day, to the Rejecters (of Truth)!

٣٧- وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝

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12. After giving arguments in respect of the occurrence of the Day of Judgment in the previous verses, Qur'an, in verses 29 to 40, proceeds to delineate the shape of things taking place on the Day of Judgment, particularly the state of affairs which the non-believers will have to face on that Fateful Day.

13. The only shadow they will see will be that of smoke, ascending in three columns, right, left and above, i.e. completely enveloping them. But it will give no comfort or coolness. On the contrary, it will contain huge sparks (as forts) (verse 32) (Yusuf Ali, Vol. II, Note 5877).

14. The yellow sparks flying swiftly one after another suggest a string of camels marching swiftly, such as the Arabs of Nejd and central Arabia are so proud of (Yusuf Ali, Vol. II, Note 5879).

38. That will be a Day of Sorting out! We shall gather you together and those before (you)!

٣٨-هٰذَا يَوْمُ الْفَصْلِ ۚ جَمَعْنٰكُمْ وَالْاَوَّلِيْنَ ○

39. Now, if you have a trick (or plot), use it against Me!

٣٩-فَاِنْ كَانَ لَكُمْ كَيْدٌ فَكِيْدُوْنِ ○

40. Ah woe, that Day, to the Rejecters (of Truth)!

٤٠-وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝

SECTION 2[1]

41. Surely the Righteous will be amidst the Shades and Fountains,[2]

٤١-اِنَّ الْمُتَّقِيْنَ فِيْ ظِلٰلٍ وَّعُيُوْنٍ ۝

42. And Fruits such as they desire.[3]

٤٢-وَّفَوَاكِهَ مِمَّا يَشْتَهُوْنَ ۝

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1. The previous Section concluded with the description of the state of affairs which the disbelievers will have to face on the Day of Judgment. In continuation of it, Section 2 first gives a narration about the rewards for the believers, and then concludes with a warning to the disbelievers.

Section 2 consists of 10 verses, i.e. verses 41 to 50. Verses 41 to 45 give narration about the rewards which the righteous servants of Allah will get in the Hereafter. It is said: surely the righteous will be amidst the shades and fountains, and fruits such as they desire. (It will be said to them): eat and drink pleasantly for what you did. Thus do We reward the doers of Good. Ah woe, that Day, to the Rejecters (of Truth)!

Verses 46 to 50 contain warning for the disbelievers, saying: eat and enjoy yourselves (O the sinners) for a little while; surely you are guilty. Ah woe, that Day, to the Rejecters (of Truth)! And when it is said to them: Bow down (in submission), they do not bow down. Ah woe, that Day, to the Rejecters (of Truth)! Then what Message, after that, will they believe in?

2. The statement in verse 41 regarding "the shades and Fountains" for the righteous one is "in contrast to the triple shade of smoke and sin for the sinners (vide verse 30), which neither gives them coolness nor protects them from the Blazing Fire. In mystic lore the shades and springs of Heaven are also interpreted allegorically The Shade, i.e. Covering, of God's Good Pleasure, will be the greatest Boon of all, and the Spring of God's Love will be inexhaustible" (Yusuf Ali, Vol II Note 5883).

3. They will have Fruits such as they will desire (verse 42). Reference to this is also made in verse 73 of Chapter 43 (*Zukhruf*) in which it is said that "for you therein (i.e. Paradise) is abundance of fruit to eat thereof".

43. Eat and drink pleasantly for what you did.

٤٣-كُلُوا وَاشْرَبُوا هَنِيٓـًٔا بِمَا كُنتُمْ تَعْمَلُونَ ○

44. Thus do We reward the doers of Good.

٤٤-إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ○

45. Ah woe, that Day, to the Rejecters (of Truth)!

٤٥-وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ○

46. Eat and enjoy yourselves (O the sinners) for a little: surely you are guilty.[4]

٤٦-كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُم مُّجْرِمُونَ ○

47. Ah woe, that Day, to the Rejecters (of Truth)!

٤٧-وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ○

48. And when it is said to them: Bow down[5] (in submission), they do not bow down.

٤٨-وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ○

49. Ah woe, that Day, to the Rejecters (of Truth)!

٤٩-وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ○

50. Then what Message, after that,[6] will they believe in?

ع ٥٠-فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ○

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4. For the disbelievers, there will be woe on the Day of Judgment (verse 45), and, therefore, it is said to them, "eat and enjoy yourselves (O the sinners) for a little, surely you are guilty" (verse 46).

To quote Abdullah Yusuf Ali the word 'Eat' in this verse is "of course symbolical of having the good things of life in this world. It may be that they are only given for a trial because their minds and wishes run to wrong things, the opportunities for wrong are multiplied, as the impetus for good or evil increases progressively They are asked to believe and repent. But if they do not, they are to be pitied, even for the good things of life, for they will come to an evil end in the Hereafter" (Vol. II, Note 5886).

5. In other words, do not submit to Allah the Almighty (verse 48); and, therefore, it is again said that there is woe, that Day, to the Rejecters (of Truth) (verse 49).

6. The word 'that', appearing in verse 50, "may refer to verse 46 they were given plain and clear Guidance, and they refused to accept it: after that what kind of Message will they accept? The Guidance referred to is obviously that of Islam or the Qur'an" (Yusuf Ali, Vol. II, Note 5888).

CHAPTER 78

AN-NABA

(The [Great] News)

Chapter 78 consists of 2 Sections, 40 Verses, 173 Words, and 970 Letters.[1]

Name

The name of this Chapter has been taken from the word *Naba* appearing in verse 1 of it. It is the title of this Chapter as well as the title of the subject matter, because *Naba* The (Great) News signifies the Day of Judgment, and this Chapter in its entirety relates to it (Tafheemul Quran, Vol. VI, p. 220).

Other names of this Chapter are *Suratul 'Amm, Surat Amma Yeta' saa' aloona* and *Ata'saa'ool* (Ziaul Quran, Vol. V, p. 463).

Revelation

According to agreed opinions of the scholars, this Chapter was revealed in the early period of the Holy Prophet's Mission at Mecca (Ziaul Quran, *ibid.).* The basic subject matter of this Chapter and that of Chapters 75 (*Qiyaamah*) to 79 (*Naazi'aat*) is similar, and all these Chapters were revealed in the early period of the Holy Prophet's Mission at Mecca (Tafheemul Quran, *ibid.*).

However, the opinion of Abdullah Yusuf Ali in this respect is slightly different. He says, "this beautiful Meccan *Surah* is not quite so early as the last *Surah* 77 (*Al-Mursalaat*) nor quite so late as *Surah* 76 (*Dahr*), but nearer in time to the latter (Vol. II, p. 1671).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 80.[2]

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1. Naimuddin, Chapter 78, Note 1; Ziaul Quran, Vol. V, p. 463.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

Subject Matter

Like the previous Chapter (*Mursalaat*), as also those of the sister Chapters of the period, the subject matter of this Chapter is also the Day of Judgment, and the consequences of acceptance or rejection of the Divine Message.

The fundamental principles of the Divine Mission entrusted to the Holy Prophet demanded unqualified belief in the Absolute Unity of Allah, belief in the Prophethood granted to the Holy Prophet by Allah the Almighty, and belief in the Day of Judgment or the Hereafter. Out of these three, the most astonishing for the non-believers of Mecca was the belief in the Hereafter. At first they ridiculed and mocked at the idea of the Hereafter as something surpassing the human intelligence; but when they found the Holy Prophet uncompromising and unrelenting on this issue, they resorted to all sorts of tricks and mischiefs to deviate the Holy Prophet and his faithful followers from this path. In this respect they started all kinds of propaganda among their own people against the Holy Prophet and his Mission.

In verses 1 to 5 there is reference to enquiry of the non-believers in regard to the nature and magnitude of the Great News (i.e. the Hereafter) which they contradicted and opposed vehemently as something quite imponderable and unbelievable. The Qur'anic response to this mental distraction shown by the unbelievers was a cool and logical affirmation of the Truth which even a lay-man could easily comprehend and believe in.

In verses 6 to 17 there is invitation to ponder over the Signs of the Absolute Unity of Allah. The Mercy, the Wisdom, and the Power of Allah, which is manifest in the natural phenomena throughout the universe, demand unequivocal allegiance to the Lord Creator, and very clearly show that Allah has not left the man free to do whatever he desires without making him subject to accountability on the Day of Judgment.

In verses 18 to 30 there is narration about the unfortunate state of affairs which the disbelievers will face on the Day of Judgment. It is also stated that nothing is outside the Control and Authority of Allah in this world as well as in the Hereafter. Whenever He desires, He will make the dead ones come out of their graves and put them to accountability of the deeds which they have done in this world.

In verses 31 to 36 it is stated that the believers and the righteous servants of Allah will not remain unrewarded for even the slightest act of righteousness.

In verses 37 to 40 there is warning to those who merely on the vain hope of intercession on their behalf are unmindful of their obligations towards Allah the Almighty and His worthy Prophet. They are told that none will be able to intercede for anybody on the Day of Judgment except with the permission of

Allah and only in respect of the person for whom Allah the Almighty will grant the permission. On the Day none will dare to say anything except the Truth, and everybody will face whatever he has done in this world; and as regards the disbelieves for them there will be nothing but disappointment (Tadabbure Quran, Vol. VIII, pp. 151-152).

PART XXX –(*'AMMA YATASAA'ALOON*)

CHAPTER 78

AN-NABA
(The [Great] News)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Of what are they asking?

١۔ عَمَّ يَتَسَآءَلُوْنَ ۝

2. Of the Great News,[2]

٢۔ عَنِ النَّبَإِ الْعَظِيْمِ ۝

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1. The previous Section, and with it the previous Chapter also, concluded with good news of reward to the believers and warning of punishment to the disbelievers. In continuation of it, the present Chapter, and with it the first Section of it, starts with a reference to the question put by the disbelievers regarding the Day of Judgment, and gives an answer to it that "they will soon come to know what the Day of Judgment is". Then there is argument in favour of the occurrence of the Day of Judgment itself, and, lastly, once again, there is warning of punishment of Hell to the disbelievers.

Section 1 consists of 30 verses, i.e. verses 1 to 30. Verses 1 to 5 refer to and answer the question, put by way of disbelief, by the non-believers in respect of the Day of Judgment. It is said: Of what are they (i.e. the non-believers) asking? (Is it) of the Great News, about which they differ? Verily, they shall soon (come to) know! Again, verily they shall soon (come to) know!

In verses 6 to 16 there is reference to the natural phenomena round the universe to illustrate the Divine Wisdom and Power to create and also to justify the occurrence of the Day of Judgment. It is said: Have We not made the earth an expanse (for the mankind to live and move thereon), and the mountains as pegs (in order to keep the earth secure and firmly fixed)? And

Contd....

3. About which they differ.[3] ٣-الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ۝

4. Verily, they shall soon (come to) know! ٤-كَلَّا سَيَعْلَمُونَ ۝

5. Again, verily they shall soon (come to) know! ٥-ثُمَّ كَلَّا سَيَعْلَمُونَ ۝

We have created you (O mankind) in pairs, and made your sleep for rest, and made the night a covering, and made the day for seeking livelihood: And We have made above you the seven firmaments, and placed (therein) a Light of Splendour. And We send down from the clouds water in abundance, that We may produce therewith corn and vegetables, and gardens of luxurious growth.

After recounting the aforesaid Divine Provision for the comfort and sustenance of life on earth, in verses 17 to 20 there is reference to the occurrence of the Day of Judgment. It is said: verily the Day of Sorting out is a thing appointed (i.e. pre-determined) – the Day whereon the Trumpet shall be sounded, and you (all) shall come forth in crowds; and the heavens shall be opened as if there were doors, and the mountains shall vanish as if they were a mirage.

Then in verses 21 to 30 there is warning of Hell to the inordinates or the wrong-doers for their unbelief. It is said: Truly Hell is as a place of ambush, for the transgressors; a place of destination: they will dwell therein for ages. Nothing cool shall they taste therein, nor any drink, except a boiling fluid and a fluid, dark, murky, intensely cold, – a fitting recompense (for them), – for that they used not to fear an account (for their deeds in the Hereafter), but they (impudently) treated Our Signs as false. And all things (including deeds of mankind) have We preserved on Record. So (it will be said to them) taste (the fruits of your deeds); for no increase shall We grant you except in punishment.

2. The word *Naba,* meaning 'News' in verse 2, according to Allama Raaghib, signifies that news which is of immense benefit (Ziaul Quran, Vol. V, Chapter 78, Note I).

As Abdullah Yusuf Ali puts it, "the words *Nabaul Azeem* (Great News) are "usually understood to mean the News or Message of the Resurrection or the Hereafter, about which there were various schools of thought among the Jews and Christians and other nations. There is practically nothing about the Resurrection in the Old Testament, and the Jewish sect of Sadducees even in the time of Christ denied the Resurrection altogether. The Pagan ideas of a future life – if any – varied from place to place and from time to time. Even in the early Christian Church, as we earn from Paul's First Epistle to the Corinthians, there were contentions in that little community (I Corinthians, i:11), and some definitely denied the Resurrection of the dead (*ibid.,* XV, 12)" (Vol. II, Note 5889).

3. The words "about which they differ", in verse 3, refer to their vain discursive talks about the Resurrection because of their staggering disbelief about this supernatural occurrence. Qur'an also refers to this Great Event (The Resurrection) in verse 32 of Chapter 45 (*Jaasiyah*), saying that "you used to say (about the Day of Judgment): we know not what the Hour is: we deem it only a conjecture and we are not at all convinced"; also in verse 29 of Chapter 6 (*An'aam*) saying, "and they say there is nothing but our life of this world, and we shall not be raised again", and also in verse 24 of Chapter 45 (*Jaasiyah*) saying, "and they say there is nothing but our this life of the world; we die and we live and nothing destroys us but the Time. Further, in verse 78 of Chapter 36 (*Yaa Seen*) it is said, "Says he (i.e. the unbeliever) "Who will give life to the bones when they are rotten?" (see Tafheemul Quran, Vol. VI, Chapter 78, Note I).

In answer to all this, in one word, as given in verses 4 and 5, it is said that, verily they shall soon (come to) know (that the Day of Judgment is a "Reality").

6. Have We not made the earth an expanse?[4]

٦- اَلَمْ نَجْعَلِ الْاَرْضَ مِهٰدًا ۙ

7. And the mountains as pegs?

٧- وَّالْجِبَالَ اَوْتَادًا ۙ

8. And We have created you in pairs,

٨- وَّخَلَقْنٰكُمْ اَزْوَاجًا ۙ

9. And made your sleep for rest,[5]

٩- وَّجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۙ

10. And made the night a covering,[6]

١٠- وَّجَعَلْنَا الَّيْلَ لِبَاسًا ۙ

11. And made the day for seeking livelihood.[7]

١١- وَّجَعَلْنَا النَّهَارَ مَعَاشًا ۙ

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4. In verses 6 to 16 Qur'an speaks of the favours of Allah in the creation of various natural phenomena round the world, for the comforts of the mankind, in order to make the people realize that all this has been created with a definite end and naturally, therefore, there should be a Day of Accountability to judge to merits and demerits of what a man does in this World.

It may be noted that Qur'an also speaks of the earth as an expanse in Chapter 27 (*Naml*); Chapter 36 (*Yaa Seen*); Chapter 40 (*Mo'min*); Chapter 43 (*Zukhruf*); Chapter 45 (*Jaasiyah*); and Chapter 50 (*Qaaf*). Similarly, there is also reference to the mountains in Chapter 16 (*Nehl*); Chapter 27 (*Naml*); and Chapter 77 (*Mursalaat*). Similarly, reference to the creation of man in pairs is also in Chapter 25 (*Furqaan*); Chapter 30 (*Rum*); Chapter 36 (*Yaa Seen*); Chapter 42 (*Shura*); Chapter 43 (*Zukhruf*); and Chapter 75 (*Qiyaamah*).

5. As regards the statement in verse 9, viz, "and made your sleep for rest", it may be noted that, "this stresses the biological fact that sleep is not something negative, a cessation of activities, a mere state of unconsciousness, but a positive, potent factor in life – its recurring rejuvenator, its sweet restorer. Sleep is in fact one of the greatest Divine boons to man. It is sleep that gives millions of body-cells every opportunity to recoup themselves, get rid of the fatigue poison and get ready for the next period of wakefulness. Psychological research has revealed that lack of sleep kills humans and animals quicker than starvation (Maajid, Vol. II, Part XXX, Note 9).

6. As regards 'the making of the night as a covering', reference to it has also been made in Chapter 10 (*Yunus*); Chapter 36 (*Yaa Seen*); Chapter 40 (*Mo'min*); and Chapter 43 (*Zukhruf*). "The Darkness of the night is as a covering. Just as a covering protects us from exposure to cold or heat, so this covering gives us spiritual respite from the buffets of the material world, and from the tiring activities of our own inner exertions. The rest in sleep (in verse 9) is supplemented by the covering of the night with which we are provided by God" (Yusuf Ali, Vol. II, Note 5891).

7. To quote Abdul Maajid Daryabadi, in reference to verse 11, "this gives expression, incidentally though, to a very profound scientific fact. The food of all living things comes

12. And We have made above you the seven firmaments,[8]

١٢- وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۝

13. And placed (therein) a Light of Splendour.[9]

١٣- وَجَعَلْنَا سِرَاجًا وَّهَّاجًا ۝

14. And We send down from the clouds water in abundance,[10]

١٤- وَأَنْزَلْنَا مِنَ الْمُعْصِرٰتِ مَآءً ثَجَّاجًا ۝

15. That We may produce therewith corn and vegetables,

١٥- لِّنُخْرِجَ بِهٖ حَبًّا وَّنَبَاتًا ۝

---

ultimately from plants which, in the presence of sunlight, and only in that presence, and in virtue of its actions upon their green leaves, manufacture starch and sugar from the carbonic acid which exists in the air and water around them, whilst they are also thus enabled to take up nitrogen, and so to form their living substance of protoplasm. At night these particles or cells of the living protoplasm of plants which are furnished with transparent green granules, so as to entangle the sun-lights, and by its aid feed on carbonic acid, cease this work. They necessarily repose from their labour because the light has gone. This is the simplest example of the sleep of living things ... This alternation of activities in day and night occurs even in the invisible microscopic vegetation of pools and streams. Animals even the most minute, only visible with a strong microscope – move about in search of 'bits' of food – in fact, bits of other animals on plants – and they, too, are, with special exceptions, checked in their search for good by the darkness, for even extremely minute and simple animals are guided in their search by light that is to say, by a more or less efficient sense of sight (Lankester, "Science from an Easy Chair", pp. 157 to 159). Thus even the most rudimentary forms of 'livelihood' are performable only in day-time" (Maajid, *ibid.,* 11).

8. The word, 'firmaments' (verse 12), signifies that there is no question of any change or deviation in the heavens and the solar system. Reference to this has also been made in Chapter 2 (*Baqarah*); Chapter 13 (*Ra'd*); Chapter 15 (*Hijr*); Chapter 23 (*Mo'minoon*); Chapter 37 (*Saaffaat*); Chapter 40 (*Mo'min*); and Chapter 50 (*Qaaf*) (see Tafheemul Quran, *ibid.,* 107).

9. The word *Wahaaja,* in verse 13, also means 'extremely hot'. In fact the sun is 109 times more in diameter and 3 lacs 33 thousand times more in bulk than the earth; and its temperature is 1 crore 40 lacs degree centigrade. It is due to this extreme temperature that in spite of its being at a distance of 9 crores 30 lacs miles from the earth, man is unable to look at it with the naked eyes; and, on account of its heat in some parts of the earth, the temperature reaches upto 140 degrees F. It is really a wonder of nature that it has been kept in such a position, that necessarily light and heat from it reaches the earth making life of men, animals and plants possible and comfortable on the surface of earth (see Tafheemul Quran, *ibid.,* 10).

10. Reference to the rainfall and the growth from the earth (verses 14 to 16), and the beneficence of Allah in it, has also been made in Chapter 16 (*Nehl*); Chapter 23 (*Mo'minoon*); Chapter 26 (*Sho'ara*); Chapter 30 (*Rum*); Chapter 35 (*Faatir*); Chapter 36 (*Yaa Seen*); Chapter 40 (*Mo'min*); Chapter 43 (*Zukhruf*); and Chapter 56 (*Waaqi'ah*) (Tafheemul Quran, *ibid.,* 11).

16. And gardens of luxurious growth.

١٦- وَّجَنّٰتٍ اَلْفَافًا ۝

17. Verily the Day of Sorting out[11] is a thing appointed, –

١٧- اِنَّ يَوْمَ الْفَصْلِ كَانَ مِيْقَاتًا ۝

18. The Day whereon the Trumpet shall be sounded,[12] and you (all) shall come forth in crowds;

١٨- يَّوْمَ يُنْفَخُ فِي الصُّوْرِ فَتَاْتُوْنَ اَفْوَاجًا ۝

19. And the heavens shall be opened as if there were doors,

١٩- وَّفُتِحَتِ السَّمَآءُ فَكَانَتْ اَبْوَابًا ۝

20. And the mountains shall vanish as if they were a mirage.

٢٠- وَّسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۝

21. Truly Hell is as a place of ambush, –

٢١- اِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝

22. For the transgressors, a place of destination:

٢٢- لِّلطّٰغِيْنَ مَاٰبًا ۝

23. They will dwell therein for ages.

٢٣- لّٰبِثِيْنَ فِيْهَآ اَحْقَابًا ۝

24. Nothing cool shall they taste therein, nor any drink,

٢٤- لَا يَذُوْقُوْنَ فِيْهَا بَرْدًا وَّلَا شَرَابًا ۝

25. Except a boiling fluid and a fluid, dark, murky, intensely cold, –

٢٥- اِلَّا حَمِيْمًا وَّغَسَّاقًا ۝

26. A fitting recompense (for them),

٢٦- جَزَآءً وِّفَاقًا ۝

---

11. Reference to it has also been made in verse 21 of Chapter 37 (*Saaffaat*); and impliedly also in verse 59 of Chapter 36 (*Yaa Seen*).

12. As regards the Sounding of Trumpet, the Angel charged with it is Israfeel, and reference to it has also been made in verse 68 of Chapter (*Zumar*); and verse 13 of Chapter 69 (*Al-Haaqqah*).

27. For that they used not to fear any account (for their deeds),

٢٧- إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۝

28. But they (impudently) treated Our Signs as false.[13]

٢٨- وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا ۝

29. And all things have We preserved on record.

٢٩- وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۝

30. So taste; for no increase shall We grant you, except in punishment.[14]

٣٠- فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ۝ ع

SECTION 2[1]

31. Surely for the Righteous there will be an achievement.[2]

٣١- إِنَّ لِلْمُتَّقِينَ مَفَازًا ۝

32. Gardens and Vineyards,

٣٢- حَدَائِقَ وَأَعْنَابًا ۝

---

13. To quote Abdullah Yusuf Ali, "it was not isolated acts, but a continued course of evil conduct; they repudiated the moral and spiritual responsibility for their lives; and they impudently called Truth itself by false names and disdained God's Signs, which were vouchsafed for their instruction: these are hard facts "preserved on record", so that every deed can have its due weight in making up the account" (Yusuf Ali, Vol. II, Note 5902).

14. Again to quote Abdullah Yusuf Ali, "Just as there is a progressive deterioration in the sinner's soul when he surrenders himself to evil, so there is a progressive increase in the Penalty which he suffers" (*ibid.,* 5903).

1. The previous Section concluded with a description of the punishment which the non-believers will suffer on the Day of Judgment. In continuation of it, Section 2 starts with a description of the reward which the believers will enjoy. There is also description of the Day of Judgment, and, lastly, there is reference to the desire of the non-believers to have been dust so that they could not have committed misdeeds and thus saved themselves from the punishment.

Section 2 consists of 10 verses, i.e. verses 31 to 40. Verses 31 to 36 say that for the righteous there will be Gardens and vineyards, and companions of equal age, and a cup overflowing; no vanity shall they hear therein, nor untruth; (and it will be) a recompense from your Lord, a gift sufficient.

Verse 37 speaks of the Absolute Authority of Allah; saying: (He is) the Lord of the heavens and the earth, and all that is in between them the Most Gracious: none shall have power to argue with Him.

Verses 38 and 39 say that on the Day of Judgment the Spirit and the angels will stand

Contd.....

33. And Companions of equal age,

٣٣-وَّكَوَاعِبَ اَتْرَابًا ۝

34. And a cup overflowing,

٣٤-وَّكَاْسًا دِهَاقًا ۝

35. No Vanity shall they hear therein, nor Untruth; –

٣٥-لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّلَا كِذّٰبًا ۝

36. A recompense from your Lord, a Gift sufficient,[3] –

٣٦-جَزَآءً مِّنْ رَّبِّكَ عَطَآءً حِسَابًا ۝

37. The Lord of the heavens and the earth, and all that is between them – the Most Gracious: none shall have power to argue with Him.

٣٧-رَّبِّ السَّمٰوٰتِ وَالْاَرْضِ
وَمَا بَيْنَهُمَا الرَّحْمٰنِ
لَا يَمْلِكُوْنَ مِنْهُ خِطَابًا ۝

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forth in ranks and none shall (dare) speak except he who is permitted by the Most Gracious (i.e. Allah), and he will say what is right. That Day will be the Sure Reality: so whoever desires let him take a Return to his Lord!

In verse 40 it is said that truly We have warned you of a punishment (which is) near – the Day when man will see what his hands have sent forth, and the disbeliever will say: Woe unto me! would that I were (mere) dust!!

2. In verses 31 to 36 there is description of the reward which the believers will enjoy. In this connection it is worth noting that the Reward of Paradise which the believers will be given has been described in verse 31, as *Mafaazan,* i.e. an achievement'.

The 'Achievement', referred to in verse 31, has been described in three symbols. The first symbol is the 'gardens and vineyards' (verse 32), meaning gardens of fruit, particularly the grapes; the second symbol is 'Companions of equal age' (verse 33), which will be maidens or virgins, symbols of purity, grace, beauty, innocence, truth, and sympathy, also referred to in verse 52 of Chapter 38 (*Swaad*), and verse 37 of Chapter 56 (*Waaqi'ah*); and the third symbol is "a cup overflowing" (verse 34).

The explanation of the three symbols is made further clear by the two negatives (1) there will be no talk of vanities (verse 35), such as are usually associated on this earth with pleasant gardens, companions of equal age, or generous cups flowing in assemblies. (2) There will be no Untruth or Falsehood (verse 35), or insincerity or hollowness as we have in this world. Everything will be there on a plane of absolute Truth and Reality (see Yusuf Ali, Vol. II, Note 5908).

3. In other words, "the Recompense is not exactly a Reward in proportion to merit, but is rather a Gift or a Bounty from the Merciful – a gift most amply sufficient to satisfy all desire on that plane of purity" (Yusuf Ali, Vol. II, Note 5909).

Qur'an also refers to this in verses 26 and 27 of Chapter 10 (*Yunus*); verses 89 and 90 of Chapter 27 (*Naml*); verse 84 of Chapter 28 (*Qasas*); verses 33 to 38 of Chapter 34 (*Saba*); and verse 40 of Chapter 40 (*Mo'min*) (Tafheemul Quran, Vol. VI, Chapter 78, Note 22).

38. The Day that the Spirit and the angels will stand forth in ranks, none shall speak except he who is permitted by the Most Gracious, and he will say what is right.[4]

٣٨-يَوْمَ يَقُوْمُ الرُّوْحُ وَالْمَلٰٓئِكَةُ صَفًّا ۙ
لَّا يَتَكَلَّمُوْنَ اِلَّا مَنْ اَذِنَ لَهُ الرَّحْمٰنُ
وَقَالَ صَوَابًا ○

39. That Day will be the sure Reality: so whoever desires let him take a Return to his Lord![5]

٣٩-ذٰلِكَ الْيَوْمُ الْحَقُّ ۚ
فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ مَاٰبًا ○

40. Truly We have warned you of a Punishment near, – the Day when man will see what his hands have sent forth, and the disbeliever will say: woe unto me would that I were (mere) dust![6]

٤٠-اِنَّآ اَنْذَرْنٰكُمْ عَذَابًا قَرِيْبًا ۚ
يَّوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدٰهُ
وَيَقُوْلُ الْكٰفِرُ
يٰلَيْتَنِيْ كُنْتُ تُرٰبًا ۚ ع

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4. As regards the speaking right (*Sawaaba*), according to Abul A'ala Maududi, it refers to intercession, meaning thereby that none will be able to intercede except one for whom the permission shall be expressly granted by Allah the Almighty. Qur'an has also stated this in various other verses, e.g. Chapter 2 (*Baqarah*); Chapter 10 (*Yunus*); Chapter 11 (*Hud*); Chapter 19 (*Maryam*); Chapter 20 (*Taa Haa*); Chapter 21 (*Ambia*); Chapter 34 (*Saba*); Chapter 40 (*Mo'min*); Chapter 43 (*Zukhruf*); Chapter 53 (*Najm*); and Chapter 74 (*Muddassir*) (Tafheemul Quran, *ibid.,* 25).

5. Meaning thereby that he should give up arrogance, unbelief, and wrong-doing, and submit to the Commands of Allah, following the Holy Prophet Muhammad (ﷺ), because it is only in this way that a sincere devotee can achieve the success of the Hereafter and save himself from the punishment of Hell.

6. In fact, as it has been said in verse 74 of Chapter 20 (*Taa Haa*) and verse 13 Chapter 87 (*A'ala*), the disbelievers will neither live nor die, but suffer the punishment throughout. In that agony they will wish that they could be reduced to nothingness, but unfortunately even that would not be possible.

According to Hazrat Abdullah Ibne Umar, all the disbelievers will desire to have been dust so that they could be saved from the punishment of the Day of Judgment (Ma'ariful Quran, Vol. VIII, p. 659; and also Naimuddin, Chapter 78, Note 38).

CHAPTER 79

AN-NAAZI'AAT

(Those That Drag Forth)

Chapter 79 consists of 2 Sections, 46 Verses, 197 Words, and 753 Letters.[1]

Name

The name of this Chapter has been taken from the word *Wan-Naazi'aat,* which appears at the very beginning of it. This Chapter is also known as *Al-Saahirah,* and *At-Taammah* (Ziaul Quran, Vol. V, p. 477).

Revelation

According to Hazrat Abdullah ibne Abbas this Chapter was revealed after the previous Chapter (i.e. *Suratun Naba*), and from the subject matter it is clear that this is one of the earlier revealed Chapter at Mecca.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 81.[2]

Subject Matter

The theme of this Chapter is the Day of Judgment and the Life-after-death. It may be divided into two parts. The central idea of the first part is the occurrence of the Day of Judgment with particular reference to the pride and arrogance. The story of Moses and Pharaoh deals with this subject. The second part deals with manifestation of Divine Power and Wisdom in the Creation of Natural Phenomena, such as the Heavens, the Day and Night, the Earth, the Vegetations, the Mountains, and the Cattles, etc., demanding the man to observe these marvels and follow the Divine Message of Guidance.

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1. Naimuddin, Chapter 79, Note 1; Ziaul Quran, Vol. V, p. 477.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

The first five verses relate to the Angels who are entrusted Specific Mission with powers to perform their assigned duties.

Verses 6 to 14 illustrate the horrors of the Day of Judgment, while verses 15 to 26 relate to the story of Prophet Moses and the unyielding arrogant Pharaoh who went to the extent of proclaiming himself before his people "I am your lord, Most High"; but suffered humiliation and destruction alongwith his followers. This was pointedly directed to the arrogant transgressor Quraish of Mecca who opposed and obstructed the Holy Prophet in his Divine Mission.

Verses 27 to 46 speak about the creation of the various phenomenal objects, such as heavens, earth, rivers, mountains, vegetation, etc., referred to as manifestations of Divine Scheme of Creation, having a direct bearing on the man's life on earth who himself has been endowed with special faculties of volition and power to choose the path of righteousness or wickedness and meet the merited recompense – heaven or hell – on the Day of Judgment.

CHAPTER 79

AN-NAAZI'AAT
(Those That Drag Forth)

SECTION 1[1]

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. By those[2] (angels) who drag forth with violence;

١- وَالنّٰزِعٰتِ غَرْقًا ۙ

---

1. The previous Section, and with it the previous Chapter, concluded with the statement that the non-believers, on seeing the punishment on the Day of Judgment, will wish to have been dust in the world. In continuation of it the present Chapter, and with it the first Section of it, starts with the Divine Oath by the angels, with reference to their different duties, and then describes the occurrence of the Day of Judgment. There is also warning to the non-believers with reference to the punishment which Pharaoh had suffered on account of opposing Prophet Moses.

Section 1 consists of 26 verses, i.e. verses 1 to 26. In verses I to 5 there is an oath by the angels with reference to their different duties.

Verses 6 to 9 give some description of the Day of Judgment, saying (it will be) the Day when everything that can be in commotion will be in violent commotion, followed by oft-repeated (commotion), hearts that Day will be in agitation; their eyes will be downcast (due to extreme fear).

In verses 10 to 14 it is said that they (i.e. the non-believers) say (now): what! shall we indeed be returned to (our) former state? What! – when we shall have become rotten bones? They say: it would, in that case, be a return with loss! But verily, it will be only a single (Compelling) Cry, when, behold, they will be in the (full) awakening (to judgment).

In verses 15 to 26 there is reference to the story of Prophet Moses and his Mission to Pharaoh inviting him to the path of guidance, and destruction of the latter for disobedience. It

Contd.....

2. And those (angels) who draw out gently,

٢-وَالنّٰشِطٰتِ نَشْطًا ۙ

3. And by those (angels) who glide along (on errands of Mercy),

٣-وَالسّٰبِحٰتِ سَبْحًا ۙ

4. And then press forward as in race,

٤-فَالسّٰبِقٰتِ سَبْقًا ۙ

5. Then they manage the affair,

٥-فَالْمُدَبِّرٰتِ اَمْرًا ۘ

6. The Day when everything that can be in commotion will be in violent commotion,

٦-يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۙ

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is said: has the story of Moses reached you? Behold, your Lord did call him in the Sacred Valley of Tuwa: go you (O Moses!) to Pharaoh, for he has indeed transgressed all bounds; and say to him: would it be that you should be purified (from sin)? and that I guide you to your Lord, so you should fear Him? Then he (i.e. Moses) showed him the Great Sign. But he (i.e. Pharaoh) rejected it and disobeyed. Then he turned back, striving. Then he gathered (his men) and made a proclamation. So he said. I am your lord, most high! But Allah seized him with the punishment of the Hereafter and of this life. Verily in this is a lesson for him who fears (Allah).

2. There is difference of opinion among the Commentators as to the five things mentioned in the opening verses. Generally the Commentators are of the view that the reference in these verses is to the angels. This is also the view of Hazrat Abdullah bin Masood, Hazrat Abdullah bin Abbas, Masrooq, Saeed bin Jubair, Abu Swaleh, Abdud Duha, Suddi, Hazrat Ali, Mujahid, Hasan Basri, Ata, Qatadah, and Rabee bin Anas (see Tafheemul Quran, Vol. VI, Chapter 79, Note 1).

According to this view, "the angels are referred to as the agency which in their dealings with mankind show clearly God's Justice, Power, and Mercy, which again point to the Judgment to come, as a certainty which none can evade. The first point, referred to in this verse (i.e. verse 1), is that the souls of the wicked are loath to part with their material body at death, but their will, will not count: their souls will be wrenched out into another world. Who will then deny Resurrection and Judgment?' The second point (referred to in verse 2) is that, in contrast with the wicked, the souls of the blessed will be drawn out gently to their new life. They will be ready for it. In fact death for them will be a release from the grosser incidents of bodily sense. To them the approach of Judgment will be welcome" (Yusuf Ali, Vol. II, Note 5918).

Further, "at all times there are errands of mercy and blessings and errands of justice, which the angels are prompt to execute by order of God. There are three features of this, thus giving the third, fourth, and fifth points. (3) Their movement is compared to that of gliding or swimming (verse 3); (4) In hurrying on their errands the angels press forth as in a race (verse 4); and (5) thus they promptly execute the orders of their Lord (verse 5)" (Yusuf Ali, Vol. II, Note 5919).

7. Followed by oft-repeated (commotions):[3]

٧- تَتْبَعُهَا الرَّادِفَةُ ۝

8. Hearts that Day will be in agitations;[4]

٨- قُلُوبٌ يَّوْمَئِذٍ وَّاجِفَةٌ ۝

9. Their eyes will be downcast.[5]

٩- اَبْصَارُهَا خَاشِعَةٌ ۝

10. They say (now): what! shall we indeed be returned to (our) former state?

١٠- يَقُوْلُوْنَ ءَاِنَّا
لَمَرْدُوْدُوْنَ فِى الْحَافِرَةِ ۝

11. What! – when we shall have become rotten bones?

١١- ءَاِذَا كُنَّا عِظَامًا نَّخِرَةً ۝

12. They say: it would, in that case, be a return with loss!

١٢- قَالُوْا تِلْكَ اِذًا كَرَّةٌ خَاسِرَةٌ ۝

13. But verily, it will be only a Single (Compelling) Cry,[6]

١٣- فَاِنَّمَا هِىَ زَجْرَةٌ وَّاحِدَةٌ ۝

14. When, behold, they will be in the (full) awakening (to Judgment).

١٤- فَاِذَا هُمْ بِالسَّاهِرَةِ ۝

15. Has the story of Moses reached you?[7]

١٥- هَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ۝

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3. This has also been referred to in verse 68 of Chapter 39 (*Zumar*).

4. According to verse 8, "all hearts will be in agitation: those of the blessed ones to see the beginning of the fulfilment of their Lord's Promise; those of the Rejecters of God for fear of His just Judgment".

5. Similarly, as it is said in verse 9, "all eyes will be cast down: those of the blessed ones in humble modesty, and those of the Rejectors of God, in utter humiliation, sorrow, and shame, for their arrogance and insolence in their probationary life" (Yusuf Ali, Vol. II, Notes 5921 to 5923).

6. In this connection we may also refer to verse 19 of Chapter 37 (*Saaffaat*); and verses 29 and 49 of Chapter 36 (*Yaa Seen*) where the single mighty Blast seems to refer to the sinners being cut off in this life and plunged into the other world where they will be further judged; and also in verse 53 of Chapter 36 (*Yaa Seen*) where the final judgment is referred to' (Yusuf Ali, Vol. II, Note 5925).

7. In verses 15 to 26 there is "just a reference to the story of Moses told more fully

16. Behold, your Lord did call to him in the Sacred Valley of Tuwa: –

١٦-إِذْ نَادٰىهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ۝

17. Go you (O Moses!) to Pharaoh, for he has indeed transgressed all bounds:

١٧-اِذْهَبْ إِلٰى فِرْعَوْنَ إِنَّهُ طَغٰى ۝

18. And say to him: would it be that you should be purified (from sin)?

١٨-فَقُلْ هَلْ لَّكَ إِلٰى أَنْ تَزَكّٰى ۝

19. And that I guide you to your Lord, so you should fear Him?

١٩-وَأَهْدِيَكَ إِلٰى رَبِّكَ فَتَخْشٰى ۝

20. Then he (i.e. Moses) showed the Great Sign.[8]

٢٠-فَأَرٰىهُ الْآيَةَ الْكُبْرٰى ۝

21. But he (i.e. Pharaoh) rejected it and disobeyed;

٢١-فَكَذَّبَ وَعَصٰى ۝

22. Then, he turned back, striving.

٢٢-ثُمَّ أَدْبَرَ يَسْعٰى ۝

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in verses 9 to 76 of Chapter 20 (*Taa Haa*). The lessons drawn are: (1) that even to an arrogant blasphemer and rebel against God's Law, like Pharaoh, God's grace was offered through a major Prophet Moses; (2) that his rejection brought about his signal downfall even in this world; and (3) that his humiliation and punishment will be completed in the Hereafter at Judgment" (Yusuf Ali, Vol. II, Note 5927).

8. As regards the *Aayatal Kubra,* i.e. Great Sign, as referred to in verse 20, some Commentators understand by it the miraculous 'White Shining Hand' of Prophet Moses (verses 22 and 23 of Chapter 20 – *Taa Haa*), Others think it to be the miracle of the Rod or Staff that became a 'snake active in motion' (see verse 20 of Chapter 20 – *Taa Haa*). These were among the Great Signs. In verse 101 of Chapter 17 *(Bani Israil*) there is a reference to Nine Clear Signs given to Moses, and these are specified in detail in verse 133 of Chapter 7 (*A'araaf*). The fact is, there were many signs given, 'openly self-explained', but Pharaoh and his men 'were steeped in arrogance, – a people given to sin' (verse 133 of Chapter 7 – *A'araaf*). The pre-eminently Great Sign was, therefore, the fact of Moses being sent to Pharaoh, which subsequently converted the magicians and the more learned Egyptians to the true God (verses 70 to 73 of Chapter 20 – *Taa Haa*), though Pharaoh and his chiefs resisted and suffered for their sins. The mystics understand by the 'Great Sign' the Power of God as enshrined in His Mystic Name, which none may know but the adepts in spiritual lore' (Yusuf Ali, Vol. II, Note 5931).

23. Then he gathered (his men) and made a proclamation.

٢٣-فَحَشَرَ فَنَادٰى ۝

24. So he said: I am your lord, most high!

٢٤-فَقَالَ اَنَا رَبُّكُمُ الْاَعْلٰى ۝

25. But Allah seized him with the punishment of the Hereafter and of this life.[9]

٢٥-فَاَخَذَهُ اللّٰهُ
نَكَالَ الْاٰخِرَةِ وَالْاُوْلٰى ۝

26. Verily in this is a lesson for him who fears (Allah).

٢٦-اِنَّ فِىْ ذٰلِكَ لَعِبْرَةً
لِّمَنْ يَّخْشٰى ۝ ع

SECTION 2[1]

27. Are you the more difficult to create or the heaven (which) He has made?[2]

٢٧-ءَاَنْتُمْ اَشَدُّ خَلْقًا
اَمِ السَّمَآءُ ؕ بَنٰىهَا ۝

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9. As regards the punishment referred to in verse 25, it has been given in detail in verses 78 and 79 of Chapter 20 (*Taa Haa*), and also in verses 135 and 136 of Chapter 7 (*A'araaf*), and the fact that this has been stated by way of warning to the disbelievers of Mecca, reference to it has already been made in verse 44 of Chapter 24 (*Noor*).

Reference to some aspects of the story of Prophet Moses and destruction of Pharaoh has also been made in verses 10 to 17 of Chapter 26 (*Sho'ara*); verses 7 to 12 of Chapter 27 (*Naml*); verses 29 to 35 of Chapter 28 (*Qasas*); and verse 54 of Chapter 43 (*Zukhruf*).

1. The previous Section concluded with a reference to the story of Pharaoh who rejected the Word of Allah conveyed through Prophet Moses, and was seized by Allah and punished in this very world and he will also suffer the punishment in the Hereafter. In continuation of it, Section 2 starts with a question to the non-believers as to whether they are more difficult to be created or the heavens?, and then refers to the creation of the natural phenomena, and speaks of the Day of Judgment as The Great Calamity. There is also reference to the punishment to the non-believers, and reward of Paradise to the believers.

Section 2 consists of 20 verses, i.e. verses 27 to 46. Verses 27 to 33 begin with a question to the non-believers who had doubted the Power and Authority of Allah the Almighty in respect of the creation of the Universe, specially that of mankind, whom they thought as the product of chance or some other power besides Allah. It is said: are you the more difficult to create or the heaven (which) He (i.e. Allah) has made? He has raised its height, and made it perfect, and He has made dark its night, and brought out its sunshine. And the earth! He spread it after that. He brought forth from it its water and its pastures; and the mountains has He firmly fixed: a provision for you and your cattle.

Contd.....

28. He has raised its height, and made it perfect,

٢٨-رَفَعَ سَمْكَهَا فَسَوّٰىهَا ۝

29. And He has made dark its night, and brought out its sunshine.

٢٩-وَاَغْطَشَ لَيْلَهَا وَاَخْرَجَ ضُحٰىهَا ۝

30. And the earth! He spread it after that.

٣٠-وَالْاَرْضَ بَعْدَ ذٰلِكَ دَحٰىهَا ۝

31. He brought forth from it its water and its pasture;[3]

٣١-اَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعٰىهَا ۝

32. And the mountains has He firmly fixed:

٣٢-وَالْجِبَالَ اَرْسٰىهَا ۝

Verses 34 to 36 speak of the occurrence of the Day of Judgment as The Great Calamity, saying that so when there comes the Great Calamity – the Day when Man shall remember (all) that he strove for, and Hell shall be made manifest to him who sees.

Verses 37 to 39 speak of the punishment for the non-believers, saying that then, for such as had transgressed all bounds, and had preferred the life of this world, the abode will be the Hell.

Verses 40 and 41 speak of the reward for the believers, saying: and for such as had entertained the fear of standing before his Lord and had restrained (his soul) from low desires, the abode will be the Garden (of Paradise).

In verses 42 to 46 there is consolation for the Holy Prophet as well as warning for the non-believers. It is said: they ask you (O Prophet) about the Hour (i.e. the Day of Judgment) – (as to) when will it take place?, wherein you are (concerned) with the declaration thereof? With your Lord is the limit fixed for it. You are but a warner to him who fears it. The Day when they see it (it will be) as if they had stayed (in the world) but a single evening or (at most till) the morning thereof!

2. Verses 27 to 33 are in fact in answer to the objection by the non-believers regarding the Resurrection, which they presumed as uncanny and beyond human intelligence. Qur'an in this respect adopts the simple argument, and it asks the doubters and the skeptics to observe the natural phenomenon round the universe wherein emphasis has been laid on the fact that when Allah the Almighty has power to create such a huge phenomenon at first, where lies the question of any difficulty in recreating life after death. In this connection, we may note that in verse 81 of Chapter 36 (*Yaa Seen*), and verse 57 of Chapter 40 (*Mo'min*) also Qur'an has vouched similar declarations.

3. Verse 31 speaks of water and pastures which owe their existence to "the underground springs and wells of water as well as rivers and glaciers in northern climates (which in fact) are due to the different levels of highlands and lowlands. They spread the moisture evenly as wanted, and give corn, fruits, and vegetables to man, and pastures and the feeding grounds to beasts of the fields" (Yusuf Ali, Vol. II, Note 5938).

33. A provision for you and your cattle.

٣٣- مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۝

34. So when there comes the Great Calamity;

٣٤- فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ ۝

35. The Day when man shall remember (all) that he strove for,[4]

٣٥- يَوْمَ يَتَذَكَّرُ الْإِنسَانُ مَا سَعَىٰ ۝

36. And Hell shall be made manifest to him who sees.

٣٦- وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَىٰ ۝

37. Then, for such as had transgressed all bounds,

٣٧- فَأَمَّا مَن طَغَىٰ ۝

38. And had preferred the life of this world,

٣٨- وَآثَرَ الْحَيَاةَ الدُّنْيَا ۝

39. The Abode will be the Hell.

٣٩- فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ۝

40. And for such as had entertained the fear of standing before his Lord, and had restrained (his soul) from low desires,

٤٠- وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۝

41. The abode will be the Garden.

٤١- فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۝

42. They ask you about the Hour – when will it take place?

٤٢- يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۝

43. Wherein you are (concerned) with the declaration thereof?

٤٣- فِيمَ أَنتَ مِن ذِكْرَاهَا ۝

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4. The words 'all that he strove for' lay emphasis on the fact that 'the Judgment will be not only for his acts but for all his motives (or for all he strove for). In this life he may forget his ill-deeds, but in the new conditions he will not only remember them, but the Fire of Punishment will be plainly visible to him, and not only to him, but it will be 'for all to see'. This will add to the sinner's humiliation" (Yusuf Ali, Vol. II, Note 5942).

44. With your Lord is the limit fixed for it.

٤٤-إِلَىٰ رَبِّكَ مُنتَهَاهَا ۝

45. You are but a Warner to him who fears it.

٤٥-إِنَّمَا أَنتَ مُنذِرُ مَن يَخْشَاهَا ۝

46. The Day they see it, (it will be) as if they had stayed (in the world) but a single evening or (at most till) the morning thereof![5]

٤٦-كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا
لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً
أَوْ ضُحَىٰهَا ۝ ع ٢

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5. In this connection we may also refer to verse 45 of Chapter 10 (*Yunus*) where the expression used is 'it will be as if they had tarried but an hour of a day'. Here the metaphor used is 'a single evening, or, at most, till the following morn'. Death is like sleep, and may be compared to the evening of life. In sleep we do not know how the time passes. When we wake up from the sleep of death at the Resurrection, we shall not know whether it was the following moment or the following hour after we slept, but we shall feel that it is morning, for we shall be conscious of all that goes on, as one awakened in the morning" (Yusuf Ali, Vol. II, Note 5949).

We may also note that similar statement has also been made by the Holy Qur'an in Chapter 17 (*Bani Israil*); Chapter 20 (*Taa Haa*); Chapter 23 (*Mo'minoon*); Chapter 30 (*Rum*); Chapter 36 (*Yaa Seen*); and Chapter 46 (*Ahqaaf*).

NOTE

From Chapter 80 onwards all Chapters are of one Single Section each. Therefore in our comments from Chapter 80 onwards we will use the word "Chapter" instead of the word "Section".

CHAPTER 80

'ABASA

(He Frowned)

Chapter 80 consists of 1 Section, 42 Verses, 130 Words, and 533 Letters.[1]

Name

The name of this Chapter has been taken from the word *Abasa* which appears at the very beginning of it.

Revelation

Admittedly this Chapter was revealed in the early period of the Holy Prophet's Mission at Mecca.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 24.[2]

Subject Matter

Verses 1 to 10 are in respect of an incident according to which one day when the Holy Prophet was engaged in eager conversation with some Chiefs of the Quraish of Mecca, explaining and pleading the Message of the Holy Qur'an, a Companion, blind and poor, Abdullah bin Umme Maktoom came, and, in his eagerness to hear something from the Holy Prophet, interrupted the conversation. This naturally displeased the Holy Prophet and he did not pay due attention to him. On this verses 1 to 10 were revealed.

Verses 11 to 16 speak of the high status of the Holy Qur'an, proclaiming

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1. Naimuddin, Chapter 80, Note 1; Ziaul Quran, Vol. V, p. 489.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

it as a Revelation from Allah, saying that anyone who desires to take benefit out of it he can do so and be amply rewarded for it. On the other hand, those who reject it will suffer the consequences thereof in this world as well as in the Hereafter.

Verses 17 to 23 contain condemnation of the arrogant non-believers who were adamant to deny the Hereafter on false notions of social status and high birth. They were reminded of the real worth of their birth as emerging from despicable drops of water, which itself negated their pride of noble birth! Man's evolutionary development unto full grown stature leading to death as a pure natural phenomena makes it easy to believe that like the first creation at the Will of Allah, the second creation or Resurrection is also a certainty and within the Power and Authority of Allah the Almighty.

In verses 24 to 32 there is argument in favour of the fact that Allah is the Cherisher of all, and He has made all arrangements for sustenance of the human life. This shows that all this has been done to put the man to accountability and naturally, therefore, there should be a Day of Judgment to reward the Good and punish the Evil.

In verses 33 to 42 there is statement relating to the Day of Judgment, and the state of affairs which the people will face on that Day. It is stated that those who fear Allah will be happy, and those who remain unmindful of their obligations towards Allah, will suffer.

CHAPTER 80[1]

ABASA
(He Frowned)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. He frowned, and turned away,[2]

١۔ عَبَسَ وَتَوَلّٰٓى ○

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1. The previous Chapter concluded with an address to the Holy Prophet saying "You are only a warner to him who fears it (i.e. the Day of Judgment)". In continuation of it, Chapter 80 starts with the narration of an incident according to which when a poor blind companion interrupted the Holy Prophet to learn something from him, while he was busy with some non-believing Quraish Chiefs and he did not like the interruption, Allah the Almighty guided him in this respect as part of his Prophetic Mission. Then there is stated the high status of Qur'an as an Admonition as well as warning from Allah, and condemn the non-believers, reminding them of the favours of Allah in creating them and whatever they needed for sustenance of their life in this world. Lastly, there is reference to the Day of Judgment, and to the affairs which the believers and the non-believers will face on that Day.

Chapter 80 consists of 42 verses. Verses 1 to 10 refer to an incident according to which a poor blind Companion interrupted the Holy Prophet, while he was engaged in conversation with some of the non-believing Quraish Chiefs inviting them to the path of Guidance. The Holy Prophet did not like the interruption and expressed his displeasure by not attending to him. Referring to this incident, Allah the Almighty said: he (i.e. the Holy Prophet) frowned, and turned away, because there came to him a blind man (interrupting). And what could make you know that he might purify himself, or that he might receive admonition, and the teaching might profit him? As to one who regards himself self-sufficient, to him you do attend; and it is no blame on you, if he purify himself not. And as to him who came to you striving earnestly, and he fears (Allah), to him you pay no regard.

Verses 11 to 16 speak of the high status of the Holy Qur'an. It is said: Nay, surely it

Contd.....

2. Because there came to him a blind man (interrupting).

٢-اَنْ جَآءَهُ الْاَعْمٰى ۝

3. And what could make you know that he might purify himself,

٣-وَ مَا يُدْرِيْكَ لَعَلَّهٗ يَزَّكّٰۤى ۝

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is a Reminder. So let him, who will, mind it. (It is) in Honoured Books, exalted (in dignity), kept pure and holy, (written) by the hands of scribes – Honourable and Virtuous.

Verses 17 to 32 remind man of the Favours of Allah. It is said: woe to man! how ungrateful is he? Of what thing has He (i.e. Allah) created him? Of a sperm-drop: He has created him, and then moulded him in due proportion, then He makes his path smooth, then He causes him to die, and puts him in a grave; then, when He will, He will raise him up (again). Nay, but he does not what He commands him. Then let man look at his food – how We pour down water pouring in abundance, then We cleave the earth, cleaving (it) asunder, then We cause therein the corn to grow, and grapes and nutritious plants, and olives and dates, and thick gardens, and fruits and fodder – a provision for you and your cattle.

Verses 33 to 42 speak of the Day of Judgment, and contain warning of punishment for the non-believers, and good news of the reward for the believers. It is said: at length, when there comes the Deafening Noise, that Day shall a man flee from his wife and his sons. Each one of them that Day, will have enough concern (of his own) to make him indifferent to the others. (Some) faces on that Day will be beaming, laughing, rejoicing, and (some) faces on that Day will be dust-stained. Blackness will cover them. They will be the disbelievers – the doers of iniquity.

2. The incident referred to in verses 1 to 10 relate to a Companion of the Holy Prophet, named Ibne Umme Maktoom, who was blind as well as poor. According to Hafiz ibne Abdul Bar, as he writes in his 'Al-Isti'aab'; and Hafiz Ibne Hajar, as he writes in his 'Al-Isaaba', he was the son of paternal aunt of Hazrat Khudaijah. Thus the mother of Umme Maktoom and the father of Hazrat Khudaijah were real sister and brother. Accordingly, he was also related to the Holy Prophet (see Tafheemul Quran, Vol. VI, Chapter 80, Note I).

It is said that when once the Holy Prophet was deeply engaged in trying to persuade some Pagan Quraish leaders, namely Utbah, Shaibah, Abu Jehl, Umayyah bin Khalaf, and Ubai bin Khalaf, to accept Islam, Hazrat Abdullah ibne Umme Mahtoom also arrived, interrupted the talk, and requested the Holy Prophet to teach him the Holy Qur'an (Ibne Jareer and Ibne Abi Haatim; also see Tirmizi, Haakim, Ibne Habban, and Abu Ya'la, on the authority of Hazrat Abdullah ibne Abbas and Hazrat Aisha) (Tafheemul Quran, Vol. VI, pp. 250 and 251).

The Holy Prophet naturally disliked the interruption by which the poor man's feelings might have been hurt. Allah the Almighty, however, forthwith revealed these verses providing the guidance to the Holy Prophet in this behalf.

Commenting on the incident, Abdullah Yusuf Ali writes, "the lesson is that neither spiritual worth nor the prospect of effective spiritual guidance is to be measured by a man's position in life. The poor, or the blind, the halt, or the maimed, may be more susceptible to the teaching of God's Word than men who are apparently gifted, but who suffer from arrogance and self-sufficiency" (Vol. II, Note 5950).

4. Or that he might receive admonition, and the teaching might profit him?[3]

٤-أَوْ يَذَّكَّرُ فَتَنفَعَهُ الذِّكْرَىٰ ۝

5. As to one who regards himself as self-sufficient,[4]

٥-أَمَّا مَنِ اسْتَغْنَىٰ ۝

6. To him you do attend;

٦-فَأَنتَ لَهُ تَصَدَّىٰ ۝

7. And it is no blame on you, if he purify himself not.

٧-وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ۝

8. And as to him who came to you striving earnestly,[5]

٨-وَأَمَّا مَن جَاءَكَ يَسْعَىٰ ۝

9. And he fears,

٩-وَهُوَ يَخْشَىٰ ۝

10. To him you pay no regard,

١٠-فَأَنتَ عَنْهُ تَلَهَّىٰ ۝

11. Nay, surely it is a Reminder.[6]

١١-كَلَّا إِنَّهَا تَذْكِرَةٌ ۝

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3. As stated in verse 4, "it may be that the poor blind man might, on account of his will to learn, be more likely to grow in his own spiritual development or to profit by any lessons taught to him even in reproof than a self-sufficient leader. In fact it was so. For the blind man became a true and sincere Muslim and lived to become a governor of Medinah" (Yusuf Ali, Vol. II, Note 5951).

4. In verses 5 to 7 there is condemnation of the non-believers who reject the Prophet and the Book of Allah, and it is said that if, they were unmindful of the Hereafter, in spite of conveying the Message of Allah to them, there was no blame on the Holy Prophet – obviously because his obligation was simply to convey the Message of Allah, and warn the people of the consequences of unbelief and idolatry.

5. In view of this, as indicated by verses 8 to 10, the primary duty of the Preacher of Religion of Allah was, and is, to give due regard to anyone who comes forward to learn, and who fears the accountability in the Presence of Allah on the Day of Judgment.

It may be noted that although the address in these verses is to the Holy Prophet, yet in an implied manner, it calls upon the believers in general, to avoid recurrence of such lapses in their social life particularly in matters of religion.

6. In the context of the incident referred to in the previous verses, the statement with respect to the high status of the Holy Qur'an (verses 11 to 16) is in fact to warn the non-believing Quraish, who were very proud and arrogant, that their continued well-being depended only on following the Holy Qur'an embodying Divine Principles which serve as beacon light for the success of both the worlds – Here and the Hereafter. However, if they persist in rejecting it, out of sheer arrogance, they would cause no harm to the Qur'an itself, but they will destroy their own well-being and suffer disgrace and humiliation in the world and in the life to come.

12. So let him, who will, mind it.

١٢-فَمَنْ شَآءَ ذَكَرَهُ ۝

13. (It is) in Honoured Books.

١٣-فِيْ صُحُفٍ مُّكَرَّمَةٍ ۝

14. Exalted (in dignity), kept pure and holy,

١٤-مَّرْفُوْعَةٍ مُّطَهَّرَةٍ ۝

15. (Written) by the hands of scribes –

١٥-بِأَيْدِيْ سَفَرَةٍ ۝

16. Honourable and Virtuous.

١٦-كِرَامٍ بَرَرَةٍ ۝

17. Woe to man! how ungrateful is he![7]

١٧-قُتِلَ الْإِنْسَانُ مَآ أَكْفَرَهُ ۝

18. Of what thing has He created him?

١٨-مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۝

19. Of a sperm-drop:[8] He has created him, and then moulded him in due proportions:

١٩-مِنْ نُّطْفَةٍ ۖ خَلَقَهُ فَقَدَّرَهُ ۝

20. Then He makes his path smooth,

٢٠-ثُمَّ السَّبِيْلَ يَسَّرَهُ ۝

21. Then He causes him to die, and puts him in a grave;[9]

٢١-ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۝

22. Then, when He will, He will raise him up (again).

٢٢-ثُمَّ إِذَا شَآءَ أَنْشَرَهُ ۝

23. Nay, but he does not what He commands him.[10]

٢٣-كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُ ۝

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7. In verses 17 to 32 there is condemnation of the ungrateful ones, particularly the non-believers, who refused to accept Faith in the Holy Prophet and the Holy Qur'an.

8. Reference to Man's origin, as from a lowly base substance, has also been made in verses 77 and 78 of Chapter 36 (*Yaa Seen*), and verse 2 of Chapter 76 (*Dahr*).

9. In this connection verse 55 of Chapter 20 (*Taa Haa*), and verse 101 of Chapter 23 (*Mo'minoon*) may also be seen.

10. To quote Abdullah Yusuf Ali, "though all these blessings and stages have been provided by God's Grace for the good of man, yet ungrateful man fails in carrying out to purpose of his creation and life" (Yusuf Ali, Vol. II, Note 5959).

24. Then let man look at his food –

٢٤- فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ ۝

25. How We pour down water pouring in abundance,

٢٥- أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ۝

26. Then We cleave the earth, cleaving (it) asunder,

٢٦- ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۝

27. Then We cause therein the corn to grow,

٢٧- فَأَنْبَتْنَا فِيهَا حَبًّا ۝

28. And grapes and nutritious plants,

٢٨- وَعِنَبًا وَقَضْبًا ۝

29. And Olives and Dates,

٢٩- وَزَيْتُونًا وَنَخْلًا ۝

30. And thick Gardens,

٣٠- وَحَدَائِقَ غُلْبًا ۝

31. And fruits and fodder,

٣١- وَفَاكِهَةً وَأَبًّا ۝

32. A provision for you and for your cattle.

٣٢- مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۝

33. At length, when there comes the Deafening Noise,

٣٣- فَإِذَا جَاءَتِ الصَّاخَّةُ ۝

34. That Day shall a man flee from his own brother.

٣٤- يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۝

35. And from his mother and his father,

٣٥- وَأُمِّهِ وَأَبِيهِ ۝

36. And from his wife and his sons.

٣٦- وَصَاحِبَتِهِ وَبَنِيهِ ۝

37. Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others.

٣٧- لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۝

38. (Some) faces on that Day will be beaming,

٣٨-وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ۙ

39. Laughing, rejoicing.

٣٩-ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۚ

40. And (some) faces on that Day will be dust-stained;[11]

٤٠-وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۙ

41. Blackness will cover them;

٤١-تَرْهَقُهَا قَتَرَةٌ ۖ

42. They will be the disbelievers – the doers of iniquity.

٤٢-أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ۚ

11. To quote Abdullah Yusuf Ali, "the dust on the faces of the sinners will be in contrast to the beaming light on the faces of the righteous; and the blackness in contrast to the 'laughing, rejoicing' faces of the righteous. But the dust also suggests that being Rejecters of God, their faces and eyes and faculties were choked in dust, and the blackness suggests that being doers of Iniquity they had no part or lot in Purity or Light. Another contrast may possibly be deduced; the humble and lowly may be 'in the dust' in this lire, and the arrogant sinners in sunshine, but the roles will be reversed at Judgment" (Yusuf Ali, Vol. II, Note 5968).

CHAPTER 81

AT-TAKWEER

(The Folding Up)

Chapter 81 consists of 1 Section, 29 Verses, 104 Words, and 530 Letters.[1]

Name

The name of this Chapter has been taken from the word *Kuwwirat,* which appears in verse 1 of it. In fact the word *Kuwwirat* (i.e. folded up) is derived from the root word *Takweer* – the abstract noun meaning 'folding up' or 'wending round'.

Revelation

From the subject matter it is clear that this Chapter is also one of the very early revelations of the Holy Prophet's Mission at Mecca. According to the generally accepted chronological order of revelation, this chapter is placed at Serial No. 7.[2]

Subject Matter

The subject matter of this Chapter is two-fold, namely the Resurrection and Prophethood. To quote Abdullah Yusuf Ali, "this Chapter opens with a series of highly mystical metaphors (verses 1 to 13) suggesting the break up of the world as we know it and the enforcement of complete personal responsibility for each soul (verse 14). Then there is a mystical passage showing how the Qur'anic Revelation was true, and revealed through the angel Gabriel, and not merely a rhapsody from one possessed. Revelation is given for man's spiritual guidance (verses 14 to 29) (Vol. II, p. 1692).

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1. Naimuddin, Chapter 81, Note 1.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

The Chapter throughout presents an impressive word picture or imagery of the winding up of the entire existing planetary and global system to herald the new world of the Hereafter. Verses 1 to 14 speak of the complete change in the normal functions of the natural phenomena, first of the known discernible ones like the sun, the stars, the mountains, animals, beasts and ocean (verses 1 to 6), and then those belonging to the Unseen realm (verses 7 to 14), thus presenting an inspiring spectacle to the mind's eye, fearsome and dreadful to the wicked one's and spiritually enlightening and reassuring to the righteous ones of Allah's unlimited Power, Wisdom as well as Grace and Mercy. Thereafter, in the remaining segment of the Chapter, there is affirmation of genuineness and Divinity of the Prophethood of the Holy Prophet as a convincing reply to the unbelievers unfounded senseless allegation of the Holy Prophet's being as One Possessed by Evil and the affirmation of Holy Qur'an itself being the genuine Word of Allah the Almighty.

CHAPTER 81[1]

AT-TAKWEER
(The Folding Up)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1.[2] When the Sun shall be folded up;[3]

١- اِذَا الشَّمْسُ كُوِّرَتْ ۝

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1. In the concluding verses of the previous Chapter there was some description of the signs of occurrence of the Day of Judgment. In continuation of it, the present Chapter also starts with more details relating to the occurrences on the Day of Judgment; and then there is Divine affirmation of the Holy Qur'an being the Revelation unto the Holy Prophet, without a semblance of fabrication in it by the Holy Prophet himself as his opponents often allege.

Chapter 81 consists of 29 verses. In verses 1 to 14 there is description of the signs of occurrence of the Day of Judgment, saying that when the sun shall be folded up, the stars shall dart down, the mountains shall be made to pass away, the she-camels ten months with young will be left untended, the wild beasts shall be herded together, the seas shall be made to swell, the souls shall be paired, the girl buried alive shall be asked for what crime was she killed, the Scrolls shall be laid open, the heaven shall be unfolded, the Blazing Fire (of hell) shall be kindled to fierce heat, the Garden (of Paradise) shall be brought nigh, (then) shall each soul know what (deed) it has put forwarded.

In verses 15 to 29 it is said: so I swear by the receding stars – moving swiftly and hiding (themselves), and by the night as it departs, and by the morning as it shines forth, surely this is the Word of the Messenger, most honourable, endued with power, with rank before the Lord of the Throne, with authority there (and) faithful to his trust. And (O people) your Companion (i.e. the Holy Prophet) is not one possessed (as alleged by the non-believers); and indeed he saw him (i.e. the angel Gabriel) in the clear horizon. Neither he withholds grudgingly a knowledge about the Unseen, nor is it the word of an evil spirit accursed. Wither then are you going? This is not but an Admonition to (all) the worlds: for him among you who

Contd.....

2. And when the stars shall dart down.

٢-وَإِذَا النُّجُومُ انكَدَرَتْ ۝

3. And when the mountains shall be made to pass away,

٣-وَإِذَا الْجِبَالُ سُيِّرَتْ ۝

4. And when the she-camels,[4] ten months with young, shall be left untended;

٤-وَإِذَا الْعِشَارُ عُطِّلَتْ ۝

5. And when the wild beasts shall be herded together,

٥-وَإِذَا الْوُحُوشُ حُشِرَتْ ۝

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wills to go straight and you shall not will except as Allah wills (Who is) the Cherisher of the Worlds.

2. Verses 1 to 13 are conditional clauses, and the substantive clause is verse 14. The time will come when nature's processes as we know them will cease to function, and the soul will only then know by self-conviction the results of its actions. With reference to an individual soul, its resurrection is its supreme crisis: the whole world of sense, and even of imagination and reason, melts away, and its whole spiritual scroll is laid bare before it (Yusuf Ali, Vol. II, Note 5969).

The conditional clauses are twelve, in two groups of six. The first six affect the outer or physical life of man; the last six, his inmost spiritual life. Let us take them one by one (1) The biggest factor affecting us in the external physical world is the light, heat, and perhaps electric or magnetic energy of the sun. The sun is the source of all the light, heat, and energy, and indeed the source and support of all the physical life that we know. It is the biggest factor and yet most remote from us in our solar system. Yet the sources of our inner spiritual life will be greater and more lasting, for they will survive it. The sun as the centre of our solar system also stands as a symbol of the present order of things. The physical forces, as defined in Newton's laws of Matter and Attraction, will also break up with the break up of the sun (Yusuf Ali, Vol. II, Note 5970).

3. According to the Arabic usage, the world *Kuwwerat,* in verse 1, is used in the sense of winding up; and the winding of the turban on the head is known as *Takweer-ul-Amamah.* Thus the similitude is that just as the turban is wound round the head, the light of the sun will also be wound up round the sun, signifying that it will cease to give light (Tafheemul Quran, Vol. VI, Chapter 81, Note 1).

4. The word *Ishaar* is plural of *Usharah,* derived from the root *Ashr,* meaning ten. The significance is that of 'a she-camel that has been ten months pregnant, and she is called *Usharah* until she has brought forth and also after she has brought forth' (Arabic-English Lexicon) (also see Maajid, Vol. II, Part XXX, Note 134).

As Abdullah Yusuf Ali writes, "the type of Arab property, as well as the type of the Arab pet; the camel, and the most precious camel was the she-camel just about to be delivered of her young. She would in normal times be most sedulously cared for. But when all our landmarks of this life vanish, even she would be left untended. Nothing would then be as it is now" (Vol. II, Note 5973).

6. And when the seas shall be made to swell,

٦- وَإِذَا الْبِحَارُ سُجِّرَتْ ۝

7. And when the souls shall be paired,[5]

٧- وَإِذَا النُّفُوسُ زُوِّجَتْ ۝

8. And when the girl buried alive shall be asked[6] –

٨- وَإِذَا الْمَوْءُدَةُ سُئِلَتْ ۝

---

5. In verse 7 it is said, "and when the souls shall be paired". In this connection, we may also refer to verse 7 of Chapter 56 (*Waaqi'ah*) in which it is said, "and you shall be sorted out into three classes, viz., (1) those nearest to God; (2) the Companions of the Right Hand; and (3) the Companions of the Left Hand, However, "that was a sort of broad general division. The meaning in this passage is wider" (Yusuf Ali, Vol. II, Note 5976).

According to Abul A'ala Maududi the "pairing together", in verse 7, refers to the joining together of the soul with the body as it is in this world (Tafheemul Quran, *ibid.,* 8).

According to Abdullah Yusuf Ali, "Whereas in this world of probation good is mixed with evil, knowledge with ignorance, power with arrogance, and so on – in the new world of Reality, all true values will be restored, and like will consort with like, for it will be a world of perfect Peace, Harmony, and Justice" (Vol. II, Note 5976).

6. It may be noted that, "it was customary among the ancient Arabs to bury their daughters alive as soon as they were born, for fear they should be impoverished by providing for them, or should suffer disgrace on their account" (Sale). "At that time there were many survivals of barbarism among the inhabitants of central Arabia. For instance, the practice of burying newborn daughters alive was very general" (Historians History of the World, Vol. VIII, p. 8). "Among the Arabs before Mohammad ... sons were preserved, but daughters were usually buried alive" (Encyclopaedia of Religion and Ethics, Vol. I, pp. 3-4). "At any rate in some places and sometimes, there was a strong pressure of public opinion against sparing any daughter, even though she was the only child of her parents" (Robertson Smith, "Kinship and Marriage in Early Arabia", pp. 153-154). In India the practice continued so late as the middle of the nineteenth century. "Among all the races of India, there is none more noble than the Rajput: and among the Rajputs, the first rank belongs to the Chuhans ... These people are numerous in the United Provinces. In the district of Manipuri there are more than 30,000 of them and not fifty years ago it was discovered that among them was not a single girl. Every daughter that was born was killed. The higher the rank of family the more constant and systematic was the crime ... This is not relative but the statement of a fact. In 1856 special inquiries were instituted. It was found that this practice of infanticide, although specially prevalent among the Rajputs, was by no means confined to them, and it was common not only in the North-Western Provinces but also in Oudh, the Punjab, and in parts of the Bombay Presidency. Numbers of villages were visited where there was not a single girl and where there had never been one within the memory of man. In 1869 another investigation showed that there was little change for the better" (Strachy, 'India', pp. 396-397). "Infanticide of female infants has been practised in India from unknown times amongst the ancient Gakkhar race in the Punjab, and it has been a constant custom, and continued in several parts of India down to the later third of the 19th century" (Eln, Vol. II, p. 397). As a matter of fact, wherever polyandry is in existence baby-girls are killed in large numbers (Maajid, Vol. II, Part XXX, Note 142).

9. For what crime was she killed;

٩-بِأَيِّ ذَنۢبٍ قُتِلَتْ ۝

10. And when the Scrolls shall be laid open;[7]

١٠-وَإِذَا الصُّحُفُ نُشِرَتْ ۝

11. And when the heaven shall be unfolded.

١١-وَإِذَا السَّمَآءُ كُشِطَتْ ۝

12. And when the Blazing Fire shall be kindled to fierce heat:

١٢-وَإِذَا الْجَحِيمُ سُعِّرَتْ ۝

13. And when the Garden shall be brought nigh –

١٣-وَإِذَا الْجَنَّةُ أُزْلِفَتْ ۝

14. (Then) shall each soul know what it has put forward.[8]

١٤-عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ ۝

Here it may be noted that while, before the advent of Islam, female (child) infanticide was common among the pagan Arabs, Islam did great service to the humanity by removing this practice, and declared the girls to be Mercy and Favour of Allah. In many Traditions the Holy Prophet encouraged the birth and bringing up of daughters with love and care. In a Tradition he said that whoever is put to trial through the birth of daughters, and he brings them up with good treatment, they (i.e. daughters) will prove to be the means of safety for him from the Hell (Bukhari, and Muslim). In another Tradition the Holy Prophet has said that whoever brings up two daughters till they reach the age of puberty he will come with me on the Day of Judgment like the two fingers close to each other (Muslim). In yet another Tradition the Holy Prophet has said that whoever brought up three daughters or sisters, and taught them well, and dealt with them kindly, till they became free from the wants of his help, Allah the Almighty will make Paradise essentially as an abode for him (Sharah-us-Sunnah). Similar Traditions have also been noted by Abu Dawood, Bukhari, and Ibne Majah (vide Tafheemul Quran, *ibid.,* 9).

7. Also see *Qaaf,* 50:17 and 18; and *Infitaar,* 82:11 and 12. "In the present phenomenal world, things may be concealed; but in the spiritual world of absolute Reality, every secret is opened out, good or bad. The whole tale of acts, omissions, motives, imponderable spiritual hurt, neglect, or help will be laid bare" (Yusuf Ali, Vol. II, Note 5978).

8. It is said that when there will be accounting of the deeds, the Fire of Hell as well as the Garden of Paradise will be visible to all; so that the evil-doers will see about their fate and their abode; and the righteous ones will also witness their reward (vide Tafheemul Quran, *ibid.,* 11).

This is really what is said in verse 14 which says, "then shall each soul know what it has put forward" (i.e. the deeds of righteousness or evil committed and accumulated in the world for accountability in the Hereafter).

15. So, I swear by the receding stars –

١٥-فَلَآ أُقۡسِمُ بِٱلۡخُنَّسِ ۝

16. Moving swiftly and hiding,

١٦-ٱلۡجَوَارِ ٱلۡكُنَّسِ ۝

17. And by the night as it departs,

١٧-وَٱلَّيۡلِ إِذَا عَسۡعَسَ ۝

18. And by the morning as it shines forth,

١٨-وَٱلصُّبۡحِ إِذَا تَنَفَّسَ ۝

19. Surely this is the Word of the Messenger, Most Honourable,[9]

١٩-إِنَّهُۥ لَقَوۡلُ رَسُولٍ كَرِيمٍ ۝

20. Endued with Power, with rank before the Lord of the Throne,

٢٠-ذِي قُوَّةٍ عِندَ ذِي ٱلۡعَرۡشِ مَكِينٍ ۝

21. With authority there, (and) faithful to his trust.

٢١-مُّطَاعٍ ثَمَّ أَمِينٍ ۝

22. And (O people!) your Companion is not one possessed;[10]

٢٢-وَمَا صَاحِبُكُم بِمَجۡنُونٍ ۝

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9. The words *Rasoolin Kareem* i.e. "the Messenger Most Honourable" admittedly refer to the angel Gabriel, for whom it is said in verses 20 and 21 that "he is endued with power, with rank before the Lord of the Throne, with authority there (and) faithful to his Trust".

10. After describing the credential of the Arch Angel Gabriel, the Text now (in verses 22 and 23) appeals to the people to consider their own companion, the Prophet who had been born among them and had lived with them, and was known to be an honourable, truthful, and trustworthy man. If Gabriel was the one who brought the Message to him, then there was no question of demoniacal possession. And the Prophet had seen him in his inspired vision "in the Clear Horizon" (Yusuf Ali, Vol. II, Note 5990).

Likewise in verses 4 and 5 of Chapter 53 (*Najm*) the same emphatic testimony has been expressed in the words, "it is not but Revelation that is revealed – one Mighty in Power has taught him".

Then in verses 24 and 25 it is said, "Neither he withholds grudgingly a knowledge of the Unseen, nor is it the word of an evil spirit accursed". In fact the teaching of the Holy Qur'an is pointing to the right way, the way of Allah, and naturally, therefore, it could not be the word of an evil spirit accursed as in the case with the sooth-sayers and the evil ones.

23. And indeed he saw him in the clear horizon.

٢٣- وَلَقَدْ رَاٰهُ بِالْاُفُقِ الْمُبِيْنِ ۝

24. Neither he withholds grudgingly a knowledge of the Unseen.

٢٤- وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِيْنٍ ۝

25. Nor is it the word of an evil spirit accursed.

٢٥- وَمَا هُوَ بِقَوْلِ شَيْطٰنٍ رَّجِيْمٍ ۝

26. Wither then are you going?

٢٦- فَاَيْنَ تَذْهَبُوْنَ ۝

27. This is not but an Admonition to (all) the Worlds:

٢٧- اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ۝

28. For him among you who wills to go straight,

٢٨- لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّسْتَقِيْمَ ۝

29. And you shall not except as Allah wills[11] – the Cherisher of the Worlds.

٢٩- وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۝ ع

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11. In fact the guidance of Allah "is open to all who have the will to profit by it. But that will must be exercised in conformity with God's Will. Such conformity is Islam. Verse 28 points to human free will and responsibility, verse 29 to its limitations. Both extreme, viz., cast-iron Determinism and an idea of Chaotic Free-will, are condemned" (Yusuf Ali, Vol. II, Note 5996).

In this connection verses 55 and 56 of Chapter 74 (*Muddassir*), and verse 30 of Chapter 76 (*Dahr*), may also be read, which corroborate and reaffirm the Message of Guidance contained in the verses under comment.

CHAPTER 82

AL-INFITAAR

(The Cleaving Asunder)

Chapter 82 consists of 1 Section, 19 Verses, 80 Words, and 327 Letters.[1]

Name

The name of this Chapter has been derived from the word *Infatarat* which appears in verse 1 of it and is the root-word meaning cleaving asunder.

Revelation

The subject of this Chapter is exactly similar to the previous Chapter i.e. *Takweer;* and, therefore, both these Chapters appear to have been revealed simultaneously, or in quick succession to each other, in the earlier period of the Holy Prophet's Mission at Mecca.

According to the generally accepted Chronological order of revelation, this Chapter is placed at Serial No. 82.[2]

Subject Matter

According to Abdullah Yusuf Ali, the subject matter of this Chapter is three-fold, viz., (1) the final Day of Judgment, (2) the lesser Judgment on an individual's death, and (3) to the awakening of the inner Light in the soul at any time.

In verses 1 to 5 there is reference to the occurrence of the Day of Judgment, and the Accountability of human deeds, and the consequence thereof which will come before every person.

In verses 6 to 8 there is reference to the manifestation of the Divine Authority, and artistic perfection in the creation of human beings.

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1. Naimuddin, Chapter 82, Note 1; Ziaul Quran, Vol. V, p. 507.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

In verses 9 to 18 there is reference to the rejecters of the Day of Judgment who indulge in misdeeds, and they are warned that their deeds are scrupulously recorded by the angels, who are ever watchful over their deeds, and who know whatever the wrongdoers do.

Verse 19 declares that total Authority and Power rest with Allah the Almighty, and no person shall have any power of any kind, either for himself or for others, on the Day of Judgment.

CHAPTER 82[1]

AL-INFITAAR
(The Cleaving Asunder)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1.[2] When the sky is cleft asunder;[3]

١- اِذَا السَّمَآءُ انْفَطَرَتْ ۙ

---

1. In continuation of the Previous Chapter this Chapter also gives some details of the occurrences of the Day of Judgement in order to warm the disbelievers who were adamant to unbelief and wrong doing.

Chapter 82 consists of 19 verses. Verses 1 to 5 give description of some occurrences of the Day of Judgment, saying that when the sky is cleft asunder, and when the oceans are suffered to burst forth, and when the graves are turned upside down, (then) shall each soul know what it has sent forward and (what it has) kept back.

Verses 6 to 9 speak of the favours of Allah and unthankfulness of man. It is said: O man: what has seduced you from your Lord Most Beneficent? – Him Who created you, then fashioned you, then made you in due proportion; – in whatever form He Wills, does mould you. Nay! but you do reject the Requital.

Verses 10 to 12 speak of the recording of the deeds by the angels. It is said: and indeed there ate keepers over you, Honourable Scribes, – they know all that you do.

Verses 13 to 19 again speak of the Day of Judgment. It is said: Surely the righteous will be in Bliss; and the wicked will be in the Fire (of Hell), which they will enter on the Day of Judgment, and they will not be able to keep away therefrom. And what will make you know what the Day of Judgment is? (It will be) the Day when no soul shall have power (to do anything) for another: for the Command, that Day, will be (wholly) of Allah.

2. Verses 1 to 5 may be read together with verses 1 to 14 of the previous Chapter i.e. Chapter 81 (*Takweer*). As regards the present verses 1 to 4 are conditional clauses, and the substantive clause is in verse 5. In verses 1 to 14 of the previous Chapter there were

Contd.....

2. And when the stars are scattered.[4]

٢-وَ اِذَا الْكَوَاكِبُ انْتَثَرَتْ ۙ

3. And when the oceans are suffered to burst forth;[5]

٣-وَ اِذَا الْبِحَارُ فُجِّرَتْ ۙ

4. And when the graves are turned upside down; –

٤-وَ اِذَا الْقُبُوْرُ بُعْثِرَتْ ۙ

5. (Then) shall each soul know what it has sent forward and (what it has) kept back".[6]

٥-عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَ اَخَّرَتْ ؕ

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12 conditional clauses, and the conclusion was similar, but not expressed in precisely the same terms. "The literal interpretation would be that the physical world as we see it now will be destroyed before the final Day of Judgment, establishing the true spiritual Reality. If the four clauses are interpreted metaphorically, we have a reference to the Lesser Judgment, the individual dawn of the true Reality at Death. If we interpret by the *Sufi* method, the spiritual crisis may occur to any soul at any moment when these metaphorical events occur" (Yusuf Ali, Vol. II, Note 5997).

3. See also verse 18 of Chapter 73, *Muzzammil*.

4. As regards verse 2, it may be read along with verse 2 of Chapter 81 (*Takweer*), "where the word for 'Stars' (*Nujum*) is different, and the verb is also different. *Najm* has reference to brightness, and the verb 'losing their lustre' was appropriate there, to show the opposite *Kaukab* (used here) has more the meaning of a star as fixed in a constellation; and the opposite of a fixed and definite order is 'scattered', the verb used here. In fact, throughout this passage the dominating idea is the disturbance of order and symmetry. The metaphor behind the scattering of the constellation is that in the present order of things we see many things associated together, e.g., rank with honour, wealth and comfort, etc. In the new Spiritual World this will be seen to have merely fortuitous" (*ibid.,* Note 5999).

5. As regards verse 3, this may be read alongwith verse 6 of Chapter 81 (*Takweer*) "when the oceans boil over with a swell". Here, "are suffered to burst forth" expresses the end of the present order of things. This may be in two ways, interpreted literally: (1) The barrier which keeps within their respective bounds the various streams of salt and fresh water (*Rahman,* 55:20) will be removed; (2) the Ocean will overwhelm the whole Globe. Figuratively, the different streams of knowledge, great and small, will be levelled down: for only one knowledge, the Light Divine, will hold the field (*ibid.,* Note 6000). (Also see Tafheemul Quran, Vol. VI, Chapter 82, Note I).

6. Verse 5 which deals with the substantive clause. In this verse the words, "sent forward and kept back" refer to the deeds of commission and omission in this life. Or the Arabic words may also be translated as "sent forward and left behind", i.e., "the spiritual possibilities which it sent forward for its other life, and the physical things on which it prided itself in this life, but which it had to leave behind in this life. Or else, the things it put first and the things it put last in importance may change places in the new world of Reality. The first shall be last and the last shall be first" (*ibid.,* Note 6002).

6. O man! What has seduced you from your Lord Most Beneficent? –

٦- يٰٓاَيُّهَا الْاِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيْمِ ۙ

7. Him Who created you, then fashioned you, then made you in due proportion;[7]

٧- الَّذِيْ خَلَقَكَ فَسَوّٰىكَ فَعَدَلَكَ ۙ

8. In whatever form He wills, does he mould you.

٨- فِيْٓ اَيِّ صُوْرَةٍ مَّا شَآءَ رَكَّبَكَ ؕ

9. Nay! but you do reject the Requital!

٩- كَلَّا بَلْ تُكَذِّبُوْنَ بِالدِّيْنِ ۙ

10. And indeed there are keepers over you,[8]

١٠- وَاِنَّ عَلَيْكُمْ لَحٰفِظِيْنَ ۙ

11. Honourable Scribes;

١١- كِرَامًا كَاتِبِيْنَ ۙ

12. They know all that you do.

١٢- يَعْلَمُوْنَ مَا تَفْعَلُوْنَ

13. Surely the Righteous will be in Bliss;

١٣- اِنَّ الْاَبْرَارَ لَفِيْ نَعِيْمٍ ۙ

14. And the Wicked will be in the Fire,

١٤- وَاِنَّ الْفُجَّارَ لَفِيْ جَحِيْمٍ ۚ

15. Which they will enter on the Day of Judgment,

١٥- يَّصْلَوْنَهَا يَوْمَ الدِّيْنِ

16. And they will not be able to keep away therefrom.

١٦- وَمَا هُمْ عَنْهَا بِغَآئِبِيْنَ ؕ

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7. Also see verse 29 of Chapter 15, *Al-Hijr,* (*ibid.,* 6003).

8. As it is stated in verses 10 to 12, "besides the faculties given to man to guide him, and the Form and Personality through which he can rise by stages to the Presence of God, there are spiritual agencies around him to help and protect him, and to note down the Record, so that perfect justice may be done to him at the end. The Record is of course figurative, for man's own good, so that perfect justice may be done. God's own Knowledge is perfect, and independent of Records" (*ibid.,* 6007). (In this respect, verse 18 of Chapter 50 i.e., *Qaaf* may also be seen).

17. And what will make you know what the Day of Judgment is?

١٧- وَمَآ أَدْرٰىكَ مَا يَوْمُ الدِّيْنِ ۝

18. Again, what will make you know what the Day of Judgment is?

١٨- ثُمَّ مَآ أَدْرٰىكَ مَا يَوْمُ الدِّيْنِ ۝

19. (It will be) the Day when no Soul shall have power (to do anything) for another: for the Command, that Day, will be (wholly) of Allah.[9]

١٩- يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا ۭ
وَالْاَمْرُ يَوْمَىِٕذٍ لِّلّٰهِ ۝

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9. This is full of meaning. Personal responsibility will be fully enforced. In this world we all depend on one another approximately, though our ultimate dependence is always on God, now and for ever. But here a father helps a son forward; husband and wife influence each other's destinies; human laws and institutions hold large masses of mankind under their grip; falsehood and evil may seem to flourish for a time, because a certain amount of limited free-will has been granted to man. This period will be over then. The Good and the Pure will have been separated from the evil and the rebellious; the latter will have been, rendered inert, and the former will have been so perfected that their wills will be in complete consonance with God's Universal Will. The Command, thenceforward, will be wholly with God" (Vol. II, Note 6010).

CHAPTER 83

AT-TATFEEF
(Dealing in Fraud)

Chapter 83 consists of 1 Section, 36 Verses, 169 Words, and 730 Letters.[1]

Name

The name of this chapter *At-Tatfeef* has been taken as a derivative noun from the word *Mutaf-fifeen* (i.e. those who deal in fraud), appearing in verse 1 of it.

Revelation

From the subject matter it is cleat that this Chapter was revealed in the earlier period of the Holy Prophet's Mission at Mecca, and this was revealed when the non-believers had come out with propaganda against the Holy Prophet and his teachings.

Some commentators have declared this Chapter to be Madani which is based on a narration from Hazrat Abdullah bin Abbas that when the Holy Prophet came to Medinah, fraudulent dealings in weight and measure were common among the people. When this Chapter was revealed, the people started giving correct weight and measure (Nisai, Ibne Maajah, Ibne Marduyyah, Ibne Jareer, Behaqi).

However, according to others this Chapter is Mecci and was revealed at Mecca near about the previous as well as the next Chapter, (Yusuf Ali, Vol. II, p. 1702).

Abul A'ala Maududi has explained that from the narration of Hazrat Abdullah Ibne Abbas it only appears that when the Holy Prophet migrated to Medinah and saw the people dealing with fraud, he, under the Command of Allah, read over this Chapter to them, and they mended their ways (Tafheemul Quran, Vol. VI, p. 278).

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1. Naimuddin, Chapter 83, Note 1; Ziaul Quran, Vol. V, p. 513.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 86.[1]

Subject Matter

In the first 6 verses there is open accusation and condemnation of dishonest dealing in every day transaction that was prevalent in the society at that time. This was because the people were unmindful about, and even mocked at the very idea of, accountability on the Day of Judgment. Then in verses 7 to 17 there is stringent warning to evil-doers that if they persisted in their misdeeds they will suffer punishment on the Day of Judgment. In contrast to the fate of wrong-doers, there is in verses 18 to 28 good news for the Righteous people of the Reward in the Garden of Bliss where they will be entertained with delicious drinks to their fullest satisfaction.

In verses 29 to 36 there is consolation to the believers. They are told that whatever the non-believers were doing to them in this world they will suffer for it on the Day of Judgment; and when the believers will see the disbelievers suffering on the Day of Judgment, they will be pleased (see Tafheemul Quran, Vol. VI, p. 278).

1. Index-cum-Concordance of the Holy Qur'an by Kherie, *ibid.*

CHAPTER 83[1]

AL-TATFEEF
(Dealing in Fraud)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Woe to those that deal in fraud,[2]

١- وَيْلٌ لِّلْمُطَفِّفِيْنَ ○

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1. In continuation of the previous Chapter, Chapter 83 also condemns the disbelievers, and denial of the Day of Judgment by them, and gives them warning of the punishment of Hell on the Day of Judgment; and also gives the good news of Paradise to the righteous servants of Allah.

However, it begins with condemnation of those who used to defraud the people and give less in measure and weight, but received full measure, as was the practice in Medinah before Migration of the Holy Prophet.

Chapter 83 consists of 36 verses. In verses 1 to 6 there is condemnation of those who deal with fraud. It is said: woe to those that deal in fraud – those who, when they have to receive by measure from men, exact full measure but when they have to give by measure or weight to men, give less than due. Do they not think that they will be raised again? – on a Mighty Day – a Day when (all) mankind will stand before the Lord of the worlds?

In verses 7 to 17 there is condemnation of the disbelievers and the wrong-doers. It is said: Nay! surely the Record of the wicked is (preserved) in *Sijjeen*. And what will make you know what *Sijjeen* is? (It is) a written Book. Woe, that Day, to those that deny – those that deny the Day of Judgment – and none denies it but the transgressor, the sinner! When Our Signs are rehearsed to him, he says: Tales of the Ancients: Nay! but that which they earned is rust upon their hearts. Nay! but surely on that Day they will be covered from (the Mercy of) their Lord. Then verily, they will enter the Fire of Hell. Then it will be said to them: this is (the reality) which you rejected as false!

Contd.....

2. Those who, when they have to receive by measure from men, exact full measure,

٢-اَلَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ۖ

3. But when they have to give by measure or weight to men, give less than due.

٣-وَاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ ۭ

4. Do they not think that they will be raised again?[3] –

٤-اَلَا يَظُنُّ اُولٰۗىِٕكَ اَنَّهُمْ مَّبْعُوْثُوْنَ ۙ

Verses 18 to 26 contain good news for the righteous servants of Allah. It is said: Nay! verily the Record of the righteous is (preserved) in *Illiyeen*. And what will make you know what *Illiyoon* is? (It is) a Written Book. To which bear witness those Nearest (to Allah). Truly the righteous will be in Bliss: On Thrones (of Dignity), looking on. You will recognise in their faces the beaming brightness of Bliss. Their thirst will be slaked with Pure Wine Sealed: The Seal thereof will be Musk: and for this let those aspire, who have aspirations: with it will be (given) a mixture of *Tasneem* – a Spring, from (the waters) whereof drink those Nearest (to Allah).

Verses 29 to 36 speak of the mockery of the believers by the disbelievers and the ultimate result of it. It is said: those in sin used to laugh at those who believed: and whenever they passed by them, used to wink at each other (in mockery); and when they returned to their own people, they would return jesting; and whenever they saw them, they would say: Behold! these are the people truly astray! But they had not been sent as Keepers over them! But on this Day the believers will laugh at the disbelievers: on Thrones (of Dignity), looking on. Are not the disbelievers paid back for what they did?

2. Verses 1 to 3 condemn giving of less weight and measure than what is due, and give warning of punishment on the Day of Judgment to those who do fraud in dealings.

The word *Mutaffif* signifies the one who gives short measure and short weight, and thus cheat his customer (Arabic-English Lexicon). But, taking the wider sense, the word *Tatfeef,* in the Arabic usage, covers much more than mere giving short measure or short weight. This 'word', in a larger scope, means depriving anyone of his lawful due. In this connection, as noted by Imam Maalik, in his Muwatta, when Hazrat Umar, saw somebody not performing, full bowing (*Ruku)* and prostration (*Sajdah*) in the prayer, he said to him *Laqad Taffafta,* i.e. 'you have usurped the *Haqq'* or Right of Allah" (Ma'ariful Quran, Vol. VIII, pp. 693-694).

It may be noted that Qur'an condemns giving short measure or weight for what is due in some other verses also, as, for instance, in verse 152 of Chapter 6 (*An'aam*); verse 35 of Chapter 17 (*Bani Israil*), and verses 8 and 9 of Chapter 55 (*Rahman*). Qur'an also refers to the people of Prophet Shoaib, who were destroyed because of this offence (Tafheemul Quran, Vol. VI, Chapter 83, Note 2).

3. In verses 4 to 6 emphasis is laid on the fact that, even though in this world one can cheat anybody and cause loss without being known by others or without being punished for it, but, on the Day of Judgment, such persons will not be able to save themselves from the

5. On a Mighty Day,

٥- لِيَوْمٍ عَظِيْمٍ ۙ

6. A Day when (all) mankind will stand before the Lord of the Worlds?

٦- يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ۙ

7. Nay! Surely the Record of the Wicked is (preserved) in *Sijjeen*,[4]

٧- كَلَّآ اِنَّ كِتٰبَ الْفُجَّارِ لَفِيْ سِجِّيْنٍ ۙ

8. And what will make you know what *Sijjeen* is?

٨- وَمَآ اَدْرٰىكَ مَا سِجِّيْنٌ ۙ

9. (It is) a Written Book.

٩- كِتٰبٌ مَّرْقُوْمٌ ۙ

10. Woe, that Day, to those that deny[5] –

١٠- وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۙ

11. Those that deny the Day of Judgment.

١١- الَّذِيْنَ يُكَذِّبُوْنَ بِيَوْمِ الدِّيْنِ ۙ

12. And none denies it but the transgressor, the sinner!

١٢- وَمَا يُكَذِّبُ بِهٖٓ اِلَّا كُلُّ مُعْتَدٍ اَثِيْمٍ ۙ

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punishment. It is, therefore, incumbent that, while defrauding others, one should also be mindful of accountability to Allah for it on the Day of Judgment.

4. The word *Sijjeen* is derived from *Sijn* which means a prison. It rhymes with and is contrasted with *Illiyeen* in verse 18 of this very Chapter. "It is, therefore, understood by many Commentators to be a place, a Prison or a Dungeon in which the wicked are confined pending their appearance before the Judgment-Seat. The mention of the 'Inscribed Register' in verse 9 (*Kitabun Maqoom*) may imply that *Sijjeen* is the name of the Register of Black Deeds, though verse 9 may be elliptical and may only describe the place by the significance of its contents" (Yusuf Ali, Vol. II, Note 6013).

According to Allama Aalusi, the word *Sijjeen* might be referring to the Book, as well as the Place where the souls of the disbelievers are being kept (Roohul Ma'ani, vide Ziaul Quran, Vol. V, Chapter 83, Note 3).

As regards the plain words of the Holy Qur'an, it is said, "and what will make you know what *Sijjeen* is" (verse 8). It is "a Written Book" (verse 9), which makes it clear that here the word *Sijjeen* has been used in the sense of the writing or the Book in which the deeds of the wicked ones are being recorded.

5. In verses 10 to 17, there is condemnation of the wicked ones.

13. When Our Signs are rehearsed to him, he says: Tales of the Ancients:

١٣-إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ۝

14. Nay! but that which they earned is rust upon their hearts.[6]

١٤-كَلَّا ۖ بَلْ ۜ
رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ۝

15. Nay! but surely on that Day they will be covered from (the Mercy of) their Lord.

١٥-كَلَّا إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ۝

16. Then verily, they will enter the Fire of Hell.

١٦-ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ ۝

17. Then it will be said to them: this is (the reality) which you rejected as false!

١٧-ثُمَّ يُقَالُ هَٰذَا الَّذِي
كُنتُم بِهِ تُكَذِّبُونَ ۝

18. Nay! verily the Record of the Righteous is (preserved) in *Illiyeen.*[7]

١٨-كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ۝

19. And what will make you know what *Illiyoon* is?

١٩-وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ۝

20. (It is) a Written Book –

٢٠-كِتَابٌ مَّرْقُومٌ ۝

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6. In a Tradition the Holy Prophet has said that when a man commits a sin, there appears a black dot or stain on his heart. If he repents, the black dot is washed off; but if he persists in sin, then its blackness covers the entire heart (Ahmad, Tirmizi, Nisai, Ibne Majah, and Ibne Jareer, Haakim, Ibne Ali Haatim, Ibne Habban, and others, as referred to by Tafheemul Quran, *ibid.,* 7).

7. Verses 18 to 28 refer to the reward of the Righteous ones saying that their record is in the *Illiyeen* (verse 18).

The word *Illiyeen* is the plural of *Illi,* or according to some, of *Illiah.* There are also some who say that there is no singular of it (Arabic English Lexicon). The word *Illiyeen* is the oblique form of the nominative *Illiyiun,* which occurs in the next verse. It is in contrast to the *Sijjeen* which occurs in verse 7 above. Literally, it means the 'High Place', but it is probably not the same as the 'Heights' *'A'araaf'* mentioned in verse 467 Chapter 7 (*A'araaf*). Nor need we necessarily identity it with the dwellings on high (*Ghurufaat*) mentioned in verse 37 of Chapter 34 (*Saba*). Applying the reasoning parallel to that which we applied to *Sijjeen,* we may interpret it as the Place where is kept the Register of the Righteous" (Yusuf Ali, Vol. II, Note 6019).

21. To which bear witness those Nearest (to Allah).[8]

٢١- يَشْهَدُهُ الْمُقَرَّبُونَ ۝

22. Truly the Righteous will be in Bliss:[9]

٢٢- إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝

23. On Thrones (of Dignity), looking on?

٢٣- عَلَى الْأَرَائِكِ يَنظُرُونَ ۝

24. You will recognise in their faces the beaming Brightness of Bliss.

٢٤- تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ۝

25. Their thirst will be slaked with Pure Wine sealed:

٢٥- يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ۝

26. The seal thereof will be musk: and for this let them aspire, who have aspirations:

٢٦- خِتَامُهُ مِسْكٌ ۚ
وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ۝

27. With it will be (given) a mixture of *Tasneem:*[10]

٢٧- وَمِزَاجُهُ مِن تَسْنِيمٍ ۝

Like the word *Sijjeen* (verse 7) which is said to be the Record or Book of the evil deeds, the word *Illiyeen* and *Illiyoon* (verse 20) also signify the Record or Book of deeds of the righteous servants of Allah (verses 19 and 20).

8. As regards this particular Book, it is said that "those Nearest to God will be witnesses to this Righteous Record (verse 21), or as it may also be rendered, they will be present at the Record, and watch this Record. Metaphorically, the highest spiritual dignitaries are always helping and assisting at the piling up of the good record of every soul that strives for good, however humble in rank that soul may be" (Yusuf Ali, Vol. II, Note 6021).

In this connection verse 11 of Chapter 56 (*Waaqi'ah*) may also be seen, which also refers to the Nearest Ones to Allah.

9. In verses 22 to 28, there is description of the rewards which the righteous servants of Allah will enjoy and which have also been previously referred to in verses 56 to 58 of Chapter 36 (*Yaa Seen*); verses 22 and 23 of Chapter 75 (*Qiyaamah*), and verses 11 to 22 of Chapter 76 (*Dahr*).

10. The word *Tasneem,* appearing in verse 27, "literally indicates height, fulness, opulence. Here it is the name of a heavenly Fountain (verse 28), whose drink is superior to that of the Purest Wine. It is the nectar drunk by those Nearest to God (also see verse 11 of Chapter 56 – *Waaqi'ah*), the highest in spiritual dignity; but a flavour of it will be given to all, according to their spiritual capacity (also see verses 5, 17 and 18 of Chapter 76 i.e. *Dahr*)" (Yusuf Ali, Vol. II, Note 6026).

28. A Spring, from (the waters) whereof drink those Nearest (to Allah).

٢٨- عَيْنًا يَّشْرَبُ بِهَا الْمُقَرَّبُوْنَ ۝

29. Those in sin used to laugh at those who believed,[11]

٢٩- اِنَّ الَّذِيْنَ اَجْرَمُوْا كَانُوْا مِنَ الَّذِيْنَ اٰمَنُوْا يَضْحَكُوْنَ ۝

30. And whenever they passed by them, used to wink at each other (in mockery);

٣٠- وَاِذَا مَرُّوْا بِهِمْ يَتَغَامَزُوْنَ ۝

31. And when they returned to their own people, they would return jesting;

٣١- وَاِذَا انْقَلَبُوْٓا اِلٰٓى اَهْلِهِمُ انْقَلَبُوْا فَكِهِيْنَ ۝

32. And whenever they saw them, they would say: Behold! these are the people truly astray!

٣٢- وَاِذَا رَاَوْهُمْ قَالُوْٓا اِنَّ هٰٓؤُلَآءِ لَضَآلُّوْنَ ۝

33. But they had not been sent as Keepers over them!

٣٣- وَمَآ اُرْسِلُوْا عَلَيْهِمْ حٰفِظِيْنَ ۝

34. But on this Day the believers will laugh at the disbelievers:

٣٤- فَالْيَوْمَ الَّذِيْنَ اٰمَنُوْا مِنَ الْكُفَّارِ يَضْحَكُوْنَ ۝

35. On Thrones (of Dignity), looking on.

٣٥- عَلَى الْاَرَآئِكِ يَنْظُرُوْنَ ۝

36. Are not the disbelievers paid back for what they did?

٣٦- هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوْا يَفْعَلُوْنَ ۝ ع

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11. In verses 29 to 36 there is reference to those who laugh at the believers in this world, and it is said that in the Hereafter, when they will suffer the punishment for their misdeeds, the believers will laugh at them.

To quote Abdullah Yusuf Ali, "the wicked laugh at the righteous in this world in many ways: (1) They inwardly laugh at their Faith, because they feel themselves so superior. (2) In public places, when the righteous pass, they wink at each other and insult them. (3) In their own houses they run them down. (4) Whenever and wherever they see them, they reproach them with being fools who have lost their way, when the boot is really on the other leg. In the Hereafter all those tricks and falsehoods will be shown for what they are, and the tables will be reversed" (*ibid.*, Note 6027).

CHAPTER 84

AL-INSHIQAAQ
(The Rending Asunder)

Chapter 84 consists of 1 Section, 25 Verses, 107 Words, and 430 Letters.[1]

Name

The name of this Chapter, as an abstract noun, is derived from the word *Inshaqqat* appearing in verse 1 of it.

Revelation

From the subject matter of this Chapter it is clear that it was revealed in the earlier period of the Holy Prophet's Mission in Mecca. Chronologically this Chapter is closely connected with the last one. In the subject matter it resembles more with Chapters 82 and 81 with which it may be compared (Yusuf Ali, Vol. II, p. 1708).

According to the generally accepted chronological order of revelation, this chapter is placed at Serial No. 83.[2]

Subject Matter

The first 5 verses define the Signs of occurrence of the Day of Judgment and put forward rational argument in support of its occurrence. Like Chapters 81 and 82 this Chapter also emphasises that certain disturbances in the normal functions in the realm of Nature shall forewarn the advent of the Day of Judgment. With repeated narrations, but slight variation in the order and number of these forces, the natural objects to undergo radical changes on the eve or morn of the

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1. Naimuddin, Chapter 84, Note 1; Ziaul Quran, Vol. V, p. 522.
2. Index-cum-Concordance of the Holy Qur'an, by Kherie, *ibid.*

Day of Judgment are the sun, the stars, the mountains, the she-camels, the wild beasts, and the oceans.

In verses 6 to 19 emphasis is laid on the fact that, consciously or unconsciously, every man is proceeding towards the goal where he is to present himself before Allah the Almighty. On that Day the people will be divided in two groups – the one of which the Book of Deeds will be in their Right Hands and they will be granted salvation without any serious accounting; while the second group will be given the Book of Deeds from their behind and they will desire death but they will not be able to get it, and they will be sent to the Hell. This will be on account of the fact that in this world they did not believe in Resurrection and Accountability to Allah the Almighty, and freely indulged in worldly pleasures with their like-minded companions.

In verses 20 to 25 there is warning of serious punishment to the disbelievers who, instead of submitting to Allah the Almighty, deny the Holy Qur'an. On the other hand, there is good news of reward to those who submit, accept the Faith, and do righteous deeds (see Tafheemul Quran, Vol. VI, pp. 286-287).

CHAPTER 84[1]

AL-INSHIQAAQ
(The Rending Asunder)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. When the Sky is rent asunder,[2]

١- إِذَا السَّمَآءُ انْشَقَّتْ ۙ

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1. In continuation of the previous Chapter, Chapter 84 also gives description of the occurrence of the Day of Judgment, condemn and give warning of punishment to the disbelievers, and good news of the reward to the believers.

Chapter 84 consists of 25 verses. In verses 1 to 5 there is description of the occurrence of the Day of Judgment. It is said: when the sky is rent asunder, and listens to (the command of) its Lord – and it is binding (on it to do so); and when the earth is flattened out, and casts forth what is within it and becomes empty and listens to (the command of) its Lord – and it is binding (on it to do so). Verse 6 is addressed to the mankind, saying: O man! verily you are ever toiling on towards your Lord – painfully toiling – so you shall meet Him.

In verses 7 to 9 it is said: then he who is given his Record in his right hand, soon will his account be taken by an easy reckoning, and he will turn to his people rejoicing!

In verses 10 to 15 it is said: But he who is given his Record (from) behind his back, soon will he cry for perdition, and he will enter (into) the Blazing Fire (of Hell). Truly, did he go about among his people (in the world) rejoicing! Truly, did he think that he would not have to return (to Us)! Nay! indeed his Lord is Ever Seer of him.

In verses 16 to 25 there is assertion of the occurrence of the Day of Judgment and condemnation of the disbelievers. It is said, so I do swear by the afterglow of sunset; and the night and that which it drives on and the moon when it grows full, you shall surely travel from stage to stage. What then is the matter with them, that they believe not? and when the Qur'an is read to them, they fall not prostrate? Nay! those who disbelieve belie. And

Contd.....

2. And listens to[3] (the Command of) its Lord, – and it is binding (on it to do so).[4]

٢-وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝

3. And when the Earth is flattened out,

٣-وَإِذَا الْأَرْضُ مُدَّتْ ۝

4. And casts forth what is within it and becomes empty,

٤-وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۝

5. And listens to (the Command of) its Lord, – and it is binding (on it do so).

٥-وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝

6. O man! Verily you are ever toiling on towards your Lord – painfully toiling, – so you shall meet him.[5]

٦-يَا أَيُّهَا الْإِنسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ۝

Allah knows best what they hide. So announce to them a painful punishment, except those who believe and do good (deeds) – for them is a Reward that will never fail.

2. In verses 1 to 5 Qur'an refers to the dismembering of the entire world on the occurrence of the Day of Judgment.

As Abdullah Yusuf Ali puts it, "the passing away of this world of sense to make way for a new world of Reality is here indicated by two Facts, which are themselves Symbols for a complete revolution in our whole knowledge and experience. At the beginning of Chapter 82 and Chapter 81, other symbols were used, to lead up to the arguments there advanced. Here the two Symbols are: (1) the sky being rent asunder and giving up its secrets, and (2) the Earth being flattened out from the globe it is, and giving up its secrets" (Vol. II, Note 6031).

3. The word *Azinat,* meaning 'listens to', appearing in verses 2 and 5, shows that the heavens and the earth, as everything else in the world, have no existence of their own; they are the creation of, and totally obedient to Allah the Almighty; and when Allah will command them to perish, they will perish. This also clearly indicates that those who worship the earth, or the heavens, or the heavenly bodies, have actually no sense, because these things are not eternal and worth worshipping at all. It is only Allah the Almighty Who deserves total and exclusive worship as Creator and Sustainer of all.

4. Abdullah Yusuf Ali translates the word *Huqqat* (verses 2 and 5) as "it must needs (do so)"; Marmaduke Pickthall as "in fear"; Abdul Maajid Daryabadi as "dutious" and Mohammad Ali Lahori as "is made fit". I have adopted the Urdu translations by Ahmad Raza Khan, Abul A'ala Maududi, Peer Karam Shah, and Mufti Mohammad Shafi.

5. Verse 6 gives a very important principle governing the striving of man in this world. Those who are disbelievers toil for worldly gains and are happy with the achievements in the mundane sense. But in fact, without faith and obedience to the Lord Creator i.e. Allah, all striving, and all that one earns through such striving will be of no avail in the Hereafter.

7. Then he who is given his Record in his right hand,[6]

٧- فَأَمَّا مَنْ أُوتِيَ كِتٰبَهٗ بِيَمِيْنِهٖ ۙ

8. Soon will his account be taken by an easy reckoning,[7]

٨- فَسَوْفَ يُحَاسَبُ حِسَابًا يَّسِيْرًا ۙ

9. And he will turn to his people rejoicing!

٩- وَّيَنْقَلِبُ اِلٰٓى اَهْلِهٖ مَسْرُوْرًا ۭ

10. But he who is given his Record behind his back,[8]

١٠- وَاَمَّا مَنْ اُوْتِيَ كِتٰبَهٗ وَرَآءَ ظَهْرِهٖ ۙ

11. Soon will he cry for perdition,

١١- فَسَوْفَ يَدْعُوْا ثُبُوْرًا ۙ

12. And he will enter the Blazing Fire.

١٢- وَّيَصْلٰى سَعِيْرًا ۭ

According to verse 6, therefore, man must, at all moments in the worldly life, continue to strive hard to attain the real goal of life, and that is the Nearness to Allah the Almighty, because ultimately all believers, as well as non-believers, will have to appear before Allah the Almighty, and give accounts for their deeds, and, in requital thereof, enjoy the reward for the Good or suffer the punishment for the Evil. The only wise way for the man, therefore, is to strive hard in the Way of Allah, following the guidance provided by him through His worthy Prophet Muhammad (ﷺ).

6. Verses 7 to 9 speak of the Righteous Servants who will be given their Book of Deeds in their right hand. To quote Abdullah Yusuf Ali, "these will be the fortunate ones, who spent their lives in goodness and truth: for them the account will be made easy; for even after the balancing, they will receive more than their merits deserve, on account of the infinite grace and mercy of God" (Vol. II, Note 6037). In this connection we may also refer to verse 71 of Chapter 17 (*Bani Israil*).

7. When Hazrat Aisha enquired regarding the statement in verse 8 of the present Chapter in respect of 'easy reckoning', the Holy Prophet said that it will simply be the presenting of the deeds, because if there be interrogation and investigation, there will be no question of safety from punishment (Bukhari, Ahmad, Muslim, Tirmizi, Nisai, Abu Dawood, Haakim, Ibne Jareer, Abd bin Humaid and Ibne Marduyyah). It is said that once Hazrat Aisha saw the Holy Prophet saying to Allah for 'easy reckoning' and, on enquiry from her, the Holy Prophet explained that 'easy reckoning' only means 'simple looking at the account and over looking it'; because whosoever's account will be gone into, he will be doomed (see Tafheemul Quran, Vol. VI, Chapter 84, Note 6).

8. Verses 10 to 15 speak of the wrong-doers who will be given their 'book of deeds' from behind their backs. As Abdullah Yusuf Ali puts it, since their sin will have tied their hands behind their back; and thus they can only receive their Records in their left hand, behind their back" (*ibid.,* Note 6039).

13. Truly, did he go about among his people (in the world) rejoicing!

١٣- إِنَّهُ كَانَ فِيٓ أَهۡلِهِۦ مَسۡرُورًا ۝

14. Truly, did he think that he would not have to return (to Us)!

١٤- إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ۝

15. Nay! indeed his Lord is ever Seer of him!

١٥- بَلَىٰٓۚ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ۝

16. So I do swear by the afterglow of sunset;[9]

١٦- فَلَآ أُقۡسِمُ بِٱلشَّفَقِ ۝

17. And the night and that which it drives on;

١٧- وَٱلَّيۡلِ وَمَا وَسَقَ ۝

18. And the moon when it grows full,

١٨- وَٱلۡقَمَرِ إِذَا ٱتَّسَقَ ۝

19. You shall surely travel from stage to stage.[10]

١٩- لَتَرۡكَبُنَّ طَبَقًا عَن طَبَقٖ ۝

20. What then is the matter with them, that they believe not?

٢٠- فَمَا لَهُمۡ لَا يُؤۡمِنُونَ ۝

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9. After invoking the testimony of certain natural phenomena, viz., the 'twilight, the Night, and the Moon, which all affect the life on earth (verses 16 to 18) and prove that all things of this universe are subject to perpetual change, it is asserted (in verse 19) that surely man will also travel from stage to stage (to meet his destiny). This naturally provides ample opportunity for him to wait and assess at every stage if he is really travelling in the right direction.

10. To quote Abdullah Yusuf Ali, "man travels and ascends stage by stage (verse 19). In verse 3 of Chapter 67 (*Mulk*) the same word in the form of *Tabaaqaa'* is used for the heavens, as if they were in layers one above another. Man's spiritual life may similarly be compared to as ascent from one heaven to another" (*ibid.,* note 6047).

Another interpretation of the "travel from stage to stage is that man has to pass from different stages, viz., from infancy to boyhood, from boyhood to manhood, from manhood to old-age and finally to death on earth"; and even after death he has to pass through different stages, i.e. of *Barzakh,* life after death and coming out of the graves on the Resurrection, and then accounting of the deeds and their requital. This in fact is a logical conclusion in favour of the Resurrection and the Day of Judgment (see Tafheemul Quran, *ibid.,* 11). Similar is a view reported from Hazrat Abdullah bin Abbas. Another view of Hazrat Abdullah bin Abbas is that it refers to the step by step success of the Holy Prophet against the non-believers (Bukhari) (Naimuddin, Chapter 84, Note 23).

21. And when the Qur'an is read to them, they fall not prostrate?[11]

٢١-وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْاٰنُ لَا يَسْجُدُوْنَ ۝ ع

22. Nay! those who disbelieve belie.

٢٢-بَلِ الَّذِيْنَ كَفَرُوْا يُكَذِّبُوْنَ ۝

23. And Allah knows best what they hide.

٢٣-وَاللّٰهُ اَعْلَمُ بِمَا يُوْعُوْنَ ۝

24. So announce to them a painful punishment,

٢٤-فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۝

25. Except those who believe and do good (deeds) – for them is a Reward that will never fail.

٢٥-اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ۝ ع

Maulana Ahmad Raza Khan has translated *Tarkabunna* as meaning "you will ascend" (Kanzul Eiman), which, according to one view, refers to the Holy Prophet's journey through the heavens upto the "Sidratul Muntaha", during the Night of Ascension, known as *Me'raaj* (Naimuddin, *ibid.*).

Scientifically considered, it may also be a forecast of man's endeavour to travel upwards, firstly through the aeroplanes going from one plant to another, and then through the rockets going upto the moon and other planets ('Kanzul Eiman Aur Ma'aroof Tarajum-e-Quran', by Dr. Majeedullah Qadri, pp. 540-542).

11. On recitation of this verse, there should be performance of prostration to Allah (vide comments on verse 206 of Chapter 7 – *A'araaf*).

CHAPTER 85

AL-BURUJ
(The Mansions of the Stars)

Chapter 85 consists of 1 Section, 22 Verses, 109 Words, and 465 Letters.[1]

Name

The name of this Chapter has been taken from the word *Al-Buruj* appearing in verse 1 of it.

Revelation

From the subject matter it is clear that this chapter was revealed at Mecca when opposition to the Holy Prophet, and his worthy Companions, by the non-believers of Mecca was mounting, and they were causing all possible hardships to the righteous servants of Allah.

According to the generally accepted chronological order of revelation, this chapter is placed at Serial No. 27.[2]

Subject Matter

The subject matter of this chapter is the persecution of the votaries of Allah, and it is said that Allah watches over His own, and will deal with the enemies of Truth as He dealt with them in the past.

In verses 1 to 3 there is assertion on oath of the Sky containing Mansions of the Stars, and the Day of Judgment, to assert that the Day of Judgment is bound to occur. On that Day there would be destruction of those who will be thrown into the pit of Hell.

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1. Naimuddin, Chapter 85; Note 1; Ziaul Quran, Vol. V, p. 527.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

In verses 4 to 10 there is curse to some unspecified tormentors of the believers who (i.e. the former) used to make pits of fire in which they threw the people (i.e. the believers) for no fault but that they believed in Allah the Almighty. There is warning of punishment of burning fire to those who tortured the believers, and did not repent for it, nor made petition for forgiveness from Allah. As against this, there is good news in verse 11 to the persecuted believers of the Garden of Paradise where rivers flow: this is in itself a Great Achievement.

In verse 12 there is warning of punishment to the disbelievers by saying that the Grip (and Power) of Allah is very strong (from which none can escape).

Verses 13 to 16 declare that Allah is the Creator of life from the very beginning with no nucleus at the starting point, and He can also revive it (on Resurrection). He is also Most Forgiving, Full of Loving Kindness, with Power and Authority to do as He Will.

In verses 17 to 20 there is reference to two distant phases of history in which the Samood as an erring nation, and Pharaoh as a powerful arrogant who disbelieved and persecuted the believers for no fault of theirs except that they pleaded absolute Unity of Allah the Almighty and denounced the cult of worship of forces of mundane power and injustice. These and all other arrogant and transgressing persons or the people were utterly destroyed. This was in a way to remind the unbelieving arrogant chiefs of the Quraish that if they did not mend their ways, and desist from persecuting the Holy Prophet and his Companions, their fate would also be the same, i.e. destruction and annihilation from the surface of the earth. They were warned that they were not outside the reach of Allah. Actually Allah had surrounded them from all sides.

In verses 21 and 22 there is Divine Testimony of the Qur'an being a Revelation of the Utmost Reverence and Rectitude, Preserved and Safeguarded as the uncorrupted and incorruptible Word of Allah in its pristine Glory in the Celestial Region known as *Lauh-e-Mahfooz* to which evil forces of any nature, under any circumstances, cannot accede.

CHAPTER 85[1]

AL-BURUJ
(The Mansions of the Stars)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. By the Sky holding Mansions of the Stars,[2]

١-وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ ۝

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1. In continuation of the previous Chapter, Chapter 85 also asserts the occurrence of the Day of Judgment, and refers to the destruction of those who oppose the Truth revealed by Allah through His worthy Prophets. There is also warning of punishment to the non-believers, and promise of reward to the believers. It is also said that Allah has full Authority, and His Grip is severe.

Chapter 85 consists of 22 verses. Like some previous chapters, this Chapter also begins with some Divine Oaths, viz., by the sky holding the mansions of the stars, by the promised Day (i.e. the Day of Judgment), by the witness and the one witnessed (verses 1 to 3), and says that woe to the owners of the Ditch (of fire) – fire fed (abundantly) with fuel, when they sat by it (i.e. the fire), and they were witnesses to (all) that they were doing against the believers, and they ill-treated them for nothing but that they believed in Allah, Exalted (in power), Worthy of all praise – Him to Whom belongs the Dominion of the heavens and the earth, and Allah is over every thing a Witness (verses 4 to 9); and then, by way of a general principle, it is said that those who persecute believing men and believing women, then repent not, for them is the punishment of Hell, and for them is the punishment of burning (verse 10). Then for the believers it is said that for those who believe, and do righteous deeds, will be Gardens, beneath which rivers flow – that is the Supreme Achievement (verse 11).

Speaking of the Absolute Authority of Allah, it is said that truly the Grip of your Lord is severe. It is He who creates from the very beginning, and He can restore (life); and He is the Forgiving, the Loving – Lord of the Throne of Glory, Doer (without let) of all that He intends (verses 12 to 16).

Contd.....

2. And by the Promised Day, ٢-وَالْيَوْمِ الْمَوْعُوْدِ ۙ

3. And by the witnesses,[3] and the one witnessed;[4] ٣-وَشَاهِدٍ وَّمَشْهُوْدٍ ۙ

4. Woe to the owners of Ditch (of Fire).[5] ٤-قُتِلَ اَصْحٰبُ الْاُخْدُوْدِ ۙ

Making short reference to Pharaoh and Samood, it is said: has the story reached you of the Forces – of Pharaoh and the Samood? But those who disbelieve persist in denial! But Allah does encompass them from behind! (verses 17 to 20).

Regarding the Holy Qur'an it is said: Nay! this is a Glorious Qur'an (inscribed) in a Guarded Tablet! (verses 21 and 22).

2. First, in verses 1 to 3 there is an oath of three things, namely (1) the Sky, holding Mansions of Stars, (2) the Day of Judgment, and (3) the witnesses and the one witnessed; and then, in verses 4 to 8, there is a substantive proposition, i.e. the denunciation of the wicked persecutors of the votaries of Allah, and in verse 9 there is reference to the Absolute Authority of Allah.

The words *Zaatil Buruj* (verse 1) signify the sky having stars. The earlier Commentators take it for the 12 Zodiacal Signs in the sky, while according to Ibne Abbas, Mujahid, Qatadah, Hasan Basri, Zahaak, and Suddi, they refer to the most prominent stars and constellations (Tafheemul Quran, Vol. VI, Chapter 85, Note I).

As regards the reference to the stars, "the stars of the Zodiac as well as of other Constellations are like the eyes of the Night. It may be that crimes are committed in the darkness of the night (literally or metaphorically). But countless eyes (metaphorically) are watching all the time, and every author of evil will be brought to book" (Yusuf Ali, Vol. II, Note 6052).

3. As regards the witnesses (verse 3), "the literal meaning is clear, but its metaphorical application has been explained in a variety of ways by different Commentators. The words are fairly comprehensive, and should, I think, be understood in connection with Judgment. There the witnesses may be: (1) the Prophets (*Imran,* 3:81); God Himself (*Imran,* 3:81; and *Yunus,* 10:61); the Recording Angels, (*Qaaf,* 50:21); the sinners own misused limbs (*Noor,* 24:24); his Record of deeds (*Bani Israil,* 17:14); or the sinner himself (*Bani Israil,* 17:14).

4. The subject of the witness (or the one witnessed) may be the deed or crime, or the sinner against whom the testimony cries out.

5. Commenting on verses 4 to 7, Abdullah Yusuf Ali writes, "who were the makers of the pit of fire in which they burnt the people for their Faith. The words are perfectly general and we need not search for particular names except by way of illustration. In ancient history and in Mediaeval Europe, many lives were sacrificed at the stake because the victims did not conform to the established religion. In Arab tradition there is the story of Prophet Abraham: Nimrod tried to burn him to death but on account of Abraham's Faith, the fire became a means of safety (verse 69 of Chapter 21 – *Ambia*). Another case cited is that of Zu-Nuwas the last Himarite King of Yemen, by religion a Jew, who persecuted the Christians of the Najran and is said to have burnt them at the stake. He seeks to have lived in the latter half of the sixth Christian century, in the generation immediately preceding the Holy Prophet's birth in 570 A.D. While the words are perfectly general, reference is suggested to the persecution to which the early Muslims

5. Fire fed (abundantly) with fuels:

٥-النَّارِ ذَاتِ الْوَقُودِ ۙ

6. When they sat by it (i.e. the fire),

٦-إِذْ هُمْ عَلَيْهَا قُعُودٌ ۙ

7. And they were witnesses to (all) that they were doing against the believers.

٧-وَّهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ۚ

8. And they ill-treated them for nothing but that they believed in Allah, Exalted (in Power), Worthy of all Praise![6]

٨-وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ۙ

9. Him to Whom belongs the Dominion of the heavens and the earth! And Allah is over every thing a Witness.

٩-الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۚ

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were subjected, by the Pagan Quraish. Among other cruelties, they were stripped and their skins were exposed to the burning rays of the Arabian summer sun" (Vol. II, Note 6055; also see Maajid, Vol. II, Part XXX, Note 253).

According to Ahmad, Muslim, Nisai, Tirmizi, Ibne Jareer, Abdur Razzak, Ibne Abi Shaiba, Tabrani, and Abd bin Humaid, Hazrat Suhail Rumi has reported from the Holy Prophet that on request of a magician, a king deputed a boy to him to learn the magic. On his way to the magician, however, the boy met a Christian monk, accepted Christianity, and achieved high status in spirituality, with the result that he used to cure the blind and the lepers. The king, being a non-believer, got annoyed on this. He first put the Christian monk to death, and then ordered for killing of the boy also. However, in spite of several varied attempts the boy could not be killed and people started accepting faith in the Absolute Unity of Allah. Looking to the fact that the King and his men were in any case determined to kill him, the boy himself suggested that the arrow should be shot at him after saying *Be Isme Rabbil Ghulame*. This was done and the boy was killed. The people, however, stood up in sympathy to the boy and declared their faith in Allah. On this the king got prepared a ditch of fire and threw in it all those who believed in Allah. It is this incident which is referred to in verses 4 to 7 (see Tafheemul Quran, *ibid.*, 4). Naimuddin Muradabadi (vide Naimuddin, Chapter 85, Note 6); Peer Karam Shah (vide Ziaul Quran, Vol. V, Chapter 85, Note 4); and Mufti Muhammad Shafi (vide Ma'ariful Quran, Vol. VI, pp. 710, 713 and 714) have also adopted this view.

6. In verses 8 and 9 there is actually a serious warning for the disbelievers that Allah is Witness to all things, therefore, they cannot save themselves from the punishment of Allah, by any means whatsoever. And just as they burnt up the believers in this world, they themselves will be burnt up in the Fire of Hell and that will be much more severe in burning. This will also meet the ends of Justice, viz., burning for burning!

10. Those who persecute believing men and believing women, then repent not, for them is the punishment of Hell, and for them is the punishment of burning.[7]

١٠-إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ۝

11. For those who believe and do righteous deeds, will be Gardens, beneath which rivers flow: that is the Supreme Achievement.

١١-إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ۝ ع

12. Truly the Grips of your Lord is severe.[8]

١٢-إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۝

13. It is He Who creates from the very beginning, and He can restore (life).

١٣-إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ۝

14. And He is the Forgiving, the Loving,[9]

١٤-وَهُوَ الْغَفُورُ الْوَدُودُ ۝

15. Lord of the Throne of Glory,

١٥-ذُو الْعَرْشِ الْمَجِيدُ ۝

16. Doer (without let) of all that He intends,[10]

١٦-فَعَّالٌ لِمَا يُرِيدُ ۝

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7. By way of further warning, in verse 10, it is said that, "those who persecute believing men and believing women, then repent not, for them is 'punishment of Hell and for them is punishment of burning".

8. Meaning thereby that none can save himself from punishment which Allah the Almighty inflicts in this world, or will inflict in the Hereafter.

9. Which indicates that if the sinner takes recourse to sincere repentance and seeks forgiveness from the Lord Creator, Who created the universe out of nothing, and will bring it back, to life on the Eve of Resurrection, Allah forgives him and admits him to His Mercy.

10. As regards the statement "Doer of all that He intends", in verse 16, to quote Abdullah Yusuf Ali, "God's Will in itself the Word and the Deed. There is no interval between them. He does not change His mind. No circumstance whatever can come between His Will and the execution thereof. Such are His Power and His Glory" (Vol. II, Note 6062).

17. Has the story reached you, of the Forces[11] –

١٧- هَلْ أَتٰىكَ حَدِيْثُ الْجُنُوْدِ ۙ

18. Of Pharaoh and the Samud?

١٨- فِرْعَوْنَ وَثَمُوْدَ ؕ

19. But those who disbelieve persist in denial!

١٩- بَلِ الَّذِيْنَ كَفَرُوْا فِيْ تَكْذِيْبٍ ۙ

20. But Allah does encompass them from behind!

٢٠- وَّاللّٰهُ مِنْ وَّرَآئِهِمْ مُّحِيْطٌ ۜ

21. Nay, this is a Glorious Qur'an,

٢١- بَلْ هُوَ قُرْاٰنٌ مَّجِيْدٌ ۙ

22. (Inscribed) in a Guarded Tablet![12]

٢٢- فِيْ لَوْحٍ مَّحْفُوْظٍ ۜ ع

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11. In contrast to the real, all-embracing, and eternal power of God, what are the forces of man at their best? Two examples are mentioned (in verses 17 and 18) (1) Pharaoh was proud monarch of a powerful kingdom, with resources and organisation, material, moral and intellectual, as good as any in the world. But when he pitted himself against God's Prophet, he and his forces were destroyed (also see verses 15 to 26 of Chapter 79 *Naazi'aat*). (2) The Thamud were great builders, and had a high standard of material civilization. But they defied the law of God and perished (also see verses 73 to 79 of Chapter 7 – *A'araaf*) (Yusuf Ali, Vol. II, Note 6603).

12. To quote Abdullah Yusuf Ali, "God's Message is not ephemeral. It is eternal. The Tablet is not to be understood in a material sense, made of stone or metal. It is 'preserved' or guarded from corruption (see verse 9 of Chapter 15 – *Al-Hijr*) for God's Message must endure for ever. That Message is the 'Mother of the Book' (see verse 7 of Chapter 3 *Imran*) (Vol. II, Note 6066).

The Inscription of the Holy Qur'an, Exalted, Dignified, and Highly Reverential, in the Guarded Tablet (*Lauh-e-Mahfooz*) accords the Book of Allah dual significance, in that firstly, it is incorruptible by human vacillations, which tend to modify or distort the Divine Message, as the vagaries of artificial compulsions of time may persuade. Secondly, the Laws of Divine Justice and Equity enshrined in the Holy Book of Guidance are unalterable and inviolable for all ages and for all classes of people. It is, therefore, in the Best and Lasting interest of humanity that it must mould itself so as to conform to its dictates, rather than endeavour in defiance to Allah's Wisdom and Power to make the Holy Qur'an conform to its temporal and ephemeral needs.

CHAPTER 86

AT-TAARIQ
(The Night-Visitant)

Chapter 86 consists of 1 Section, 17 Verses, 61 Words, and 239 Letters.[1]

Name

The name of this Chapter has been taken from the word *At-Taariq* appearing in verse 1 of it.

Revelation

From the subject matter of this Chapter it is clear that it was revealed in the early period of the Holy Prophet's Mission at Mecca when in order to oppose the Holy Prophet the non-believers were doing all that they could do. As regards the occasion of the revelation of this Chapter, it is said that once Abu Talib offered some eatable to the Holy Prophet and as soon as the Holy Prophet started to eat a Star fell down from the sky. This startled Abu Talib and he enquired about it. The Holy Prophet said that it is a star which is hurled at the Devil who seeks clandestine entrance in the heavenly region to steal secrets from the court of the Almighty, and this is one of the manifestations of the Authority of Allah. On this Hazrat Abu Talib was astonished, and this Chapter was revealed (Naimuddin, Chapter 86, Note 2).

According to the generally accepted chronological order of revelation of this Chapter is placed at Serial No 36.[2]

Subject Matter

The subject matter of this Chapter is the protection afforded to every soul

1. Naimuddin, Chapter 86, Note I; Ziaul Quran, Vol V, p. 34.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

in the dark period of its spiritual history The physical nature of man may he insignificant, but the soul given to him by God must win a glorious future in the end (Yusuf Ali, Vol. II, p. 1718).

According to Abul A'ala Maududi, basically the subject matter of this Chapter is two-fold namely, (1) after death every body is bound to appear before Allah, and (2) Qur'an is the Final Word (of Allah) which cannot be defeated by any plan of the non-believers (Tafheemul Quran, Vol. VI, p. 302).

The Chapter opens with the Divine Oath by the Sky, and the Night-Visitant – the star of piercing brightness (verses 1 to 3), and declares that there is no soul but has a protector (as well as watcher) over it (verse 4).

Verses 5 to 8 state the fact that man is the creation from a drop of water emitted by man from within himself. It is to make people, particularly the non-believers, realise that having such an inferior substance at the very base of their creation, the acts of deviation and vanity shall never benefit them. It also means that each and every one on earth is subject to decay after his birth, but subject to revival after death, and that he is constantly under the watch of Allah the Almighty.

Verses 9 and 10 emphasise the point that Allah knows every secret, of word and deed, and one day every word and deed will be fully examined, and none will be able to help anyone else by way of intercession against the Will of Allah.

In verses 11 to 14, there is assertion on Divine Oaths by the heaven and the earth (which incidentally comprise the outer world) and testifying the Divine Origin of the Holy Qur'an as the Word of Allah to distinguish the Truth from falsehood, and to denounce the allegation of frivolity which the disbelievers alluded to it.

In verses 15 to 17, there is condemnation of the disbelievers who are ever engaged in conspiracies and secret plotting against the Holy Prophet, but Allah will ultimately annul and destroy every plot of theirs, after giving them gently a little respite so as to enable them to make amends before the Wrath of Allah descends on them. In this there is consolation to the Holy Prophet not to despair of the opponents' allegations and persecution against him and his companions; Allah gives them respite and ultimately they are going to suffer the consequences of their misdeeds.

CHAPTER 86[1]

AT-TAARIQ
(The Night-Visitant)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. By the Sky and by the Night-Visitant![2]

١- وَالسَّمَآءِ وَالطَّارِقِ ۝

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1. In the previous Chapter, Holy Qur'an dealt with the persecution of the votaries of Allah and how Allah protects them. In the present Chapter also the same theme is presented in another aspect, and the subject matter of this chapter is also the occurrence of the Day of Judgment which the non-believers were adamant not to accept. There is also a Divine Affirmation of the Holy Qur'an as the Word of Allah distinguishing between Good and Evil; and not a thing of frivolity or a source of amusement for the non-believers.

Chapter 86 consists of 17 verses. In verses 1 to 4 there is a statement on oath by the Sky and the Night-Visitant (*Taariq*) that there is no soul but over it is a watcher.

In verses 5 to 7 reference is made to the birth of man, saying so let man look from what is he created! He is created from a drop emitted – proceeding from between the backbone and the ribs.

In verses 8 to 10 there is reference to the Resurrection. It is said surely He (i.e. Allah) is able to bring him back (to life) on the Day when (all) secrets will be out. Then he will have no power, and no helper.

In verses 11 to 14 emphasis is laid on the excellence of Qur'an. It is said: By the Heaven which returns (its round), and by the Earth which opens out (for gushing forth of water or growth of vegetation), indeed this (i.e. Qur'an) is the Word distinguishing (good from evil), and it is not a frivolity, (joke or passing pleasure).

Verses 15 to 17 warn the disbelievers for their plotting It is said indeed they are plotting a scheme, and I am (also) planning a scheme. So respite the disbelievers – respite them gently.

2. In verses 1 to 4 there is statement by the oath of the sky and the Night-Visitant i.e. the Star of piercing brightness, that, "there is no soul but over it is a watcher".

2. And what will make you know what the Night-Visitant is?

٢-وَمَآ أَدْرٰىكَ مَا الطَّارِقُ ۝

3. (It is) the Star of piercing brightness.

٣-النَّجْمُ الثَّاقِبُ ۝

4. There is no soul but over it is a watcher.[3]

٤-إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝

5. So let man took from what is he created![4]

٥-فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۝

6. He is created from a drop emitted,

٦-خُلِقَ مِنْ مَّآءٍ دَافِقٍ ۝

7. Proceeding from between the back-bone and the ribs:

٧-يَّخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ ۝

By the words *Najmus Saaqib,* i.e. "the star of piercing brightness", is understood by some to be the Morning Star, by others to be the planet Saturn, by others again to be Sirius, or the Pleiades or shooting stars. I think it is best to take the 'Star' in the collective or generic sense, for stars shine on every night in the year, and their piercing brightness is most noticeable on the darkest night" (Yusuf Ali, Vol. II, Note 6068).

3. According to Abul A'ala Maududi also the word *Haafiz* i.e. watcher, in verse 4, refers to Allah the Almighty Himself (vide Tafheemul Quran, Vol. VI, Chapter 86, Note 1).

According to Abdul Maajid Daryabadi, it refers to the *Kiraaman Kaatibeen* i.e. the Recording Angels (vide Maajid, Vol. II, Chapter XXX, Note 268). Muftie Muhammad Shafi is also of the same view. He writes that if the word *Hafiz* is taken in the sense of *Haafiz,* it refers to the *Kiraaman Kaatibeen* i.e., the angels appointed to record the deeds of men; but if it is taken in the sense of *Muhaafiz,* it refers to those angels who have been appointed by Allah for the protection of every person throughout the day and night, which is also proved by a *Hadees* or Tradition of the Holy Prophet (see Ma'ariful Quran, Vol. VIII, pp. 717-718). The latter view is also adopted by Peer Karam Shah (vide Ziaul Quran, Vol. V, Chapter 86, Note 2). According to Naimuddin Muradabadi, it refers to both, i.e., the angels recording the deeds as well as the angels protecting the man (vide Naimuddin, Chapter 86, Note 3).

4. Verses 5 to 7 invite man to think of his reality, because he has been created of a drop emitted, proceeding from between the backbone and the ribs. A man's seed is the quintessence of his body. It is, therefore, said metaphorically to proceed from his loins, i.e. from his back between the hip-bones and his ribs. His back-bone is the source and symbol of his strength and personality. In the spinal cord and in the brain is the directive energy of the central nervous system, and this direct all action, organic and psychic. The spinal cord is continuous, with the Medulla Oblongata in the brain" (see also verse 2 of Chapter 76 – *Dahr*) (Yusuf Ali, Vol. II, Note 6071).

8. Surely He (i.e. Allah) is able to bring him back (to life)![5]

٨-إِنَّهُۥ عَلَىٰ رَجْعِهِۦ لَقَادِرٌ ۝

9. (On) the Day when (all) secrets will be out.

٩-يَوْمَ تُبْلَى ٱلسَّرَآئِرُ ۝

10. Then he will have no power, and no helper.

١٠-فَمَا لَهُۥ مِن قُوَّةٍ وَلَا نَاصِرٍ ۝

11. By the Heaven which returns,[6]

١١-وَٱلسَّمَآءِ ذَاتِ ٱلرَّجْعِ ۝

12. And by the Earth which opens out,[7]

١٢-وَٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ ۝

13. Indeed this is the Word distinguishing,[8]

١٣-إِنَّهُۥ لَقَوْلٌ فَصْلٌ ۝

14. And it is not a frivolity.

١٤-وَمَا هُوَ بِٱلْهَزْلِ ۝

15. Indeed they are plotting a scheme,

١٥-إِنَّهُمْ يَكِيدُونَ كَيْدًا ۝

5. After pointing to the two realities, namely (1) total protection of man in the midst of his life-events, and (2) creation of man from the sperm germs, in the previous verses, in verses 6 to 10 it is emphasised that "Allah is able to bring him back (to life) – on the Day when (all) secrets will be out. Then he (i.e. man) will have no power and no helper (against Allah)".

6. In verses 11 to 17 first, there is Divine oath by the Heaven and by the Earth, with their natural assignment in the scheme of Creation and Evolution (verses 11 and 12); and then, there is Divine Testimony of the Holy Qur'an as the Word (of Allah) that distinguishes between the Good and the Evil (verse 13), and not a thing of frivolity or amusement (as the unbelievers mockingly often declared) (verse 14).

7. Commenting on the phenomenal function of the Heaven (Firmament or sky) and the Earth, Abdullah Yusuf Ali says, "the Firmament above is always the same and yet it performs its diurnal round, smoothly and punctually. So does God's Revelation show forth the Truth, which like a circle is ever true to its centre, – which is always the same, though it revolves through the changing circumstances of our present life" (verse 11). Similarly, "the earth seems hard, but spring can gush forth and vegetables sprout through it and make it green and soft. So is Truth: hard perhaps to mortals, but through the fertilising agency of Revelation, it allows our inner personality to sprout and blossom forth" (verse 12), (Vol. II, Notes 6074 and 6075).

8. As regards the distinguishing qualification of Qur'an, it may be noted that, "Revelation – God's Truth – can pierce through the hardest crusts, and ever lead us back to the centre and goal of our spiritual life: for it separates Good from Evil definitely (verse 13). It is not mere play or amusement, any more than the sky or the Earth is (verse 14). It helps us in the highest issues of our life" (*ibid.,* Note 6076).

16. And I am (also) planning a scheme,

١٦- وَّاَكِيْدُ كَيْدًا ۝

17. So respite the disbelievers – respite them gently.[9]

١٧- فَمَهِّلِ الْكٰفِرِيْنَ اَمْهِلْهُمْ رُوَيْدًا ۝

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9. In fact, "gentle forbearance with evil shows our trust in God and God's Plan: for it can never be frustrated. This does not mean that we should assist or compromise with evil, or fail to put it down where we have the power. It means patience and humility where we have no visible power to prevent evil" (Yusuf Ali, Vol. II, Note 6079).

CHAPTER 87

AL-A'ALA
(The Most High)

Chapter 87 consists of 1 Section, 19 Verses, 72 Words, and 291 Letters.[1]

Name

The name of this Chapter has been taken from the Word *A'ala* appearing in verse 1 of it.

Revelation

According to the large majority of the scholars, this Chapter is Mekki and was revealed in the earlier period of the Holy Prophet's Mission at Mecca.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 8.[2]

Subject Matter

The basic argument of this Chapter is that Allah "has made man capable of progress step by step, and by His Revelation will lead him still higher to purification and perfection" (Yusuf Ali, Vol. II, p. 1722).

The Chapter starts with the Celebration of the Absolute Unity of Allah, and in verse 1 there is Command to the Holy Prophet to glorify Allah. There is also reference to the Attributes of Allah which show that in all affairs there is underlying a purpose and a plan and development by itself.

In verses 2 to 5 reference is made to the Creation with perfect order (of all things, especially the mankind), and provision of Guidance, followed by reference

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1. Naimuddin, Chapter 87, Ziaul Quran. Vol. V, p. 539.
2. Index-cum-Concordance for the Holy Qur'an by Kherie, *ibid.;* Yusuf Ali, Vol. II, p. 1722.

to vegetation (pasture) and its decay as stubble, as similitudes of life and death, as far as the phenomenon of life on earth is concerned.

In verses 6 to 8 the basic idea is that the Revelation, henceforth, will be gradual, and step by step, enshrined in the heart of the Holy Prophet, and he will not forget anything except that which Allah Wills. Allah is the Knower of all things – manifest as well as hidden. He is fully aware of the affairs through which the Holy Prophet was passing during the earlier period of his Mission, and that Allah would provide ease and facility for him in his Prophetic Mission.

In verses 9 to 14 the Holy Prophet is commanded to give admonition to those who would be benefited by it, i.e. those who have fear of Allah in their hearts. But those who avoid to listen to or ignore, the Divine Message of Guidance will not be benefited by it. They will be thrown in the Hell where they will suffer eternal torture, and will neither live nor die in the Hell.

In verses 14 and 15 there is good news of eternal prosperity for those (i.e. believers) who maintain purity (physically as well as spiritually), and remember Allah all the time and maintain the prayers.

In verses 16 to 19 there is warning to the disbelievers (as well as the vacillating believers) saying that their sole aim is the love of the life of this world and, therefore, they do not listen to the Prophet of Allah although the life of the Hereafter is far more blissful and enduring for ever. This has been the teaching of all the Heavenly Books of the earliest times, particularly the Scriptures revealed to Prophets Abraham and Moses.

CHAPTER 87[1]

AL-A'ALA
(The Most High)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Glorify the Name of your Lord, the Most High,[2]

١- سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى ۙ

---

1. In continuation of the previous Chapter, Chapter 87 also speaks of the Day of Judgment which is sure to occur, and calls upon the Holy Prophet, and through him the people, to glorify Allah, and also it gives warning of punishment of Hell to the disbelievers.

Chapter 87 consists of 19 verses. In verse 1 there is command to the Holy Prophet, and through him to the believers, to 'glorify the Name of Your Lord, the Most High'.

In verses 2 to 5 there is reference to the Attributes of Allah with reference to the creation, saying that (He is the One) Who has created and then given order and proportion; and Who has ordained laws, and granted guidance; and Who brings out the pasturage, and then makes it dried up, and dust-coloured.

In verses 6 to 9 there is an address to the Holy Prophet. It is said that We shall make you recite (the Qur'an), so you shall not forget (it), except as Allah wills: for He knows what is manifest and what is hidden. And We will make your way smooth to a state of ease. Therefore, give admonition, indeed admonition profits.

In verses 10 to 13 there is warning for the disbelievers. It is said that the admonition will be received by him who fears (Allah), but it will be avoided by the most wretched one, who will enter the Great Fire, in which he will then neither die nor live.

Verses 14 and 15 speak of the believers. It is said that he indeed is successful who purifies himself, and glorifies the Name of his Lord, and maintains the prayer.

Verses 16 and 17 condemn the lovers of this world. It is said that nay, you prefer the life of this world, and the Hereafter is better and more enduring.

Contd.....

2. Who has created, and then given order and proportion;[3]

٢- الَّذِيْ خَلَقَ فَسَوّٰى ۝

3. And Who has ordained laws, and granted guidance;

٣- وَالَّذِيْ قَدَّرَ فَهَدٰى ۝

4. And Who brings out the pasturage;

٤- وَالَّذِيْ اَخْرَجَ الْمَرْعٰى ۝

5. And then makes it dried up, dust-coloured;

٥- فَجَعَلَهٗ غُثَآءً اَحْوٰى ۝

6. We shall make you recite, so you shall not forget,[4]

٦- سَنُقْرِئُكَ فَلَا تَنْسٰٓى ۝

Verses 18 and 19 speak of Qur'an and earlier Scriptures, saying that surely this (i.e. teaching of Qur'an) is (also) in the earlier Scriptures – (particularly) the Scriptures of Abraham and Moses.

2. In verse 1 there is Command to the Holy Prophet, and, through him, to the believers in general, to glorify the Name of Allah, the Most High.

According to Hazrat Uqbah bin 'Aamir Johani, the Holy Prophet commanded the recitation of *Subhaana Rabbiyal Aa'la* in the *Sajdah* or prostration in prayer on basis of this verse, and the words *Subhaana Rabbiyal Azeem* in the *Ruku* or bowing down in the prayer in obedience to the command *Fasabbeh Bisme Rabbekal Azeem* appearing in the last verse of Chapter 56 (*Waaqi'ah*) (Ahmad, Abu Dawood, Ibne Maajah, Ibne Habban, Haakim, and Ibnul Munzir) (Tafheemul Quran, Vol. VI, Chapter 87, Note 1).

3. As regards the statement made in verses 2 to 5, to quote Abdullah Yusuf Ali, "the story of creation is wonderful and continuous. There are several processes which we contemplate in glorifying God's Name. First, He brings us into being. Secondly, He endows us with forms and faculties exactly suited to what is expected of us, and to the environments in which our life will be cast, giving to everything due order and proportion. Thirdly, He has ordained laws and decrees, by which we can develop ourselves and fit ourselves into His whole Scheme of Evolution for all His Creation. He has measured exactly the needs of all, and given us instincts and physical and psychical predispositions which fit into His Decrees. Fourthly, He gives us guidance, so that we are not the sport of mechanical laws. Our reason and our will are exercised, that we may reach the higher destiny of man. Fifthly, after maturity comes decay. But even in that decay, as when green pasture turns to stubble; we subserve other ends. In so far as we are animals, we share these processes with other forms of material creation, animal, vegetable, and even mineral, which all have their appointed laws of growth and decay. But man's higher destiny is referred to in subsequent verses" (Vol. II, Notes 6081 to 6083).

For similar statements also see verses 19 to 21 of Chapter 15 (*Hijr*); verse 2 of Chapter 25 (*Furqaan*); verse 49 of Chapter 54 (*Qamar*); verses 8 to 15 of Chapter 16 (*Nehl*); verse 50 of

Contd.....

7. Except as Allah wills: for He knows what is manifest and what is hidden.

٧-إِلَّا مَا شَآءَ اللَّهُ ۚ إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ وَمَا يَخْفَىٰ ۝

8. And We will make your way smooth to a state of ease.[5]

٨-وَنُيَسِّرُكَ لِلْيُسْرَىٰ ۝

9. Therefore give admonition, indeed admonition profits.[6]

٩-فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ ۝

10. The admonition will be received by him who fears (Allah):

١٠-سَيَذَّكَّرُ مَن يَخْشَىٰ ۝

11. But it will be avoided by the most wretched one,

١١-وَيَتَجَنَّبُهَا ٱلْأَشْقَى ۝

12. Who will enter the Great Fire.

١٢-ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ ۝

Chapter 20 (*Taa Haa*); verses 3 and 4 of Chapter 55 (*Rahman*); and verses 19 of Chapter 80 (*Abasa*); and also verse 3 of Chapter 76 (*Dahr*); verse 24 of Chapter 10 (*Yunus*); verse 45 of Chapter 18 (*Kahf*); and verse 20 of Chapter 57 (*Hadeed*) (see Tafheemul Quran, *ibid.,* 3 to 6).

4. "The peculiar occasion", to quote Abdullah Yusuf Ali "was an assurance to the Prophet, that though he was unlettered (in the mundane sense) the Message given to him would be preserved in his heart and in the heart of men (*ibid.,* Note 6085). Also see verse 114 of Chapter 20 (*Taa Haa*), and verse 16 to 19 of Chapter 74 (*Qiyaamah*).

5. In fact, "the path of Islam is simple and easy. It depends on no abstruse mysteries or self-mortifications, but on straight and manly conduct in accordance with the laws of man's nature as implanted in him by God (verse 30 of Chapter 30 – *Rum*). On the other hand, spiritual perfection may be most difficult for it involves complete surrender on our part to God in all our affairs, thoughts, and desires: but after that surrender, God's Grace will make our path easy" (*ibid.,* Note 6087).

6. In fact "this is not so strong as the Biblical phrase", "Cast not pearls before swine" (Mathew, VII, 6). The cases where admonition does produce spiritual profit and where it does not, are mentioned below in verses 10 and 11 to 13 respectively. God's Message should be proclaimed to all; but particular and personal admonitions are also due to those who attend and in whose hearts is the fear of God; in the case of those who run away from it and dishonour it, such particular and personal admonition is useless. They are the unfortunate ones who prepare their own ruin" (Yusuf Ali, Vol. II, Note 6088).

13. In which he will then neither die nor live.[7]

١٣- ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ۝

14. He indeed is successful[8] **who purifies himself,**

١٤- قَدْ أَفْلَحَ مَن تَزَكَّىٰ ۝

15. And glorifies the Name of his Lord, and maintains the prayer.

١٥- وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ ۝

16. Nay, you prefer the life of this world,

١٦- بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۝

17. And the Hereafter is better and more enduring.[9]

١٧- وَالْآخِرَةُ خَيْرٌ وَأَبْقَىٰ ۝

18. Surely this is in the earlier Scriptures[10] **–**

١٨- إِنَّ هَٰذَا لَفِي الصُّحُفِ الْأُولَىٰ ۝

19. The Scriptures of Abraham and Moses.

١٩- صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ۝

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7. This is, however, for those who do not accept the Word of Allah and His Prophet at all, and pass their lives totally in unbelief and/or polytheism. As regards those who accept Islam, but do wrongful deeds, (if not forgiven by Allah) first suffer the punishment, and then they will be made to die, and their bodies will be put into the canals of Paradise, and the inmates of Paradise will pour water on them, and they will become alive like the growth from the earth (as reported by Muslim, on the authority of Hazrat Abu Saeed Khudri; and by Bazzar, on the authority of Hazrat Abu Hurairah, from the Holy Prophet) (Tafheemul Quran, *ibid.,* 12).

8. The phrase *Qad Aflaha,* meaning "is indeed successful" is the highest and spiritual sense, signifying the attainment of "Bliss or Salvation" in the Hereafter. In this respect, in terms of verse 14, "the first process in godliness is to cleanse ourselves in body, mind, and soul. Then we shall be in a fit state to see and proclaim the Glory of God. That leads us to our actual absorption in Praise and Prayer" (Yusuf Ali, Vol. II, Note 6092).

9. According to verse 17, the life of the Hereafter is better on account of two qualifications, namely (1) the blessings and comforts of the Hereafter are far better than those of this world; and (2) they are enduring or ever-lasting as opposed to the amusements and enjoyments of the life of this world which are transitory or ephemeral (Tafheemul Quran, *ibid.,* 17).

10. In fact, "the law of righteousness and godliness is not a new law, nor are the vanity and short duration of this world preached here for the first time. But spiritual truths have to be renewed and retreated again and again" (Yusuf Ali, Vol. II, Note 6093).

CHAPTER 88

AL-GHAASHIYAH
(The Overwhelming Event)

Chapter 88 consists of 1 Section, 26 Verses, 92 Words, and 381 Letters.[1]

Name

The name of this Chapter has peen taken from the word *Al-Ghaashiyah* appearing in verse 1 of it.

Revelation

It is "a late Chapter of the early Meccan period, perhaps close in date to Chapter 52" (Yusuf Ali, Vol. II, p. 1726).

Subject Matter

The subject matter of this chapter "is the contrast between the destinies of the Good and the Evil in the Hereafter, – on the Day when the True Balance will be restored: the Signs of God even in this life should remind us of the Day of Account, for God is Good and Just, and His Creation is for a just Purpose" (Yusuf Ali, *ibid.*).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 68.[2]

The Chapter is an example of rhythmic concise narration of the Tremendous Events taking place on the Day of Judgment. Right from its opening lines upto the end there are astonishingly brief and compact pieces of description of Heavenly Blessing and Torments of Hell on the Day of Judgment, together with narrations

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1. Naimuddin, Chapter 88, Note 1; Ziaul Quran, Vol. V, p. 547.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

drawing attention choosing such common-place Creations like the Camel, the Mountains, the Heaven (Firmament), and the Earth, as the symbols and models of Guidance for mankind in the world.

Verses 1 to 7 speak of the state of affairs which the disbelievers will have to face on the Day of Judgment. On the other hand, verses 8 to 16 speak of the reward which the believers will enjoy in the Hereafter who passed their lives in this world fearing accountability to Allah.

Verses 17 to 20 refer to the Signs of Absolute Unity and Authority of Allah in the natural phenomena, which also justify the Inevitable Occurrence of a Day as the Day of Requital to the reward for the Good and punishment for the Evil, without which the entire universe would be rendered purposeless.

In verses 21 to 26 there is consolation to the Holy Prophet that the warning that he is giving to the people is really a fact of which the signs are also very clear and undeniable. He need not, therefore, worry nor feel depressed over the opposition by his opponents. His duty is simply to convey the Message of Allah, and, therefore, those who do not listen to him, their affair should be left to Allah the Almighty – unto Him is their destined return to give account of their deeds.

CHAPTER 88[1]

AL-GHAASHIYAH
(The Overwhelming Event)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Has there come to you[2] the story of the Overwhelming Event?[3]

١- هَلْ اَتٰىكَ حَدِيْثُ الْغَاشِيَةِ ۘ

2. (Some) faces, that Day, will be humiliated.

٢- وُجُوْهٌ يَّوْمَئِذٍ خَاشِعَةٌ ۙ

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1. In continuation of the previous Chapter, Chapter 88 also deals with the occurrence of the Day of Judgment, and the state of affairs which the non-believers, as well as the believers, will face for their deeds. There is also argument in favour of Absolute Unity of Allah, and the obligation of the Holy Prophet as a Messenger of Allah.

Chapter 88 consists of 26 verses. Verses 1 to 7 give a glimpse of the ordeals which the non-believers will face on the Day of Judgment. It is said: Has there come to you the story of the Overwhelming Event? (Some) faces, that Day, will be humiliated, labouring (hard), weary –they will enter the Blazing Fire (of Hell); they will be given, to drink, of a boiling hot spring – no food will there be for them but of bitter thorns, which will neither nourish nor satisfy hunger.

Verses 8 to 16 give some details of the reward which the righteous servants of Allah will enjoy in the Hereafter. It is said: (Some) faces, that Day, will be joyful, well-pleased with their striving, in a Garden on high, where they shall hear no (word of) vanity; therein will be a Bubbling Spring; therein will be Thrones (of Dignity), raised on high, (and) Goblets placed (ready), and Cushions set in rows, and rich Carpets (all) spread out.

Contd.....

3. Labouring (hard), weary, ٣-عَامِلَةٌ نَّاصِبَةٌ ۝

4. They will enter the Blazing Fire, ٤-تَصْلَىٰ نَارًا حَامِيَةً ۝

5. They will be given, to drink, of a boiling hot spring, ٥-تُسْقَىٰ مِنْ عَيْنٍ آنِيَةٍ ۝

6. No food will there be for them but of bitter thorns,[4] ٦-لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ۝

7. Which will neither nourish nor satisfy hunger. ٧-لَّا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ ۝

Verses 17 to 20 speak of four different creations of Allah to emphasise different signs and attributes reposed in each to demonstrate Divine purpose of creation and the Wisdom underlying therein. It is said: do they (i.e. the non-believers) not look at the camels; how they are made?, and at the sky: how it is raised high?, and the mountains, how they are fixed firm?, and at the earth, how it is spread out?

In verses 21 to 26 there is consolation for the Holy Prophet, and warning of punishment for the disbelievers. It is said: therefore give admonition, for you are one to admonish – you are not a warden over them. But whoever turns away and disbelieves, Allah will punish him with a mighty punishment. Surely to Us is their return; then it is for Us to call them to account.

2. In the Qur'anic diction, the phrase *Hal Ataaka,* has there come to you (O Prophet), has been used in order to draw the personal attention of the Holy Prophet, in order to emphasise the significance, or gravity, of any event, as having far reaching repercussion or influence over the destiny of mankind. In the previous chapters, examples of this form of address may be found in verse 15 of Chapter 79 (*Naazi'aat*), and verse 17 of Chapter 85 (*Buruj*) relating to story of Moses and Pharaoh which changed the subsequent course of history, resulting in the drowning of the despotic infidel monarch, perhaps the last, and the unique one of his type, in the annals of mankind.

Now, in verse 1 of the present Chapter the same phrase has again been used to stress upon the gravity of the Day of Judgment, as a 'Day of Overwhelming Event'.

3. The word *Ghaashiyah,* appearing in verse 1, means "the thing or event that overshadows or overwhelms, that covers over or makes people lose their senses. In verse 107 of Chapter 12 (*Yusuf*) it is described as the 'covering veil of the Wrath of Allah'. The Day of Judgment is indicated, as the event of overwhelming importance, in which all our petty differences of this imperfect world are covered over and overwhelmed in a new world of perfect justice and truth" (Yusuf Ali, Vol. II, Note 6096).

4. The sufferings of the disbelievers are described in verses 2 to 7.

As regards the word *Daree'e,* in verse 6, "the root-meaning implies the idea of humiliation. Metaphorically, it is understood to be a plant, bitter and thorny, loathsome in smell and appearance, which will neither give fattening nourishment to the body nor in any way satisfy the burning pangs of hunger – a fit plant for Hell, like *Zaqqum* (Yusuf Ali, Vol. II, Note 6099). According to Ikramah and Mujahid, *Daree'e* "means a thorny plant" and, when green, the Quraish call it 'Shabraq' (Ziaul Quran, Vol. V, Chapter 88, Note 4).

8. (Some) faces, that Day, will be joyful,[5]

٨- وُجُوهٌ يَّوْمَئِذٍ نَّاعِمَةٌ ۙ

9. Well-pleased with their Striving,

٩- لِّسَعْيِهَا رَاضِيَةٌ ۙ

10. In a Garden on high,

١٠- فِيْ جَنَّةٍ عَالِيَةٍ ۙ

11. Where they shall hear no (word of) vanity:

١١- لَّا تَسْمَعُ فِيْهَا لَاغِيَةً ؕ

12. Therein will be a Bubbling Spring:

١٢- فِيْهَا عَيْنٌ جَارِيَةٌ ۙ

13. Therein will be Thrones (of Dignity), raised on high,

١٣- فِيْهَا سُرُرٌ مَّرْفُوْعَةٌ ۙ

14. Goblets placed (ready),

١٤- وَّاَكْوَابٌ مَّوْضُوْعَةٌ ۙ

15. And Cushions set in rows,

١٥- وَّنَمَارِقُ مَصْفُوْفَةٌ ۙ

16. And rich Carpets (all) spread out.

١٦- وَّزَرَابِيُّ مَبْثُوْثَةٌ ؕ

17. Do they not look at the Camels, how they are made?[6]

١٧- اَفَلَا يَنْظُرُوْنَ
اِلَى الْاِبِلِ كَيْفَ خُلِقَتْ ۙ

18. And at the Sky, how it is raised high?

١٨- وَاِلَى السَّمَآءِ كَيْفَ رُفِعَتْ ۙ

19. And at the Mountains, how they are fixed firm?

١٩- وَاِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۙ

20. And at the Earth, how it is spread out?

٢٠- وَاِلَى الْاَرْضِ كَيْفَ سُطِحَتْ ۙ

---

5. In verses 8 to 16 there is a description of the enjoyment of the believers in the Hereafter.

6. In verses 17 to 20 there is reference to four objects of Nature, viz., of the camel, the sky, the mountain, and the earth, each imbued with peculiarity of its own, symbolising Divine Plan and Purpose. The underlying idea is that most often the men – specially the infidels devoid

21. Therefore give admonition, for you are one to admonish.[7]

٢١- فَذَكِّرْ ۖ إِنَّمَا أَنتَ مُذَكِّرٌ ۝

22. You are not a Warden over them.

٢٢- لَسْتَ عَلَيْهِم بِمُصَيْطِرٍ ۝

23. But whoever turns away and disbelieves,[8]

٢٣- إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ۝

24. Allah will punish him with a mighty punishment.

٢٤- فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۝

25. Surely to Us is their return;

٢٥- إِنَّ إِلَيْنَا إِيَابَهُمْ ۝

26. Then it is for Us to call them to account.

٢٦- ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ۝

---

of insight and reflective capability, pass by these common objects without pausing for a moment to ponder over the latent significance in their creation. Such men, suffering from inward blindness or covered vision, can, therefore, be hardly expected to reflect and act upon the Divine Message of Guidance.

To quote Abdullah Yusuf Ali, "in case men neglect the Hereafter as of no account, they are asked to contemplate four things, which they can see in every-day life, and which are full of meaning, high design, and the goodness of God to man.

7. In verses 21 and 22 the Holy Prophet is reminded of his Prophetic assignment, which is that of the Warner and the Guide of mankind, to convey the Message of Allah with all earnestness and devotion. He is not the Warden or Guardian to compel them to follow and obey the Message from Allah the Almighty. It is said, "therefore give admonition, for you are one to admonish (the people). You are not a warden over them", meaning thereby that, "you are not responsible if they do not pay heed to your warning, or ignore your personal entreaties or kind advice and sermons".

8. It is for this reason that in verses 23 to 26 there is warning to those who turn back and reject the Faith.

CHAPTER 89

AL-FAJR
(The Daybreak)

Chapter 89 consists of 1 Section, 30 Verses, 139 Words, and 597 Letters.[1]

Name

The name of this Chapter has been taken from the word *Wal-Fajr* appearing at the very beginning of it.

Revelation

This Chapter is one of the earliest of the Chapters revealed at Mecca, and 'probably within the first ten in chronological order' (Yusuf Ali, Vol. II, p. 1730). It appears that when this Chapter was revealed, the non-believers had already started persecuting the believers (Tafheemul Quran, Vol. VI, p. 324).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 10.[2]

Subject Matter

The basic subject of this Chapter is the Recompense or the Requital on the Day of Judgment, preceded by the solid affirmation of the power of Allah the Almighty in dealing with and controlling the affairs of the world despite defiant aggression of powerful people at each turn of the history. It appears that the opponents of the Holy Prophet were likewise roused to indignant opposition of the newly proclaimed Faith which had dismissed and disordered their age-long Creed of Idolatry and polytheism. Apart from their own superiority in number and resources, they also took pride in their ancestry, and history of the yore, which,

1. Naimuddin, Chapter 89, Note 1; Ziaul Quran, Vol. V, p. 553.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

though destroyed as a result of the Wrath of Allah falling upon them, they still appeared charming to them; and they believed that, by persecuting the new converts to Divine Faith, who were small in number and weak in resources, and by opposing the Holy Prophet relentlessly, they would succeed in undermining the new Faith. But they forgot the lessons of the history and they took the same way of opposition and persecution as was adopted by their powerful predecessors, and went the same way of destruction as the people in the past.

In verses 1 to 5 there is adjuration or Divine Oath by the Signs of Absolute Unity and Authority of Allah in the natural phenomena as evidenced by the rotation of night and day to show that nothing is outside the Authority of Allah, and none can save himself from the Grip of Allah, once His Wrath falls upon the arrogant transgressors.

In verses 6 to 14 there is reference to some previous peoples who were destroyed for rejecting the Word of Allah and His Messengers in spite of having been given respite for a long time for repentance and reformation.

Verses 15 to 21 refer to a strange nature of man that when he is put on trial by Allah the Almighty, and given worldly good, he takes it to be his right and deems it to be a sign of respect. But when he is deprived of it as a result of some trial or punishment, then he thinks that Allah has disgraced him. He forgets that as a matter of fact the increase or decrease in the resources provided by Allah is for the purpose of trial and test. However, the greed of worldly riches blinds his vision and he is thrown in the darkness or misdeeds.

According to verses 22 to 26 such men will be in a state of utter disappointment on the Day of Judgment.

In verses 27 to 30 there is glad tidings of comforts and well-being of those who, in ease as well as in stringency, remain happy and contented with the Pleasure of their Lord, and, in return, they are rewarded with the affectionate approbation of their deeds by Allah the Almighty. On the Day of Accountability they will be approvingly called to enter the fold of Righteous servants of Allah, and enter into the Garden of Bliss. In fact they have attained the highest grade of Self-Satisfaction known as *Nafs-ul-Mutma'innah* where every desire of Self is submerged and subjugated to the Will of Allah.

CHAPTER 89[1]

AL-FAJR
(The Daybreak)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. By the Daybreak;[2]

١-وَالْفَجْرِ ۙ

2. And by the Ten Nights,[3]

٢-وَلَيَالٍ عَشْرٍ ۙ

---

1. In continuation of the previous Chapter, Chapter 89 also basically deals with the occurrence of the Day of Judgment, reminding the mankind, particularly the non-believers, of their unmindfulness of the Message of Allah, and gives them warning of punishment on account of their unbelief. There is also glad tidings of Divine Bliss for the True Devoted Servants of Allah.

Chapter 89 consists of 30 verses. Verses 1 to 14, together with oaths of some natural phenomenon, refer to the destruction of some previous non-believing arrogant nations. It is said: by the Daybreak, and by the Ten Nights, and by the Even and the Odd, and by the night when it departs, (and) truly this is an oath for men of understanding – do you not see how your Lord dealt with the 'Aad, of the (city of) Iram, with lofty pillars – the like of which were not created in the land?, and with the Samood, who hewed out rocks in the valley?, and with Pharaoh – the lord of hosts, who (all) exceeded limits (of Allah) in the lands, and multiplied mischief therein? Therefore did your Lord pour on them a scourge of diverse torments. Surely your Lord is ever Watchful.

Verses 15 to 20 refer to the general nature of man, particularly the disbeliever. It is said: As for man, when his Lord tries him, giving him honour and gifts, then he says: my Lord has honoured me; But when He tries him, restricting his subsistence for him, then he says: my Lord has disgraced me! Nay, but you honour not the orphan, nor do you encourage one another to feed the poor, and you devour inheritance with devouring greed, and you love wealth with exceeding love!

Contd.....

3. And by the Even and the Odd;[4]

٣- وَالشَّفْعِ وَالْوَتْرِ ۙ

4. And by the night when it departs;[5]

٤- وَاللَّيْلِ إِذَا يَسْرِ ۚ

5. Truly, in this is an oath for men of understanding.

٥- هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ ۗ

6. Do you not see how your Lord dealt with the 'Aad,[6]

٦- أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۖ

7. Of the (city of) Iram, with lofty pillars.

٧- إِرَمَ ذَاتِ الْعِمَادِ ۖ

Verses 21 to 30 refer to the occurrence of the Day of Judgment and the punishment which the non-believers will suffer, and the reward which the believers will enjoy, on that Day. It is said: nay! when the earth will be pounded to powder, and your Lord shall come, and His angels, rank upon rank; and the Hell, that Day, shall be brought near; on that Day will man remember but how will that remembrance profit him? He will say: Ah! would that I had sent forth (good deeds) for (this) my (future) life! For, that Day, his punishment will be such as none (other) can bind. O soul at peace! return to your Lord, well-pleased (and) well pleasing! So enter among My Servants! and enter My Garden!

2. Among the 'four Signs', of which oaths have been taken (in verses 1 to 4), the first is *Fajr* or the Daybreak, which succeeds the dark night, mystically implying the Spiritual awakening, through Divine Revelation, from the darkness of unbelief to the Dawn of Faith.

3. The second one is 'the Ten Nights' by which are the usually understood the first ten nights of *Zil Hijj* the sacred season of Pilgrimage. The ten days spiritually devoted to the Hajj introduce a striking contrast in the life of Mecca and of the pilgrims. Mecca, from being a quiet secluded city, is then thronged with thousands of pilgrims from all parts of the world. They dress in simple *Ahraam* and refrain from every kind of fighting and quarrel, luxury, and self-indulgence; and hold the life sacred which also indicate spiritual awakening and change in the life of the human beings.

4. The third one is the Even and the Odd. The Even and the Odd which follow each other in regular succession – each is independent and yet neither is self-sufficient. In ultimate analysis every even number is a pair of odd ones, and all things go in pairs as it is stated in verse 36 of Chapter 36 (*Yaa Seen*). In the animal world pairs are but two individuals, and yet each is a complement of the other. Both abstract and concrete things are often understood in contrast with their opposition. This being the position, the life of this world is also necessarily complemented with the life in the Hereafter, and there can be no question of disbelieving in it.

5. The fourth one means the last part of the night just before the day-light.

6. As regards the 'Aad, we have already dealt with them in detail in our comments on

8. The like of which were not created in the land?

٨- الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ۝

9. And (with) the Samud,[7] who hewed out rocks in the Valley?

٩- وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ۝

10. And with Pharaoh,[8] the lord of hosts,

١٠- وَفِرْعَوْنَ ذِي الْأَوْتَادِ ۝

11. Who (all) exceeded limits in the lands,

١١- الَّذِينَ طَغَوْا فِي الْبِلَادِ ۝

12. And multiplied therein mischief?

١٢- فَأَكْثَرُوا فِيهَا الْفَسَادَ ۝

13. Therefore, did your Lord pour on them a scourge of diverse torments.

١٣- فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝

14. Surely your Lord is ever Watchful.[9]

١٤- إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ۝

---

verses 123 to 129 of Chapter 26 (*Sho'ara*), verse 65 of Chapter 7 (*A'araaf*), and verse 50 of Chapter 53 (*Najm*). With their annihilation the ancient civilization was also destroyed by the Law of Allah.

7. As regards the Samud, "their civilization shows traces of Egyptian, Syrian, and (Later) Greek and Roman influences. They built fine temples, tombs, and buildings cut out of the solid rock. The cult of the goddess Lot flourished among them" (Yusuf Ali, Vol. II, Note 6116). We have already dealt with the Samud, in some detail, in our comments on Chapter 7 (*A'araaf*), Chapter 16 (*Hijr*), and Chapter 26 (*Sho'ara*).

8. As regards Pharaoh reference to his history has been given in detail in our comments on verses 43, 78 and 79 of Chapter 20 (*Taa Haa*); and verse 12 of Chapter 38 (*Swaad*).

9. As regards the statement, "surely your Lord is ever Watchful", in verse 14, it may be noted that, "even though God's punishment is delayed, it is not to be supposed that He does not see all things. He is like a Guardian on a watch-tower defending His Law, and protecting the weak and innocent with His mighty arms. God's providence is ever vigilant: His punishment of evil-doers is a form of justice to the weak and the righteous whom they oppress. It is part of the significance of His title as *Rabb* (Cherisher)" (Yusuf Ali, Vol. II, Note 6118).

15. As for man, when his Lord tries him, giving him honour and gifts, then he says: my Lord has honoured me![10]

١٥- فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ ۙ فَيَقُولُ رَبِّي أَكْرَمَنِ ۝

16. And when He tries him, restricting his subsistence for him, then he says: my Lord has disgraced me!

١٦- وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ ۙ فَيَقُولُ رَبِّي أَهَانَنِ ۝

17. Nay! but you honour[11] not the orphan;

١٧- كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ ۝

18. Nor do you encourage one another to feed the poor,[12]

١٨- وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ۝

19. And you devour inheritance[13] with devouring greed,

١٩- وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ۝

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10. Verses 15 and 16 speak of the inconsistency and oddity in the human nature. "Allah the Almighty tries the people by prosperity and adversity. In the one we should show humility and kindness; and in the other, patience and faith. On the contrary, we get puffed up in prosperity and depressed in adversity putting false values on this world's goods.

The word *Rizq* (Sustenance) is used (in verse 16) in both the literal and the figurative sense. God provides for all, but people complain if the provision is measured and restricted to their needs, circumstances, and antecedents, and does not come up to their desires or expectations, or is different from that given to people in quite different circumstances" (Yusuf Ali, Vol. II, Notes 6119 and 6120).

11. The word 'honour', according to the scholars, is used in the sense of helping the orphans with kindness and affection. The orphans, being resourceless and having none to look after them, deserve the sympathies and help from every body. It is unfortunate that people spend extravagantly in amusements and enjoyments but do not pay heed to the orphans.

12. Qur'an lays great emphasis on feeding the poor in that none should remain hungry or in want on account of his own resourcelessness. Only that society can be called prosperous in the real sense in which wealth remains in circulation, allowing each one in need to be benefited by it. Qur'an discourages hoarding up of wealth for the benefit of few and sufferings of the people at large.

13. To quote Abdullah Yusuf Ali, "inheritance is abused in two ways, (1) Guardians and trustees for the inheritance of minors or women or persons unable to look after their own interests should fulfil their trusts with even more care than they devote to their own interests. Instead of that they selfishly 'devour' the property. (2) Persons who inherit property in their own rights should remember that in case, too, it is a sacred trust. They must use it for the purposes, objects, and duties which they also inherit. It gives them no licence to live in idleness or waste their days in riotous show" (Vol. II, Note 6123).

20. And you love wealth with exceeding love!

٢٠- وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ۝

21. Nay! when the earth shall be pounded to powder,[14]

٢١- كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۝

22. And your Lord shall come, and His angels-rank upon rank,

٢٢- وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۝

23. And the Hell, that Day, shall be brought near; on that Day will man remember, but how will that remembrance profit him?

٢٣- وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ۝

24. He will say: Ah! Would that I had sent (Good Deeds) for (this) my (future) life!

٢٤- يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي ۝

25. For, that Day, His punishment will be such as none (else) can inflict,

٢٥- فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُ أَحَدٌ ۝

26. And his bonds will be such as none (other) can bind.

٢٦- وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ۝

27. O Soul at peace![15]

٢٧- يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝

14. After referring to the weaknesses of the human nature, in the previous verses, Qur'an (in verses 21 to 26), by way of admonition as well as rebuke to persons in reference, invites attention to Significant Events that will take place on the Day of Judgment.

15. In terms of verse 27 "the righteous will enter into their inheritance and receive their welcome with the title *Mutma-innah* that suggests freedom from all pain, sorrow, doubt, struggle, disappointment, passion, and even further desire, at rest in peace; in a state of complete satisfaction. In Muslim theology, this stage of the soul is the final stage of bliss. The unregenerate human soul, that seeks its satisfaction in the lower earthly desires, is the *Ammara* (Chapter 12, verse 53); and the self-reproaching soul that feels conscious of sin and resists it is the *Lawwama* (Chapter 75, verse 2)"; and in terms of verse 28, it may be noted that "Evil finds itself isolated, and cries out in lonely agony (verse 24), while good receives a warm welcome from the Lord of Goodness Himself, – also that it is the soul which enters 'the heaven' and not the gross body which perishes"; and in terms of verses 29 and 30, "the Garden". "Man may have imagined all kinds of garden before, and many types and symbols are used in the sacred Word itself, but nothing can express the reality itself better than 'My Garden' – God's own Garden: May we reach it through God's Grace" (see Yusuf Ali, Vol. II, Notes 6127 to 6129).

28. Return to your Lord, Well-pleased, well-pleasing!

٢٨- ارْجِعِيٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۝

29. So enter among My Servants!

٢٩- فَادْخُلِي فِي عِبٰدِي ۝

30. And enter My Garden!

٣٠- وَادْخُلِي جَنَّتِي ۝

CHAPTER 90

AL-BALAD
(The City)

Chapter 90 consists of 1 Section, 20 Verses, 82 Words and 320 Letters.[1]

Name

The name of this Chapter has been taken from the word *Al-Balad* appearing in verse 1 of it.

Revelation

This Chapter was revealed at the early period of the Holy Prophet's Mission of Mecca.

According to the generally accepted chronological order of revelation, this chapter is placed at Serial No. 35.[2]

Subject Matter

By the word "This City" is obviously meant the native town of the Holy Prophet, i.e. Mecca. The fact that the Chapter opens with the Divine Oath by this City, adds Sanctity and Glory to Mecca which the then its guardian infidels were bent upon to defile and desecrate by their obduracy on mischief and idolatry, and, in a state of revengeful opposition to the Mission of the Holy Prophet, to make his and his followers stay in his own native place unbearable. The title of the Chapter and the Divine Oath by it were obviously intended not only to warn the disbelievers of their futile attempts to check the growth of new Faith but also to console and encourage the Holy Prophet that ultimately his Mission was to succeed.

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1. Naimuddin, Chapter 90, Note 1; Ziaul Quran, Vol. V, p. 563.
2. Index-cum-Concordance for the Holy Qur'an, by Kheire, *ibid.*

Allegorically speaking the subject matter and central idea of this Chapter is the Man and his real status in the universe, and an emphasis upon the point that Man has been given the choice to choose between good and evil according to his own free will. It is for him to attain the reward by following the good, or suffer the punishment by going astray.

In verse 1 there is Oath by the City of Mecca as an epitome of Divine Favour, and grandeur bestowed on it as a symbol of holiness and centre of the very first Revelation of the Holy Qur'an, apart from being the native town of the Holy Prophet which is itself a unique and supreme honour, the verse confers the right of free citizenship to the Holy Prophet, stating and guaranteeing thereby that this right of the Most Honoured citizen of Mecca (i.e. the Holy Prophet) can neither be abrogated nor compromised by brute force by way of persecution and outright denial. The Divine Oath in verse 3, viz., "By the Parent and the Child", is the assertion of universal truth in respect of the relationship between the child and the parent. This in a sense is to affirm that just as the eternal inborn tie between the man and his native place is unbreakable, in the same way all the attempts of the opponents to persecute and torment the Holy Prophet and his followers will ultimately prove unrewarding and abortive, yet the thoughtless or arrogant man continues to defy the Divine guidance and spends his life in fruitless struggle. This is the theme of verse 4, and verses 5 to 7 expose his misguided mentality who regards his own being as the centre of his wishful thinking that there is none who can overpower him or check him from doing what he wishes or even see him wasting his wealth.

In verses 8 to 20 there is strong rebuff to the well-to-do but selfish persons who regard their wealth and position as their personal possession in which the poor and the needy have no share even by way of charity and sympathy. They forgot that Allah the Almighty has given them intellect and strength and shown the way to righteousness which leads to salvation and success in the world as well as the Hereafter. He has also warned them of the pitfalls which drive them to arrogance, misdeeds, and defiance to the Message of Guidance, and ultimately lead them to destruction and disgrace, and punishment in the burning fire of Hell in the Hereafter.

CHAPTER 90[1]

AL-BALAD
(The City)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. I do swear[2] by this City;[3]

١- لَآ اُقْسِمُ بِهٰذَا الْبَلَدِ ۙ○

2. And you (O Prophet!) are a Freeman[4] of this City.

٢- وَاَنْتَ حِلٌّۢ بِهٰذَا الْبَلَدِ ۙ○

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1. In continuation of the previous Chapter, the basic subject of Chapter 90 is also the occurrence of the Day of Judgment which the disbelievers were adamant to deny.

Chapter 90 consists of 20 verses. In verses 1 and 2 there is an oath by the City (of Mecca), saying: I do swear by this City; and you (O Prophet) are a Freeman of this City; and then by another oath, viz., by the begetter and that which he begot (vide verse 3) reference is made to the baseless arrogance of man, saying: verily We have created Man into toil and struggle. Does he think that none has power over him? Says he: I have wasted wealth in abundance. Does he think that no one sees him? (verses 4 to 7); and then some of the Favours of Allah are stated and shortfall in the act of man is pointed out, saying: have We not made for him a pair of eyes? and a tongue, and a pair of lips?, and shown him the two highways (of good and evil)? Yet he has not attempted the Path of Ascent; and what will make you know what the Path of Ascent is? (It is) to free a slave, or to feed in a day of hunger an orphan near of kin, or to the poor man lying in the dust, and to be of those who believe, and enjoin patience, and enjoin deeds of kindness and compassion (verses 8 to 17). For such persons it is that: they are the Companions of the Right Hand (verse 18).

On the other hand, for the wrong-doers it is said: those who disbelieve in Our Signs, they are the Companions of the Left Hand. On them will be Fire (of Hell) closing round (verses 19 and 20).

Contd.....

3. And by the begetter and that which he begot,[5]

٣-وَوَالِدٍ وَّمَا وَلَدَ ۙ

4. Verily We have created Man into toil and struggles.[6]

٤-لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْ كَبَدٍ ؕ

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2. In the Qur'anic version the Divine Oaths and Adjurations are introduced, among other forms, by the words *Laa Uqsimo,* meaning "I do swear" or "I do call to witness". The learned Scholars have further elaborated that the word *Laa,* appearing before the word *Uqsimo* (as in this Chapter) is to emphasise that there was something contrary or contradistinctive to the context in view, which has been rebutted by the word *Laa,* and then asserted something which follows as the real fact mentioned in the subsequent verses. This is in conformity to the form of address or adjuration which was common among the Arabs. The succeeding subject of the Chapter will show that the disbelievers were adamant in denying the Accountability on the Day of Judgment, and, therefore, their assertion was first emphatically refuted on the oath of *Balad,* which admittedly signifies the Holy City of Mecca where the Holy Prophet was born, and enjoyed the right of Freemanship there. This was the Divine Dispensation and manifestation of the Absolute Unity of Allah, but the Quraish were determined to deny both the privileges to the Holy Prophet. It is also clear from verse 2, in which it is said, addressing the Holy Prophet, "and you are a free-man of this City"; and the subsequent oath by the eternal unbreakable tie between the parent and the Child (verse 3) further confirms this right of the Holy Prophet with the Holy City of Mecca.

3. As regards the importance of Mecca, it is known the world over. It was the place where Prophet Abraham had settled his wife and infant child Ishmael, totally under the Command of Allah, when the land was barren and devoid of life necessities. The growth and richness of this City was the miracle and fulfilment of Prophet Abraham's Prayer (Chapter 2, verse 129). The Holy Prophet was a descendant of the Prophetic Lineage of Abraham-Ishmael, and was thus worthy of more than formal honour and recognition for being the Prophet-citizen, born and bred in this Holy City of Mecca.

4. The word *Hillun,* appearing in verse 2, according to Abdullah Yusuf Ali, signifies an inhabitant, "a man with lawful rights, a man freed from such obligation as would attach to a stranger to the city, a freeman in a wider sense than the technical sense to which the word is restricted in modern usage (Vol. II, Note 6131).

According to Abul A'ala Maududi, the Commentators have given three different meanings of the word *Hillun* viz., (1) that the Holy Prophet was residing in that city and, on account of his presence, the city acquired greatest respect; (2) although the city was *Haram* where killing was absolutely prohibited, but the ban was to be lifted for a limited period in view of the prospective war with the infidels at Mecca where the Holy Prophet himself was to lead the expedition against the enemies of Islam. (3) The Commands for sanctity of Mecca were so pervasive and binding that in this city even the wild animals could not be killed nor the trees were to be cut down, still the non-believers planned to put the Holy Prophet to death. According to Abul A'ala Maududi, the last meaning fits more in the present context" (see Tafheemul Quran, Vol. VI, Chapter 90, note 3; also see Ma'ariful Quran, Vol. VIII, p. 749).

5. By these words, the commentators mean Adam – the First Man as the Father, and

Contd...

5. Does he think that none has power over him?[7]

٥-اَيَحْسَبُ اَنْ لَّنْ يَّقْدِرَ عَلَيْهِ اَحَدٌ ۘ

6. Says he: I have wasted wealth in abundance.[8]

٦-يَقُوْلُ اَهْلَكْتُ مَالًا لُّبَدًا ۘ

7. Does he think that no one sees him?

٧-اَيَحْسَبُ اَنْ لَّمْ يَرَهٗٓ اَحَدٌ ۘ

8. Have We not made for him a pair of eyes?

٨-اَلَمْ نَجْعَلْ لَّهٗ عَيْنَيْنِ ۙ

9. And a tongue, and a pair of lips?

٩-وَلِسَانًا وَّشَفَتَيْنِ ۙ

10. And shown him the two highways?[9]

١٠-وَهَدَيْنٰهُ النَّجْدَيْنِ ۚ

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all human beings as his children on earth (Ma'ariful Quran, *ibid.,* and also Tafheemul Quran, *ibid.,* 4).

6. According to the Bible also, "Man is born into trouble as the sparks fly upward" (Job V, 7); and "For all his days are sorrows, and his travail grief" (Ecclesiastes, II, 23). Man's life is full of sorrow and vexation; but our text has a different shade of meaning: man is born to strive and struggle; and if he suffers from hardships, he must exercise patience, for God will make his way smooth for him (*Talaq,* 65:7 and *Insharah,* 94:5-6). On the other hand no man should boast of worldly goods or worldly prosperity" (Yusuf Ali, Vol. II, Note 6133).

7. In other words, impliedly, meaning that man is totally under the power of Allah, Who, as stated in the previous verse, has created him. To quote Abdullah Yusuf Ali, "if a man has wealth, influence, or power, he should not behave as if it is to last for ever, or as if he has no responsibility for his acts and can do what he likes. All his gifts and advantages are given to him for trial. God, Who bestowed them on him, can take them away, and will do so if man fails in his trial" (Yusuf Ali, Vol. II, Note 6134).

8. He boasts of his wealth and scatters it about, thinking that he can thus purchase the support of the world. For a time he may. But a rude awakening must come soon, for he bases his hopes on unsubstantial things. Or if he spends his substance on self-indulgence, he is weakening himself and putting himself into snares that must destroy him (*ibid.,* Note 6135).

9. The two highways of life are (1) the steep and difficult path of virtue, which is further described in the verses following, and (2) the easy path of vice and the rejection of God, referred to in verses 19 and 20 below. God has given us not only the faculties implied in the eyes, the tongue, and the lips, but also given us the judgment by which we can choose our way;

11. Yet he has not attempted the Path of Ascent.[10]

١١- فَلَا اقْتَحَمَ الْعَقَبَةَ ۝

12. And what will make you know what the Path of Ascent is?[11]

١٢- وَمَآ أَدْرٰىكَ مَا الْعَقَبَةُ ۝

13. (It is) to free a slave,

١٣- فَكُّ رَقَبَةٍ ۝

14. Or to feed in a day of hunger.

١٤- أَوْ إِطْعٰمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۝

15. An orphan near of kin,

١٥- يَتِيمًا ذَا مَقْرَبَةٍ ۝

16. Or to the poor man lying in the dust,

١٦- أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ۝

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and He has sent us Teachers and Guides, with Revelation, to show us the right and difficult way (*ibid.,* Note 6138). Also see Maajid, Vol. II, Part XXX, Note 375; Tafheemul Quran, *ibid.,* 10; Ma'ariful Quran, Vol. VIII, p. 750; Ziaul Quran, Vol. V, Chapter 90, Note 8, Maulana Ahmad Raza Khan, however, interprets the word *Najdan* as meaning the "two raised up things", i.e. the breasts from which the infants suck up the milk (see Naimuddin, Chapter 90, Note 12).

10. The word *Aqabah* (in verse 11) signifies, a mountain road or a road in the upper part of a mountain or a long mountain that lies across the way, and metaphorically it signifies a typical affair" (Arabic-English Lexicon).

Out of the two ways, which Allah the Almighty has shown for guidance, the one which is difficult and goes upward is in reality the better, though a difficult one, but man does not follow it on account of his mental slant for ease and momentary enjoyment of this life. This is nothing short of foolishness as well as downright negligence of sacrificing one's eternal bliss, (to be achieved after some toil and patience), in the Hereafter for the sake of transient comfort and ease in the worldly life which irresistibly leads to eternal condemnation and torment in the world to follow.

11. In verses 12 to 17, there is description of the "Path of Ascent", referred to in verse 11. First, in verse 12, it is said, "and what will make you know what the "Path of Ascent is?"; and then this" difficult path of virtue is defined as the path of charity or unselfish love, and three specific instances are given for our understanding, viz., (1) freeing the slave (verse 13); (2) feeding the orphan, near of kins (verses 14 and 15); and (3) feeding the poor man lying in the dust (verse 16).

As regards the *Ahaadees* or Traditions, it may be noted that the Holy Prophet has given great credit to the service to the orphans and the needy ones (vide Bukhari, Muslim, Nisai, Ahmad, and Tirmizi, on the authority of Hazrat Abu Hurairah, Hazrat Ali bin Hussain, Hazrat Sa'd bin Marjaanah, Hazrat Sehal bin Sa'd, Hazrat Abdullah bin Abbas and Hazrat Abu Umamah) (see Tafheemul Quran, *ibid.,* 12).

17. And to be of those who believe, and enjoin patience, and enjoin deeds of kindness and compassion:[12]

١٧- ثُمَّ كَانَ مِنَ الَّذِيْنَ اٰمَنُوْا
وَتَوَاصَوْا بِالصَّبْرِ
وَتَوَاصَوْا بِالْمَرْحَمَةِ ۝

18. They are the Companions of the Right Hand.

١٨- اُولٰٓئِكَ اَصْحٰبُ الْمَيْمَنَةِ ۝

19. And those who disbelieve in Our Signs, they are the Companions of the Left Hand.

١٩- وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا
هُمْ اَصْحٰبُ الْمَشْئَمَةِ ۝

20. On them will be Fire closing round.[13]

٢٠- عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ ۝

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12. The virtues are summed up under the names of patience (the Arabic word *Sabr* includes constancy and self-restraint) and compassionate kindness. Not only will they be the test by which the sincerity of their Faith will be judged: they will be the fruit which their Faith will constantly produce (Yusuf Ali, Vol. II, Note 6144).

13. In other words, Fire of Hell will surround them from all sides in such a manner that they will not be able to come out of it (Tafheemul Quran, *ibid.*, 16).

CHAPTER 91

ASH-SHAMS
(The Sun)

Chapter 91 consists of 1 Section, 15 Verses, 54 Words and 247 Letters.[1]

Name

The name of this Chapter has been taken from the word *Wash-Shamse* with which the Chapter begins.

Revelation

This chapter was also revealed in the early period of the Holy Prophet's Mission at Mecca, and it was revealed during the period when the disbelievers had started opposing the Message of Allah.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 26.[2]

Subject Matter

Like other Chapters of that period, this one also draws attention of mankind to the marvels of Nature as manifestations of Allah's Power and Purpose in creating and controlling the objects and affairs of the world. The Divine Oaths by objects of Nature, one after the other, indicate His appreciation of His own Creations, including man to inculcate in the latter's mind the Majesty of His Power to dispense justice as the deeds of man warrant.

The Chapter accordingly opens with a series of Divine Oaths by Natural phenomena, including the Sun, the Day, the Moon, the Night, the Heaven (sky),

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1. Naimuddin, Chapter 91, Note 1; Ziaul Quran, Vol. V, p. 570.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

the Earth and the Self or Conscience of Man – the last being the subject matter of this Chapter and its motivation towards Good or Evil for which it has been imbued with the power to choose.

The first 7 verses relate to the aforementioned Divine Oaths, while verses 8 to 10 define the faculty of man's Conscience or Self to choose between the Good and the Evil which brings in its wake the Success or Failure in the world as well as in the Hereafter.

In the second part, beginning with verse 11 and continuing upto the end of the Chapter, emphasis is laid on the importance of historical annals of what it is with reference to the previous nations, with particular reference to the misdeeds and destruction of the powerful but transgressing people of Samood who defied, despite warning, their own brethren Prophet Swaleh. Reference to the story of the Samood has been made in the context of opposition by the Quraish of Mecca to the Holy Prophet, so that they may learn the lesson, and give up arrogance and opposition to the Prophet of Allah, and come on the Straight Path of Divine Guidance i.e. Islam.

CHAPTER 91[1]

ASH-SHAMS
(The Sun)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. By the Sun and his brightness![2]

١-وَالشَّمْسِ وَضُحٰىهَا ۝

2. And the Moon when she follows him!

٢-وَالْقَمَرِ اِذَا تَلٰىهَا ۝

3. And the Day when it shows up his glory![3]

٣-وَالنَّهَارِ اِذَا جَلّٰىهَا ۝

4. And the Night when it enshrouds him!

٤-وَالَّيْلِ اِذَا يَغْشٰىهَا ۝

5. And the Heaven and Him Who built it![4]

٥-وَالسَّمَآءِ وَمَا بَنٰىهَا ۝

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1. The previous Chapter, after dealing with the Day of Judgment, ended with the warning of punishment to the disbelievers. In continuation of it, Chapter 91, beginning with oaths of different natural phenomena, and leading upto man's realising his responsibility, ends with a warning of terrible consequences for those who fear not the Hereafter, with particular reference to the destruction of the Samood.

Chapter 91 consists of 15 verses. In verses 1 to 10, on oath of various things, the principle of success and failure is laid down. It is said: by the Sun and his brightness, and the Moon when

Contd.....

6. And the Earth and Him Who spread it!

٦-وَالْأَرْضِ وَمَا طَحٰىهَا ۝

7. And the Soul and Him Who perfected it![5]

٧-وَنَفْسٍ وَّمَا سَوّٰىهَا ۝

---

she follows him (i.e. the sun), and the Day when it shows up his (i.e. sun's) glory, and the Night when it enshrouds him (i.e. the sun), and the Heaven and Him (i.e. Allah) Who built it, and the Earth and Him (i.e. Allah) Who spread it, and the Soul and Him (i.e. Allah) Who perfected it and inspired it what is wrong for it, he indeed is successful who purifies it, and he indeed fails who corrupts it.

In verses 11 to 15 there is reference to the destruction of the Samood who opposed Prophet Swaleh, by way of warning to the non-believers of Mecca who were likewise opposing the Holy Prophet. It is said" the Samood belied (Prophet Swaleh) in their inordinacy, when the basest of them broke forth (with mischief), so the Messenger of Allah (i.e. Prophet Swaleh) said to them: it is she-camel of Allah, so let her drink! But they hamstrung her, so their Lord overwhelmed them for their crime, and levelled them (with the ground); and He (i.e. Allah) fears not the consequence of it.

2. To quote Abdullah Yusuf Ali, in verses 1 to 10, "six types are taken in three pairs, from God's mighty works in nature, as tokens or evidence of God's providence and the contrasts in His sublime creation, which yet conduce to cosmic harmony (verses 1 to 6). Then (verses 7 and 8) the soul of man, with internal order and proportion in its capacities and faculties, as made by God, is appealed to as having been endowed with the power of discriminating between right and wrong. Then the conclusion is stated in verses 9 and 10, that man's success or failure, prosperity or bankruptcy, would depend upon his keeping that soul pure or his corrupting it.

The first pair (verses 1 and 2) is the glorious sun, the source of our light and physical life, and the moon which follows or acts as second to the sun for illuminating our world. The moon, when she is in the sky with the sun, is pale and inconspicuous; in the sun's absence she shines with reflected light and may metaphorically be called the sun's vicegerent. So with Revelation and the great Prophets who brought it, and the minor Teachers who derive their light reflected, or perhaps doubly reflected, from the original source.

3. The next contrasted pair (verses 3 and 4) consists, not of luminaries, but conditions or periods of time, Day and Night. The day reveals the sun's glory and the night conceals it from our sight. So there may be contrasts in our subjective reception of divine light, but it is there, working all the time, and must reappear in its own good time.

4. The next contrasted pair (verses 5 and 6) is the wonderful firmament on high, and the earth below our feet, stretching away to our side horizons. The sky gives us rain, and the earth gives us food. Yet both work together: for the rain is moisture sucked up from the earth, and the food cannot grow without the best and warmth of the sun. There are many other contrasts under this head; yet they all point to unity (Yusuf Ali, Vol. II, Notes, 6147, 6148, 6149 and 6150).

5. As regards "the soul and Him Who perfected it" (verse 7), it may be noted that "Allah makes the soul, and gives it order, proportion, and relative perfection, in order to adapt it for the particular circumstances in which it has to live its life. In this connection, also see verse 9 of Chapter 32 (*Sajdah*). Further, He breathes into it an understanding of what is sin, impiety, wrong-doing and what is piety and right conduct (verse 8), in the special circumstances

8. And inspired it what is wrong for it and (what is) right for it.

٨-فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۝

9. He indeed is successful who purifies it,[6]

٩-قَدْ أَفْلَحَ مَن زَكَّاهَا ۝

10. And he indeed fails who corrupts it!

١٠-وَقَدْ خَابَ مَن دَسَّاهَا ۝

11. The Samood[7] belied in their inordinacy.

١١-كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ۝

12. When the basest of them broke forth –

١٢-إِذِ انبَعَثَ أَشْقَاهَا ۝

13. So the Messenger of Allah said to them: it is the She-Camel of Allah, so let her drink!

١٣-فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ۝

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in which it may be placed. This is the most precious gift of all to man, the faculty of distinguishing between right and wrong. After the six external evidences mentioned in verses 1 to 6 above, this internal evidence of God's goodness is mentioned as the greatest of all. By these various tokens man should learn that his success, his prosperity, his salvation depends on himself, – on his keeping his soul pure as God made it; and his failure, his decline, his perdition depends on his soiling his soul by choosing evil" (Yusuf Ali, Vol. II, Note 6152).

6. Allah the Almighty has made the soul and has revealed to it what is Good and what is Evil, naturally, therefore, "he is successful who purifies it" (verse 9), and "he fails who corrupts it" (verse 10).

It may be noted that, allegorically, two distinctive characteristics motivating the human behaviour towards Good or Evil, in substance, have also been mentioned at different places in the Qur'an, as, for example, in verse 10 of Chapter 90 (*Balad*), and verse 3 of Chapter 76 (*Dahr*). The same thing has been explained in a bit different manner in verses 2, 14 and 15 of Chapter 75 (*Qiyaamah*).

7. In verses 11 to 15 there is a warning to the disbelievers of Mecca, who were opposing the Holy Prophet, in that, before them in the past, the Samood were destroyed on account of opposing the Prophet of Allah, namely Swaleh, who was from their own fratemity. In this connection, see verses 73 to 79 of Chapter 7 (*A'araaf*) and *Sho'ara,* 26:155; and *Qamar,* 54:27) (*ibid.,* 6156).

14. But they belied him, and they hamstrung her, so their Lord overwhelmed them for their crime, and levelled them (with the ground),

١٤- فَكَذَّبُوهُ فَعَقَرُوهَا ۖ فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا ۝١٤

15. And He fears not the consequence of it.

١٥- وَلَا يَخَافُ عُقْبَٰهَا ۝١٥

CHAPTER 92

AL-LAIL
(The Night)

Chapter 92 consists of 1 Section, 21 Verses, 71 Words, and 310 Letters.[1]

The Name

The name of this Chapter has been taken from the word *Wal Lail* which appears at the very beginning of it.

Revelation

From the subject matter of this Chapter it appears that it was revealed round about Chapter 91 (*Shams*) (Tafheemul Quran, Vol. VI, p. 358). According to Abdullah Yusuf Ali, this Chapter "may be placed in date close to Chapters 89 and 93. In all these three Chapters the mystery and the contrast as between the night and day are appealed to for the consolation of man in his spiritual yearning. Here we are told to strive our utmost towards God, and He will give us every help and satisfaction" (Vol. II, p. 1745).

According to the generally accepted chronological order, this Chapter is placed at Serial No. 9.[2]

Subject Matter

In this Chapter there is Divine Oath by the Night, the Day, and the creation of Men and Women, in order to bring forth the contrast between pairs of creation, as also the contrast in behaviour and outlook of men (and women) towards their

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1. Naimuddin, Chapter 92; Note 1, Ziaul Quran, Vol. V, p. 591.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

deeds, the Good and the Evil, specially the manner and purpose of spending the wealth given to them by Allah the Almighty.

In verses 1 to 4 there is reference to the evidence in the natural phenomena of Night and Day as allegorical parallelism to contrast in the behaviour of mankind. And it is said that Allah has created the things in pairs which justify the maxim that the life in this world can be successful only when there is a Day of Righteousness as opposed to Night of misdeeds.

Verses 5 to 7 speak of the faith and deeds which make man successful in his life by spending his wealth for right cause.

In verses 8 to 11 there is reference to the intent and the deeds which make man unsuccessful and suffer the punishment of Hell, in consequences of his miserliness or withholding his wealth from, and rejecting, the righteous deeds, which will be of no avail to him in the Hereafter.

In verses 12 to 14 there is warning for the non-believing Quraish of Mecca that the Holy Prophet has done his duty and it is not his responsibility to forcibly make them follow the right path. Since Guidance in these world and Requital in the Hereafter are both under the Control of Allah, none can save them here in this world nor in the Hereafter from the punishment for their misdeeds, if they fail, despite repeated warnings, to desist from Falsehood.

Verses 16 to 21 speak of those who will suffer the punishment of Hell, as well as those who will be saved from it and the reward which they will get (vide Tadabbure Quran, Vol. VIII, pp. 397-398).

CHAPTER 92[1]

AL-LAIL
(The Night)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. By the Night as it enshrouds;

١- وَالَّيْلِ اِذَا يَغْشٰى ○

2. And the Day when it appears in glory;

٢- وَالنَّهَارِ اِذَا تَجَلّٰى ○

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1. The previous Chapter ended with a reference to the destruction of Samood. In continuation of it, Chapter 92 starts with the statement that striving of man is for diverse ends. Then there is warning of punishment to those who follow the Evil, and also the good news of reward to those who follow the Good.

Chapter 92 consists of 21 verses. In verses 1 to 11 there is stated, on Divine Oaths of different things the diversity in the acts of man and its result, It is said: By the night as it enshrouds (all things with darkness), and the day when it appears in glory, and the creation of male and female, verily your endeavour is diverse. Then as for him who gives (in charity) and fears (Allah), and testifies to the Good, surely We will ease his way unto the state of ease. But as for him who is a greedy miser and thinks himself self-sufficient; and belies the Good, surely We will ease his way to adversity, and his wealth will not save him when he perishes.

Verses 12 and 13 speak of the total control of Allah, saying: verily on Us is the guidance, and verily Ours is the latter (i.e. the Hereafter) and the former (i.e. the present life).

In verses 14 to 16 there is warning of punishment for the disbelievers, saying: so have I warned you of the flaming Fire (of Hell): none will enter it but the most unfortunate, who belies (the Truth) and turns away (from it).

Verses 17 to 21 contain good news of the reward for the believers. It is said: far removed from it (i.e. the Flaming Fire of Hell) will be the righteous, who gives his wealth that he may

3. And the creation of Male and Female;[2]

٣-وَمَا خَلَقَ الذَّكَرَ وَالْأُنْثَىٰ ۝

4. Verily your endeavour is diverse.[3]

٤-إِنَّ سَعْيَكُمْ لَشَتَّىٰ ۝

5. Then as for him who gives (in charity) and fears (Allah),[4]

٥-فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝

6. And testifies to the Good,

٦-وَصَدَّقَ بِالْحُسْنَىٰ ۝

7. Surely We will ease his way unto the state of ease.

٧-فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ۝

8. But as for him who is a greedy miser and thinks himself self-sufficient,[5]

٨-وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ۝

9. And belies the Good,

٩-وَكَذَّبَ بِالْحُسْنَىٰ ۝

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increase in self-purification. And none has with him any favour for reward, but only seeking the Countenance of his Lord, the Most High; and soon will he be well-pleased.

2. As regards creation of male and female, it may be noted that "the mystery of sex runs through all life. There is attraction between opposites, each performs its own functions, having special characteristics in many other spheres. Each is indispensable to the other. Love in its noblest sense is the type of heavenly love and the highest good; in its debasement it leads to the lowest sins and the worst crimes. Here, then, striving is necessary for the highest good" (*ibid.,* 6161).

3. The oath (verses 1 to 3) as well as the statement (verse 4) both speak of the contrast in nature. When the Night spreads her veil, the sun's light is hidden, but not lost. The sun is in his place all the time, and will come forth in all his glory again in his good time. Similarly, man pursuing diverse aims may find, owing to his own position, God's Light obscured from him for a time, but he must strive hard to put himself in a position to reach it in all its glory (Yusuf Ali, Vol. II, Note 6159).

4. In verses 5 to 7 there is reference to those who follow the Good. For the one who adopts the Good, as explained in verses 5 and 6, it is said, "surely We will ease his way unto the state of ease" (verse 7). In other words, "far from there being any hardship in a good life, the righteous will enjoy their life more and more, and God will make their path smoother and smoother until they reach eventual Bliss" (*ibid.,* Note 6164).

In this connection, reference may also be made to verse 97 of Chapter 16 (*Nehl*), in which

Contd.....

10. Surely We will ease his way unto adversity,

١٠- فَسَنُيَسِّرُهٗ لِلْعُسْرٰى ۝

11. And his wealth will not save him when he perishes.

١١- وَمَا يُغْنِيْ عَنْهُ مَالُهٗٓ اِذَا تَرَدّٰى ۝

12. Verily on Us is the Guidance.[6]

١٢- اِنَّ عَلَيْنَا لَلْهُدٰى ۝

13. And verily Ours is the Latter (i.e. the Hereafter) and the Former (i.e. the present life).

١٣- وَاِنَّ لَنَا لَلْاٰخِرَةَ وَالْاُوْلٰى ۝

14. So have I warned you of the Flaming Fires;[7]

١٤- فَاَنْذَرْتُكُمْ نَارًا تَلَظّٰى ۝

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it is said, "whosoever does good, whether male or female, and is a believer, We shall certainly make him live a good life, and We shall certainly give them their reward for the best of what they did"; and verse 96 of Chapter 19 (*Maryam*) in which it is said, "those who believe and do good deeds, for them the Beneficient will surely bring about love".

5. Verses 8 to 11 refer to those who follow the Evil. Such men's downward progress gathers momentum as they go, and their end can be nothing but Misery. Where will be their boasted wealth and possessions, or their self-confidence? Wealth amassed in this world will be of no use on the Day of Final Judgment, nor will any material advantages of this life bring profit by themselves in the spiritual world. What will count will be a life of truth and righteousness, and of goodness to all the creatures of God" (*ibid.,* Notes 6165 and 6166).

6. Commenting on verses 12 and 13, Abdullah Yusuf Ali writes, "God in His Infinite Mercy has provided full guidance to his creatures. All through His creation there are sign-posts indicating the right way. To man He has given the five senses of perception, with mental and spiritual faculties for coordinating his physical perceptions and leading him higher and higher in thought and feeling. He has, besides, sent inspired men for further teaching and guidance. In the end man will return to God, and even from the beginning of man's life God's mercies and loving care surround him. In the probationary period of man's life, he has a measure of free-will, and he is expected to use it in such a way as to bring his whole bring into harmony with the universal Will and Law. For he will have to answer for the right use of his talents and opportunities. If man's will has any meaning, he has the choice of accepting God's guidance or rejecting it, and in the latter case he must take the consequences" (*ibid.,* Notes 6167 and 6168).

7. In verse 14 there is warning of punishment of the Flaming Fire. But, according to verses 15 and 16, "the Fire of punishment will not reach any except those who have deliberately sinned against their conscience and rejected God's Truth" (*ibid.,* 6169). The corresponding idea in the Christian theology is expressed in the following sentence. "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men" (Mathew, 12:31) (*ibid.*).

15. None will enter it but the most unfortunate,

١٥-لَا يَصْلٰىهَآ اِلَّا الْاَشْقَى ۝

16. Who belies and turns away.

١٦-الَّذِىْ كَذَّبَ وَتَوَلّٰى ۝

17. And far removed from it will be the righteous,[8]

١٧-وَسَيُجَنَّبُهَا الْاَتْقَى ۝

18. Who gives his wealth that he may increase in self-purification.[9]

١٨-الَّذِىْ يُؤْتِىْ مَالَهٗ يَتَزَكّٰى ۝

19. And none has with him any favour for reward,[10]

١٩-وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰٓى ۝

20. But only seeking the Countenance of his Lord, the Most High;

٢٠-اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى ۝

21. And soon will he be well-pleased.[11]

ع ١٦ ٢١-وَلَسَوْفَ يَرْضٰى ۝

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8. Verses 17 to 21 refer to those who follow the Good and their reward in the Hereafter.

9. The word *Yatazakka,* meaning "increase in self-purification", used in verse 18, is from the Arabic root word *Zakaa,* which implies both increase and purification, and both meanings may be understood to be implied here. Wealth (understood both literally and metaphorically) is not for selfish enjoyment or idle show. It is held on trust. It may be a trial in itself, from which a man who emerges successfully is a man all the purer in his life; and even if he was a good man before, his proper use of his wealth increases his position and dignity in the moral and spiritual world" (*ibid.,* Note 6172).

10. According to verses 19 and 20, the righteous ones, while spending their wealth, do not seek any favour from anyone else, and their only desire is to seek for the "Countenance of their Lord, Most High".

11. According to Abul A'ala Maududi, there is a two-fold significance of verse 21, namely, that Allah will surely be pleased with him, or that Allah will soon give him so much that he will be pleased (Tafheemul Quran, Vol. VI, Chapter 92, Note 11).

CHAPTER 93

AD-DUHA
(The Glorious Morning Light)

Chapter 93 consists of 1 Section, 11 Verses, 40 Words, and 172 Letters.[1]

Name

The name of this Chapter has been taken from the word *Wad-Duha* appearing at the very beginning of it.

Revelation

From the subject matter it is clear that this Chapter was revealed in the early period of the Holy Prophet's Mission at Mecca. It is said that for some time the Revelation was suspended and the non-believers had started taunting the Holy Prophet that his Lord had forsaken him. On this he was himself a bit worried over it. It was on this occasion that this Chapter was revealed, and he was consoled that Allah had not forsaken him, nor was He displeased with him, and that the Hereafter will be better for him than the present world (Tafheemul Quran, Vol. VI, p. 368; Naimuddin, Chapter 93, Note 1; and Ziaul Quran, Vol. V, p. 583).

According to the generally accepted chronological order of revelation, this chapter is placed at serial No. 11.[2]

Subject Matter

The subject matter of this Chapter, as stated above, is basically the consolation to the Holy Prophet, who was worried on account of suspension of the Revelation for some time, and the non-believers had started taunting him. In this Chapter he

1. Naimuddin, Chapter 93, Note 1; Ziaul Quran, Vol. V, p. 583.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

was consoled by saying that every coming hour was better for him than the present one, and that Allah will grant him so much that he will be well-pleased. In this connection, reference was also made to the past life of the Holy Prophet during which there was continuous Mercy and Grace of Allah on him. The Holy Prophet was born an orphan and Allah the Almighty made arrangement for his bringing up. When Allah the Almighty found him exceeding in His Love, He showed him the Way to Himself. The Holy Prophet was poor, and Allah provided him with the wealth. Similarly, Allah the Almighty helped him in his future life also, and ultimately all his enemies failed in their attempt to stop his Mission.

In his introductory remarks on this Chapter, Abdullah Yusuf Ali writes, "this *Surah* is close in date to *Surahs* 89 and 92, and the imagery drawn from the contrast of Night and Day in all three. In this *Surah* the vicissitude of human life are referred to, and a message of hope and consolation is given to man's soul from God's past mercies, and he is bidden to pursue the path of goodness and proclaim the bounties of God. This is the general meaning. In particular the *Surah* seems to have been revealed in a dark period in the outer life of the Holy Prophet, when a man of less resolute will might have been discouraged. But the Prophet is told to hold the present of less account than the glorious Hereafter which awaited him like the glorious morning after a night of stillness and gloom. The Hereafter was, not only in Future life, but in his later life on this earth, full of victory and satisfaction" (Vol. II, p. 1750).

CHAPTER 93[1]

AD-DUHA
(The Glorious Morning Light)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. By the Glorious Morning Light.[2]

١۔ وَالضُّحٰى ۝

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1. The previous Chapter concluded with the good news for the righteous one, who eagerly desired to be honoured and graced with the glimpse of the Countenance of Allah on the Day of Judgment, and that presently he may become well-pleased with the attainment of full satisfaction. In continuation of it, Chapter 93 gives consolation to the Holy Prophet himself, and the good news of a better future than the present one. It was the good news of resumption of Revelation which was suspended for some time, and he was a bit worried as the opponents had already started taunting him. Then there is also reference to the Mercy and Favour of Allah during early period of his life, and the directions to treat the orphans with kindness and help the beggars and remember and mention the Bounties of Allah.

Chapter 93 consists of 11 verses. In verses 1 to 5 there is consolation to the Holy Prophet, on the oaths of Morning light and the Night, saying that by the Glorious Morning light, and by the Night when it becomes still, your Lord has not forsaken you, nor is He displeased (with you); and verily the Latter (i.e. the Hereafter) is better for you than the Former (i.e. the present life); and soon your Lord will give you, so that you will be well-pleased.

In verses 6 to 8 there is reference to the Mercy and Grace of Allah on the Holy Prophet in his past life. It is said: did He not find you an orphan and give you shelter? And He found you lost in His Love and He showed you the Way to Himself. And He found you in need, and He enriched you.

In verses 9 to 11 there are certain directions for the Holy Prophet, and through him for the believers at large, saying: therefore as to the orphan – treat him not with harshness, and as to the beggar – repulse him not (unhelped), and as to the Bounty of your Lord – rehearse and proclaim!

Contd.....

2. And by the Night when it becomes still;

٢- وَالَّيْلِ إِذَا سَجٰى ۙ

3. Your Lord has not forsaken you nor is He displeased,[3]

٣- مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى ؕ

4. And verily the Latter (i.e. the Hereafter) will be better for you than the Former (i.e. the present life);

٤- وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰى ؕ

5. And soon your Lord will give you, so that you will be well-pleased.

٥- وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ؕ

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2. The Oath: In the first two verses there is oath of *Duha* (the Glorious Morning Light) and of *Lail* (the Night when it becomes still).

The word *Duha* (in verse 1) has been used in the sense of Day as it emerges from the dark covering of night and rises to full glory as the sun climbs the canopy of the Firmament in contrast to the *Lail* (in verse 2). Instances of the word *Duha,* meaning morning light as the preparatory stage for the bright day, are also available in various other verses of the Qur'an, as, for instance, in verse 98 of Chapter 7 (*A'araaf*); verse 59 of Chapter 20 (*Taa Haa*); verse 46 of Chapter 79 (*Naazi'aat*); and verse 1 of Chapter 91 (*Shams*). In all these verses, the word *Duha* signifies the natural phenomenon as the Day-break, and can be taken as such. But when it is contrasted with *Lail* (the Night), as in the present chapter, or Chapter 91, its literal significance assumes spiritual or mystic parlance as the twin opposing forces operating in the universe.

In this connection, we may refer to verse 1 of Chapter 91 which contains the contrast between the Sun as the symbol of Day-break and the dark Night. "The growing hours of morning light, from sunrise to noon, are the true type of the growth of spiritual life and work, while the stillness of the night is, to those who know, only a preparation for it. We are not to imagine that the stillness or quiescence of the night is wasted, or means stagnation in our spiritual life. The stillness may seem lonely, but we are not alone, nor forsaken by God. Nor is such preparation, without immediate visible results, a sign of God's displeasure" (Yusuf Ali, Vol. II, Note 6175).

3. Consolation and Promise: In verses 3 to 5 there is consolation to the Holy Prophet, saying that "your Lord has not forsaken you, nor is He displeased (verse 3), and then the Promise that, "verily the latter (i.e. the Hereafter) will be better for you than the former (i.e. the present life); and soon your Lord will give you, so that you will be well-pleased" (verses 4 and 5).

As we have already noted in the Introduction, these verses were revealed when there was suspension of the Revelation for some time, after the initial inspiration. As regards the period of suspension there are different opinions, according to which, it was either for 12 days

6. Did He not find you an orphan and give you shelter?[4]

٦- أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝

7. And He found you lost in His love,[5] and He showed you the Way to Himself*!

٧- وَوَجَدَكَ ضَآلًّا فَهَدَىٰ ۝

(Ibne Juraih); 15 days (Kalbi); 25 days (Abdullah bin Abbas); or 40 days (Suddi and Muqaatil). During this period the Holy Prophet was a bit worried, and the opponents also started taunting him that Allah the Almighty had forsaken him and was displeased with him (Jundub bin Abdullah Al-Bajali, Ibne Jareer, Tabrani, Abd bin Mumaid, Saeed bin Mansoor, and Ibne Marduyah).

According to another view, the wife of Abu Lalab, namely Umme Jameel, who was a neighbour and enemy to the Holy Prophet, had taunted the Holy Prophet, saying, (May Allah pardon) "your Satan has left you"! This was naturally too distressing for the Holy Prophet to bear. It was on this that these verses were revealed (Tafheemul Quran, Vol. VI, Chapter 93, Note 3; and also Ziaul Quran, Vol. V, Chapter 93, Note 1; and Ma'ariful Quran, Vol. VIII, pp. 765-766).

4. The Divine Favours: In verses 6 to 8 there is reference to the past favours of Allah the Almighty on the Holy Prophet right from his Childhood.

Orphan: There is first the case of the orphan (verse 6), literally and figuratively. Our Holy Prophet was himself an orphan. His father Abdullah died young before the child was born, leaving no property. The Prophet's mother Aamina was in ailing health, and he was chiefly brought up by his nurse Halima. His mother herself died when he was only six years old. His aged grandfather Abdul Muttalib treated him as his own son, but died two years later. Thereafter his uncle Abu Talib treated him as his own son. He was thus an orphan in more senses than one, and yet the love he received from each one of these persons was greater than ordinary parental love. Each one of us is an orphan in some sense or another, and yet someone's love and shelter come to us by the grace of God. In the spiritual world there is no father or mother: our very first sustenance and shelter must come from the grace of God (Yusuf Ali, Vol. II, Note 6182).

5. Guidance: Then there is reference to the Guidance (verse 7). First it may be noted that the word *Daallan* (used in verse 7) has various shades of meaning. In verse 7 of Chapter 1 (*Faatiha*) it appears in the sense of 'astray', in verse 2 of Chapter 53 (*Najm*) it appears in the sense of 'astray' or 'astraying in mind', and in verses 8 and 95 of Chapter 12 (*Yusuf*) it has been used for Jacob by his sons in the sense of senile and wandering in mind' (*ibid.*, Note 6183).

But none of these meanings apply as regards the present verse. To quote Abdullah Yusuf Ali, "the Holy Prophet was born in the midst of idolatry and polytheism in Mecca, in a family which was the custodian of this false worship. He pondered in quest of Unity and found it by the Guidance of God. There is no implication whatever of sin or error on his part" (*ibid.*).

According to Abdul Maajid Daryabadi, "born, as the Holy Prophet was, in the midst of idolatry, he was struggling to find his way in search of true light. That the character of the

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*This translation is according to the interpretation by Imam Raazi (vide Tafseer-e- Kabeer), Qazi Sanaullah of Panipat (vide Tafseer-e-Mazhari), and Maulana Ahmad Raza Khan (vide Kanzul Eiman). Peer Karam Shah has also given a similar translation (vide Ziaul Quran, Vol. V, Chapter 93, Note 7).

8. And He found you in need, and He enriched you![6]

٨-وَوَجَدَكَ عَآئِلًا فَأَغْنٰى ۝

Holy Prophet was, even in his youth, exemplary and exceptional in the most tempting environments of Mekka is borne out even by hostile biographers. 'It is quite in keeping with the character of Mohammad (ﷺ) that he should have shrunk from the coarse and licentious practices of his youthful friends. Endowed with a refined mind and delicate taste, reserved and meditative, he lived much within himself, and the ponderings of his heart no doubt supplied occupation for leisure hours spent by others of a lower stamp in rude sports and profligacy. The fair character and honourable bearing of the unobtrusive youth won the approbation of his fellow-citizens and received the title by common consent, of Al-Amin, the Faithful' (Muir, "Life of Mahomet", pp. 19-20)" (Maajid, Vol. II, Part XXX, Note 422).

It may be noted that among the English Translators of the Holy Qur'an, Abdullah Yusuf Ali, Pickthal, and Abdul Maajid Daryabadi have used the word wandering,* and Professor Ahmed Ali has used the word "perplexed" for the word *Daallan,* in their respective translations.

Similarly the word *Bhatakta* (wandering) has been used by Shah Abdul Qadir, Maulana Mahmudul Hasan and Mufti Muhammad Shafi, the word *Raah Bhoola* (one who forgets the way) has been used by Shah Rafiuddin, the word *Be Khabar* (unaware) has been used by Maulana Ashraf Ali Thanwi and Maulana Abdul Maajid Daryabadi, the words *Naa Waaqif-e-Raah* (unaware of the way) has been used by Maulana Abul A'ala Maududi, the words *Raste Se Naa Waaqif* (not knowing the way) has been used by Maulana Fateh Muhammad Jalendhari, and the words *Jouyaa-e-Raah* (searching for the way) has been used by Maulana Amin Ehsan Islahi, in their Urdu Translations of the Holy Qur'an.

In 'Tarjumanul Quran', Maulana Abul Kalam Azad has translated verse 7 as, "O Prophet! We saw that you are in Our search, so We Ourself showed you Our Way".

In Persian, Shah Waliullah of Delhi has translated the word *Daallan* as meaning *Raah Gum Kardah* (i.e. the one who has lost the way). The same translation also appears in 'Tafseer-e-Hussaini', Makhdoom Nooh Sarwar of Hala has used the word *Gum* (i.e. lost) in his translation.

I have adopted the meaning basically given by Imam Raazi, who has interpreted this verse as meaning that "Allah found the Holy Prophet lost in His Love so He gave him the *Shari'ah* through which he could achieve nearness to Allah' (Tafseer-e-Kabeer).

Qazi Sanaullah of Panipat has also given a similar interpretation, saying that "Allah found the Holy Prophet exceeding in His Love so He guided him to the nearness of his Beloved (i.e. Allah) to the extent that he reached the stage of *Qaaba Qausain Au Adna* (Tafseer-e-Mazhari) (Ziaul Quran, *ibid.,* 7).

There are also some other views as regards the interpretation of this verse. The view of Hazrat Ibne Abbas, Hassan, Zahhaak and Shehr bin Haeshab is that, before revelation of the Holy Qur'an, the Holy Prophet did not know how to guide the people to *Eiman* (Faith), and this state of the Holy Prophet is referred to by the word *Daallan* (Qurtabi; Ziaul Quran, *ibid.*). This view is based on the verse *Maa Tadri Mal Kitaab wa-lal-Eiman* (Madaarijun Nabuwat, by Shah Abdul Haq Muhaddis Dehlavi).

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*The word 'wandering' has also been used in the English Translation of the Holy Qur'an checked and revised by Mahmud Y. Zayid, assisted by a committee of Muslim Scholars, and approved by the Supreme Sunni and Shia Councils of the Republic of Lebanon, published from Beirut in 1980.

Another translator Muhammad Ali Habib has also used to same word in his English Translation (2nd Edition printed by R.I. Printing, Mohan Road, Karachi, Pakistan).

9. Therefore as to the orphan – treat him not with harshness,[7]

٩-فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۖ

10. And as to the beggar – repulse him not (unhelped).[8]

١٠-وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۖ

According to Hazrat Junaid of Baghdad, the word *Daallan* means *Mutahayyar,* meaning 'astonished' indicating that the Holy Prophet was *Mutahayyar* in the interpretation of the Holy Qur'an and Allah taught him the interpretation (Ziaul Quran, *ibid.*).

Allama Abu Hayyan of Spain has said that in this verse (i.e. verse 7) the *Muzaaf* of this verse, which according to him is *Rahtuka* i.e. your nation, is *Mahzoof* i.e. hidden. According to him, therefore, the verse actually means that 'Allah found your nation (O Prophet!) going astray, so He gave them guidance through you' (Behrul Moheet).

According to the Arabic usage, when water is mixed with milk, and the colour of milk covers the water, it is said that *Dallul Maa fil Laban,* and, therefore, this verse signifies that the Holy Prophet was surrounded by the polytheists of Mecca but Allah gave him strength and he made the Religion of Allah to gain supremacy over all (Tafseer-e-Kabeer).

Yet another view is that a solitary tree standing in the midst of a desert by which the travellers find their way is known as *Addaal.* Therefore with reference to the Holy Prophet the word *Daallan* impliedly means that in the desert of unbelief, idolatry, polytheism, and misconduct, the Personality of the Holy Prophet was a solitary tree of guidance to Unity and exclusive worship of Allah, and good moral conduct, so Allah provided guidance through him, to the people at large (*ibid.*) (Ziaul Quran, *ibid.*).

According to Allama Abdohu of Egypt, the word *Daallan* refers to the worry of the Holy Prophet before the *Wahi* (Revelation from Allah) as to how he could take out the people from darkness of unbelief and evil, and put them on the enlightened path of Faith and righteousness. Ultimately Allah revealed to him a Complete Code of Guidance (i.e. Qur'an) (Risala-tut-Tauheed). Allama Shabbir Ahmad Usmani has also adopted this view in his (Fawaaidul Quran) (Qamoos).

6. **Poverty:** As regards the statement in verse 8, viz., "He found you in need, and He enriched you" (and made you self-sufficient), it may be noted that "the Holy Prophet inherited no wealth and was poor. The true, pure, and sincere love of Khudaijah not only raised him above want, but made him independent of worldly needs in his later life, enabling him to devote his whole time to the service of God. So do we all find ourselves in some want or another, which, if we work whole-heartedly and sincerely, is supplied to us by the grace of God. When we have found the Way, it is a labourious task to climb up in our poverty of spiritual equipment: God will give us spiritual riches in love and knowledge" (Yusuf Ali, Vol. II, Note 6184).

7. **Treating the Orphan:** In verses 9 to 11 there are directions for the Holy Prophet. The first direction is "Treat not the orphan with harshness" (verse 9).

According to Bukhari, the Holy Prophet has said that "1 and the one who looks after an orphan will be close to each other in the Paradise like two close fingers of the hand". According to Hazrat Abdullah bin Umar, the Holy Prophet has said that when an orphan weeps, the *Arsh* (the Throne) of Allah starts Quaking (Ziaul Quran, *ibid.,* 9).

8. **Helping the Beggar:** The second direction was "repulse not the beggar" (verse 10).

There are the people who come with petitions, – who have to ask for something. There may be genuine beggars asking for financial help, or ignorant people asking for knowledge, or timid people asking for some lead or encouragement. The common attitude is to scorn them or repulse

11. And as to the Bounty of your Lord – rehearse and proclaim![9]

١١- وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝

them. The scorn may be shown even when alms or assistance is given to them. Such an attitude is wrong. Charity is of no moral value without sympathy and love. Nor is it charity to give to idle sturdy professional beggars for show or to get rid of them. They are mere parasites on society. Every petition should be examined and judged on its merits (*ibid.,* Note 6186).

9. Proclamation of the Bounty: The third direction was, "the bounty of your Lord rehearse and proclaim" (verse 11).

Besides the petitioners, who ask for help, there is the case of those who do not ask but are nevertheless poor – poor but contented in worldly goods or poor in knowledge or resources and not even knowing that they are poor. If you are bountifully endowed by God, your duty is to make that Bounty spread far and wide. Proclaim it and share it, as the Holy Prophet always did. Spiritually we all belong to one of these three classes in one sense or another, – orphan, petitioners, and victims of poverty. We all receive God's Grace and guidance in some degree or other. We all owe it as a duty to our fellow-men to be kind and helpful to those less endowed in any respect than ourselves (Yusuf Ali, Vol. II, Note 6187).

CHAPTER 94

AL-INSHARAH
(The Expansion)

Chapter 94 consists of 1 Section, 8 Verses, 27 Words, and 103 Letters.[1]

Name

The name of this Chapter has been derived as the abstract noun, defining its qualitative significance, from the word *Nashrah* appearing in the beginning of it.

Revelation

Admittedly this Chapter was revealed immediately after Chapter 93 (*Duha*). This is also the view of Hazrat Abdullah Ibne Abbas that it was revealed in Mecca.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 12.[2]

Subject Matter

The basic theme of this Chapter is to console the Holy Prophet. When the Holy Prophet started his Mission, the non-believers came out with all-round opposition, and started opposing persecuting him and his followers who were generally poor and very few in number at that time. On this the Holy Prophet was naturally worried. Therefore, firstly in the previous Chapter (*Ad-Duha*) there was consolation for him, assuring him that each coming day will be better

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1. Naimuddin, Chapter 94, Note 1; Ziaul Quran, Vol. V, p. 595.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

for him than the present one, and that Allah will give him so much (of bounties) that he will be pleased. Soon after that Chapter, this Chapter (i.e. *Al-Insharah*) was revealed in which there is reference to three important Favours of Allah, namely; (1) *Sharh-i-Sadr* (i.e. opening forth or Expansion of the breast) so as to enable the Holy Prophet to receive and safeguard, and later to disseminate, the Divine Revelations; (2) lessening and lightening of his burden (in all dimensions); and (3) *Raf'e Zikr* (i.e. upraising his Renown or Remembrance).

Then there is consolation that the period of opposition and persecution is not very long, and soon Allah will bring the time of ease and relief, and, as such, the Holy Prophet is directed to engage himself in the remembrance, and devotion to, Allah, whenever he is free from the performance of his other obligations.

CHAPTER 94[1]

AL-INSHARAH
(The Expansion)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Have We not expanded for you your breast?[2]

١- اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝

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1. In continuation of the previous Chapter, Chapter 94 also refers to the Favours of Allah on the Holy Prophet, and consoles him in the time of difficulty, and gives him the promise of ease in future.

Chapter 94 consists of 8 verses. In verses 1 to 4 there is reference to some important Favours of Allah on the Holy Prophet, saying: have We not expanded for you your breast (to enable it to receive and safeguard the Divine Revelations)?, and removed from you your burden, which weighed down your back, and We have upraised for you your renown.

In verses 5 to 8 there is consolation to the Holy Prophet saying that verily, with every hardship there is ease. (Again) verily, with every hardship there is ease. Therefore, when you are free (from your other obligations), still toil (in more prayer and devotion to Allah); and to your Lord turn (all) your attention.

2. Verses 1 to 4 speak of three fundamental favours of Allah on the Holy Prophet Muhammad (ﷺ), namely (1) expanding of the breast; (2) removal of the burden; and (3) exaltation of his renown.

As Abdullah Yusuf Ali puts it, "the breast is symbolically the seat of knowledge and the highest feelings of love and affection, the treasure-house in which are stored the jewels of that quality of human character which approaches nearest to the divine. The Holy Prophet's human nature had been purified, expanded, and elevated, so that he became Mercy to all Creation. Such a nature could afford to ignore the lower motives of ordinary humanity which caused shameful attacks to be made on him. Its strength and courage could also bear the burden of the galling work which it had to do in denouncing sin, subduing it, and protecting God's creatures from its oppression" (Vol. II, Note 6188).

The expression 'Expansion of the breast' (in verse 1) as a symbol of Divine Favour, to those Devotees and Notaries of Islam who ever strive and keep themselves engaged in the

2. And removed from you your burden,[3]

٢-وَوَضَعْنَا عَنْكَ وِزْرَكَ ۙ

3. Which weighed down your back,

٣-الَّذِيْٓ اَنْقَضَ ظَهْرَكَ ۙ

4. And We have upraised for you your Renown.[4]

٤-وَرَفَعْنَا لَكَ ذِكْرَكَ ؕ

worship and remembrance of Allah the Almighty, has been used in the Holy Qur'an at other places also. Basically it bears two connotations: (1) in the sense of expanding the breast for Islam as in verse 125 of Chapter 6 (*An'aam*) and verse 22 of Chapter 39 (*Zumar*); and (2) in the sense of enabling the Messenger, as particularly in case of Prophet Moses, to perform his mission in spite of serious opposition from powerful enemies as in verses 12 and 13 of Chapter 26 (*Sho'ara*) and verses 25 and 26 of Chapter 20 (*Taa Haa*), (see Tafheemul Quran, Vol. VI, Chapter 94, Note 1).

In the present verse it signifies expansion of the breast, "by disposing and expanding it to receive the Truth and wisdom, and by freeing it from ignorance and uneasiness" (Maajid, Vol. II, Part XXX, Note 426).

3. As regards the removal of burden (verses 2 and 3), again to quote Abdullah Yusuf Ali, "it is indeed a grievous and galling burden for a man to fight single-handed against sin. But God sends His grace and aid, and that burden is removed, or converted into joy and triumph in the service of the One True God" (*ibid.,* Note 6189).

4. As for the exaltation of the name of the Holy Prophet, as mentioned in verse 4, it may be noted that it was actually the forecast, which none could expect that, sooner or later, the Holy Prophet would be able to defeat all opposing forces and establish the Word of God throughout Arabia.

Even otherwise, as Abdullah Yusuf Ali puts it, "the Prophet's virtues, the magnanimity of his character, and his love for mankind were fully recognised even in his lifetime, and his name stands highest among the heroic leaders of mankind. The phrase used here is more comprehensive in meaning than that used for various Prophets in verse 119 of Chapter 37 (*Saaffaat*), viz., "We left this blessing for them among generations to come in later times" (*ibid.,* 6190).

To quote from Abdul Maajid Daryabadi, "So much so that even the anti-Muslim Christian scholars have to acknowledge the greatness, almost super-human, of the Holy Prophet. Thus, for example, paying tribute to the Holy Prophet, a Christian writer accepts him as, most remarkable man in history of the world" (Drinkwater, "Outline of Literature", Vol. I, p. 146). To mention another tribute, Mr. Charles Issawi of New York City, writing under the caption "Muhammad's Historical Role", says at the end of his article, ... "it does not seem too much to say that if anyone man changed the course of history that man was Muhammad" ("The Muslim World", Hartford, April 1950, p. 95). "The man", says Draper, "of all men, has exercised the greatest influence upon the human race", ("Intellectual Development of Europe", p. 329). The verdict is endorsed in one of the recent editions of the "Encyclopaedia Britannica" which refers to him as "that most successful of all Prophets and religious personalities" (Encyclopaedia Britannica, Vol. XV, p. 898, 11th Edition). In the words of yet another Christian: "Compare Mohammed with the long roll of men whom the world by common consent has called "Great" ... take him all in all, what he was and what he did, and what those inspired by him have done, he seems to me to stand alone,

5. Then verily, with every hardship there is ease.[5]

٥-فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝

6. (Again) verily, with every hardship there is ease.

٦-إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝

7. Therefore, when you are free, still toil.[6]

٧-فَإِذَا فَرَغْتَ فَانْصَبْ ۝

8. And to your Lord turn (all) your attention.

ع ١٤ ٨-وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝

above and beyond them all" (Bosworth Smith, "Muhammad and Mohammandanism", pp. 339-340). And to come to an estimate still later: "within a brief span of mortal life Mohammad called forth out of unpromising material a nation never united before, in a country that was hitherto but a geographical expression; established a religion which in vast areas superseded Christianity and Judaism and still claims the adherence of a goodly portion of the human race; and laid the basis of an empire that was soon to embrace within its far-flung boundaries the fairest provinces of the then civilised world") (Hitti, "History of the Arabs", pp. 121-122) (Maajid, *ibid.,* 429).

It may be noted that verse 4, speaking of his (i.e. the Holy Prophet's) fame as exalted, must have seemed particularly absurd at that time of humiliation and persecution. But today, from every mosque in the world, the Prophet's name is cried, as that of the Messenger of God, five times a day, and every Muslim prays for blessings on him when his name is mentioned" (Maajid, *ibid.,* 430).

In this respect we may also note a Tradition, as reported by Hazrat Abu Saeed Khudri, according to which the Holy Prophet has said that, "the Angel Gabriel came to me and said: my Lord and your Lord asks as to how He has exalted your name? I said: only Allah knows better! He said: Allah says that whenever My Name will be cited your name will also follow alongwith Mine" (Ibne Jareer, Ibne Abi Haatim, Musnid Abu Ta'la, Ibnul Munzir, Ibne Habbas, Ibne Marduyyah and Abu Nuaim (Tafheemul Quran, *ibid.,* 3).

5. In verses 5 and 6 there was good news of ease and success to the Holy Prophet when he was surrounded by difficulties from all round. To quote Abdul Maajid Daryabadi, "the passage revealed at the moment of the greatest difficulties in the life of the Holy Prophet, when he was derided and shunned, must have struck the disbelievers as ridiculous. It speaks of future events as accomplished, as is usual in the Qur'an, the revelation coming from a plane when time is not" (Maajid, *ibid.,* 430).

6. As regards the command in verses 7 and 8, viz., "when you are free, still toil and to your Lord turn (all) your attention", to quote Abdullah Yusuf Ali, "the words understood may be: free thy immediate task, that of preaching to men, denouncing sin, and encouraging righteousness; or, from the difficulties that confronted thee. When that happens, that does not finish the labours of the man of God. It is only one step to them. He has constantly and insistently to go on. When there is rest from the task of instructing the world, the contact with the spiritual kingdom continues, and indeed it becomes more intimate and concentrated". In fact, the kingdom of God is everything. Other things are incidental, and really do not matter. Worldly greatness or success may be a means to an end, but it may also be a hindrance to true spiritual greatness. "God is the goal of the righteous man's whole attention and desire" (Vol. II, Note 6192-6193).

CHAPTER 95

AT-TEEN
(The Fig)

Chapter 95 consists of 1 Section, 8 Verses, 34 Words, and 105 Letters.[1]

Name

The name of this Chapter has been taken from the word *At-Teen* appearing at the very beginning of it.

Revelation

According to general opinion of the scholars, this Chapter was revealed at Mecca; while Qatadah is of the view that it was revealed at Medinah. However, the general opinion is based on a clear argument that in this Chapter there is an oath of Mecca by using the words *Haazal Baladil Ameen* (i.e. by this City, i.e. Mecca, of Security). The words *Haazal Balad* (i.e. this City) also appear in verse 1 of Chapter 90 (*Balad*) which admittedly refers to the City of Mecca. This makes the evidence of Chapter 95 as having been revealed at Mecca more than confirmed. Even the subject matter shows that this Chapter was revealed in the early period of the Mission of the Holy Prophet at Mecca.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 28.[1]

Subject Matter

The subject matter of this Chapter is reward and punishment. It starts with the oaths of the Fig, the Olive, the Mount Sinai (*Toor-i-Sineen*) and the

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1. Naimuddin, Chapter 95, Note 1; Ziaul Quran, Vol. V, p. 603.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

Holy Mecca (*Balad-ul-Ameen*), and says that Man has been created in best of moulds, but he is equally prone to stoop to lowest ebbs of degradation. This points to the two different natures of Man. One who responds to the righteous dictates of his conscience, he rises to the point of best reward for his deeds. On the contrary, if that 'Best of Moulds' is contaminated with the filth of animality, made coarse and repulsive by deeds of arrogance, transgression, and deviation from the path of righteousness, then man becomes the lowest of the low – both in the world and in the Hereafter.

From this there is an argument in favour of reward and punishment in the Hereafter, which totally befits the two different natures of the human being; and justifies the occurrence of the Day of Judgment, accounting of deeds, and reward of Good and punishment of the Evil.

CHAPTER 95[1]

AT-TEEN
(The Fig)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. By the Fig[2] and the Olive,[3]

١-وَالتِّيْنِ وَالزَّيْتُوْنِ ۙ

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1. The previous Chapter concluded with the call on the Holy Prophet, and through him to the believers in general, to fulfil their legitimate obligations, and when they are free, to keep all their attention towards their Lord Allah. This was in essence a call to righteousness. Now in Chapter 95 it is said, that Allah has created man in the best of moulds, but man is prone to utmost degradation unless he has Faith and leads a righteous life.

Chapter 95 consists of 8 verses. In these verses it is said: by the Fig, and the Olive, and the Mount of Sinai, and this City of Security (i.e. Mecca), We have indeed created man in the best of moulds, then do We abase him (to be) the lowest of the low, except such as believe and do righteous deeds: for them (in the Hereafter) there is a reward unfailing. Then what can, after this, contradict you as to the Judgment (to come)? Is not Allah the Wisest of Judges?

2. Fig is the most approved of fruits and the most nutritious, and the least flatulent; drawing, dissolvent, having the property of opening obstructions of the liver and spleen, and laxative; ... it is a pleasant fruit, having nothing redundant, and a nice food, quick of digestion, and a very useful medicine, for it has a laxative property, dissolves phlegm, purifies the kidneys, removes sand of the bladder, opens obstructions of the liver and spleen, and fattens the body (Arabic-English Lexicon) (Maajid, Vol. II, Part XXX, Note 434).

About the precise interpretation of the Fig, there is much difference of opinion. If we take the Fig literally to refer to the fruits or the tree, it can stand as a symbol of man's destiny in many ways. Under cultivation it can be one of the finest, most delicious, and most wholesome fruits in existence: in its wild state, it is nothing but tiny seeds, and is insipid, and often full of worms and maggots. So man at his best has a noble destiny: at his worst, he is the lowest of the low. Christ is said to have cursed a fig tree for having only leaves, and not producing fruit

Contd.....

2. And the Mount of Sinai,[4]

٢-وَطُوْرِ سِيْنِيْنَ ۙ

3. And this City of Security,[5]

٣-وَهٰذَا الْبَلَدِ الْاَمِيْنِ ۙ

4. We have indeed created man in the best of moulds,[6]

٤-لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ ۖ

5. Then do We abase him (to be) the lowest of the low,[7]

٥-ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ ۙ

6. Except such as believe and do righteous deeds: for them there is a reward unfailing.

٦-اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ۗ

(Mathew, 21:18-20), enforcing the same lesson. There is also a parable of the fig tree in Mathew, 24:32-35; and also Jeremiah, 24:1-10 (Yusuf Ali Vol. II, Note 6194).

3. The Olive tree as a sacred symbolism has also been mentioned in verse 20 of Chapter 23 (*Mo'minoon*) in which it is said, "and a tree that grows out on Mount Sinai, which produces oil and relish for the eaters"; and also in verse 35 of Chapter 24 (*Noor*) in which it is said, "(the Divine Lamp) is lit from a blessed olive-tree neither eastern nor western, the oil thereof gives light, though fire touches it not ...". It is possible that the Olive here refers to the Mount of Olives, just outside the walls of the city of Jerusalem, for this is the scene in the Gospel story (vide Mathew, 24:3-4) of Christ's description of the Judgment to come (*ibid.,* Note 6195).

4. As regards Mount of Sinai, referred to in verse 2, this was the mountain on which the Law was given to Prophet Moses, as also referred to in verse 52 of Chapter 19 (*Maryam*). The law was given, and the glory of God was made visible. But did Israel faithfully obey the Law thereafter? (*ibid.,* Note 6197).

5. The "City of Security", referred to in verse 3, is undoubtedly Mecca. Even in Pagan times its sacred character was respected, and no fighting was allowed in its territory. But the same City, with all its sacred associations, persecuted the greatest of the Prophets and gave itself up for a time to idolatry and sin, thus presenting the contrast of the best and the worst (*ibid.,* Note 6197).

6. The word *Taqweem* means mould, symmetry form, nature, constitution. There is no fault in God's creation. To man God gave the purest and best nature, and man's duty is to preserve the pattern on which God has made him (vide *Rum,* 30:30). But by making him His vicegerent, God exalted him *in posse* even higher than the angels, for the angels had to make obeisance to him (*Baqarah,* 2:30-34). But man's position as vicegerent also gives him will and discretion, and if he uses them wrongly he falls even lower than the beasts (Yusuf Ali, Vol. II, Note 6199).

7. Verses 5 and 6 are to be read together. As Abdullah Yusuf Ali puts it, "if man rebels against God, and follows after evil, he will be abased to the lowest possible position. For judgment is sure. Those who use their faculties aright and follow God's Law will reach the high and noble destiny intended for them. That reward will not be temporary, but unfailing (*ibid.,* 6200) (also see Tafheemul Quran, Vol. VI, Chapter 95, Note 4).

7. Then what can, after this, contradict you as to the Judgment (to come)?[8]

٧- فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّيْنِ ۝

8. Is not Allah the Wisest of Judges?[9]

٨- اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ ۝

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8. According to Abdullah Yusuf Ali, the word 'you' in verse 7, may refer to the Holy Prophet, or to man collectively. After this: i.e. when it is clearly shown to you that God created man true and pure, that He guides him, and that those who rebel and break His law will be punished and brought down in the Hereafter, who can doubt this or contradict the Prophet when he gives warning? God is Wise and Just. Therefore, the righteous have nothing to fear, but the evil ones cannot escape punishment (Vol. II, Notes 6201 and 6202).

It may be noted that the same thing has also been stated by the Holy Qur'an in other verses also, as, for instance, in verses 35 and 36 of Chapter 68 (*Qalam*) it is said, "shall We then make those who submit as the guilty? What is the matter with you? How do you judge?"; and also in verse 21 of Chapter 45 (*Jaasiyah*) it is said, "or do those who do evil deeds think that We shall make them as those who believe and do good – their life and their death being equal? Evil is what they judge!" (see Tafheemul Quran, *ibid.,* 6).

9. The Holy Prophet has said that when anybody reads this Chapter, and particularly the last verse of it, he should say: *Bala Wa Ana 'Ala Zaalika Minash-Shaahedeena* (i.e. Yes! and I am the Witnesses to it). According to some reports, the Holy Prophet also used to say, *Subhaanaka Fa Bala* (Ahmad, Tirmizi, Abu Daud, Ibnul Munzir, Behaqi, Haakim, and Ibne Marduyah, on the authority of Hazrat Abu Hurairah) (Tafheemul Quran, *ibid.,* 7; Ziaul Quran, Vol. V, Chapter 95, Note 8; Ma'ariful Quran, Vol. VIII, p. 777).

CHAPTER 96

AL-'ALAQ
(The Clot)

Chapter 96 consists of 1 Section, 19 Verses, 92 Words, and 280 Letters.[1]

Name

The name of this Chapter has been taken from the word *Alaq* appearing in verse 2 of it. It is also known as *Iqra* – the word with which the Chapter begins.

Revelation

Generally a large number of the Companions of the Holy Prophet, including Ummul Mo'mineen Hazrat Aisha, Hazrat Abdullah bin Abbas, and Hazrat Abu Musa Ash'ari, and majority of the Commentators and scholars are of the view that the Revelation of the Holy Qur'an commenced with the first five verses of this chapter. The remaining verses of it were revealed subsequently (Ziaul Quran, Vol. V, p. 609).

According to the generally accepted chronological order of revelation, this chapter as a whole is placed at Serial No. 28.[2]

Subject Matter

In the first 5 verses of this Chapter there is Command to the Holy Prophet to recite what was revealed to him through the Angel Gabriel when he appeared for the first time in the Cave of Hira. In these verses it is also said that

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1. Naimuddin, Chapter 96, Note I; Ziaul Quran, Vol. V, p. 609.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

Allah has created man from a clot (of blood), and that He taught man by the Pen, and taught man what he knew not".

In verses 6 to 18 there is serious warning of punishment for the disbelievers, particularly Abu Jehl, who threatened to fatally harm the Holy Prophet when he started offering prayers in the *Ka'bah,* i.e. the House of Lord.

In verse 19 there is consolation to the Holy Prophet not to pay any heed to the opponents and Prostrate before, and seek Nearness to, Allah the Almighty.

CHAPTER 96[1]

AL-'ALAQ
(The Clot)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Read![2] in the Name of your Lord and Cherisher,[3] Who created[4] –

١- اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِىْ خَلَقَ ۚ

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1. In the previous Chapter reference was made to the two diverse natures of Man, with a promise of reward to him who adopts the way of righteousness – the reward which will never fail; which implied that the one who goes astray through ignorance or arrogance will have to suffer punishment on the Day of Judgment.

The same theme of righteousness, through obedience to Divine Command; and of arrogance, through spite and transgression, continues in Chapter 96 in a slightly different way. Here in Chapter 96 there is command to read and proclaim what is revealed in the form of the Holy Qur'an, and to follow the path of guidance in this world, and achieve the success or reward of the Hereafter.

There is also warning of punishment to those who obstinately refuse to follow the path of Guidance.

Lastly, there is consolation to the Holy Prophet in his moments of anxiety on account of persecution and opposition by the non-believers around him.

Chapter 96 consists of 19 verses. In verses 1 to 5 it is said: Read (that which is revealed to you)! in the Name of your Lord and Cherisher, Who created – created man, out of a clot of congealed blood: Read! and your Lord is Most Bountiful – He Who taught (knowledge) by (the use of) the Pen (and) taught man that which he knew not.

In verses 6 to 18 there is warning of punishment to the opponents of the Holy Prophet, particularly Abu Jehl, saying:' nay, but man does transgress all bounds (in that) he looks upon himself as self-sufficient. Verily, to your Lord is the return (of all). Do you see one who forbids a votary when he prays? Do you see, if he is on (the path of) Guidance? – or enjoins

Contd.....

2. Created man, out of a (mere) clot of congealed blood:[5]

٢- خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ

righteousness? Do you see, if he denies (Truth) and turns away? Does he not know that Allah does see? Let him beware! If he desist not, We will drag him by the forelock – a lying, sinful forelock! Then let him call (for help) to his council (of comrades): We will call on the angels of punishment (to deal with him)!

In verse 19 there is consolation and command to the Holy Prophet, saying: nay, heed him not: but bow down in adoration, and bring yourself the closer (to Allah)!

2. Admittedly, the First Five Verses of this Chapter were the First Revelation to the Holy Prophet from Allah the Almighty, through the Angel Gabriel.

Imam Zohri has noted from Urwah bin Zubair, and he from Hazrat Aisha (Tafheemul Quran, Vol. VI, Chapter 96, Introduction), that Revelations to the Holy Prophet started with True Dreams known as *Ru'ya'e Saadiqah*. Then the Holy Prophet started retiring for days together, with a supply of dates and water, into a cave in a nearby mountain known as 'Hira', where he pondered and meditated in long and lonely vigils. His period of loneliness became more frequent and his vigil lengthened as he approached the age of forty.

> "One day when the month of "Ramzan" was coming to its end, the Holy Prophet (ﷺ) came from 'Hira', strangely troubled. He said to Khadija, "cover me up". After a while he became calmer and spoke to Khadija, "a strange vision appeared to me in the Cave of 'Hira' tonight. The vision said: I am the angel Jibra'eel (Gabriel) sent by God. Then he asked me to "Read". I again said: I am unlettered. Upon this he squeezed me as much as a I could bear, and then let me go and said, "Read". "I am unlettered" I repeated again. Then he took hold of me a third time and squeezed me as much as I could bear, and said: "Read in the Name of thy Lord, who created man from a clot of blood. Read! Full of magnificence is thy Lord Who made the pen the vehicle of Knowledge and taught man what he knew not" (*'Alaq,* 96:1-5). After narrating this he said, "I was afraid I would die". Khadija, seeing him in this state, said "fear not, my noble one, but rejoice. God will not forsake you in this affair nor expose you to shame for you are good, kind, truthful, and hospitable. You aid and comfort the poor, support the virtuous in rightful deeds, and you are faithful in trust. It is said that Khadija also took him to her cousin Waraqah bin Nofal, an old Christian religious scholar, who, after hearing all about the first vision, said, "that is the Namus" which God had sent to Moses (Musa). He then paused for a while and said. "I wish I could be present when your people will turn you out". "Will it be so"? the Holy Prophet (ﷺ) asked. "It never happened that the Message which you are to receive was received by any Prophet and he was not opposed by his people", Waraqah replied. He further said, "If I be present, I will certainly help you". After sometime, however, Waraqah died" (Qur'an the Fundamental Law of Human Life, Vol. I, p. 306).

Iqra: From the word *Iqra,* denoting a command 'to read', it is clear that there was something written presented before the Holy Prophet by the Angel Gabriel and, therefore, he was asked 'to read'. Had there been nothing in writing, and the Holy Prophet was only to repeat the words of the Angel, then there was no need for the Holy Prophet to say "I am unlettered", because even an unlettered man can repeat the spoken words of anyone in front (Tafheemul Quran, Vol. VI, Chapter 96, Note 1).

Contd.....

3. Read! and your Lord is Most Bountiful,[6] –

٣-اِقْرَاْ وَرَبُّكَ الْاَكْرَمُ ۙ

4. He Who taught by (the use of) the Pen,[7] –

٤-الَّذِىْ عَلَّمَ بِالْقَلَمِ ۙ

5. Taught man that which he knew not.[8]

٥-عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ؕ

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3. In the Name of your Lord and Cherisher: Further, the reading was to be in the "Name of your Lord" and "Cherisher", which shows that (1) the Holy Prophet, even before the commencement of Revelation, had the Faith in the Absolute Unity of Allah, and recognized Him as his Creator and Cherisher (Tafheemul Quran, *ibid.,* 2; and Ziaul Quran, Vol. V, Chapter 96, Note 1).

4. Who created: The statement *Al-lazi Khalaqa,* i.e. 'Who created', appearing in verse 1, has no reference to any particular creation but applies to the entire creation, or, in other words, the creation of the entire universe (Tafheemul Quran, *ibid.,* 3 – also see Ziaul Quran, *ibid.,* and Ma'ariful Quran, Vol. VIII, p. 784).

5. Creation of Man: After reference to creation in general, there is reference to the creation of man in particular as a specific entity in verse 2, and it is said that man has been created 'out of a (mere) clot of congealed blood'. In this respect we may also refer to verse 14 of Chapter 23 (*Mo'minoon*). Also see the article "Embryology" in the Major Work, *ibid.,* Vol. XVI, pp. 175 to 178.

6. Most Bountiful: The word *Akram,* used in verse 3, implies much more esteem, excellence, and value than the word *Karim;* and according to the learned scholars, it means the one who gives without expecting any return, and without measure (Tafseer-e-Mazhari) (Ziaul Quran, *ibid.,* 3).

7. The Pen: As regards "the pen", it has always been "the powerful help for proposing the knowledge of the Divine Unity" (Rodwell) in particular, and of knowledge in general. It is really due to the instinctive knowledge of the use of pen which Allah the Almighty has given to man, that man has been able to expand and collect enormous treasures of knowledge of different things – spiritual as well as material, down the ages, in the human history. Had it not been so, 'knowledge' would have remained restricted to, and confined within, the breasts of few fortunate persons and its propagation and expansion on a large scale would not have been possible as we have today in the world at large (also see Tafheemul Quran, *ibid.,* 5; and Ziaul Quran, *ibid.,* 4).

8. What he knew not: This shows that man was initially without knowledge. It was, and is, only Allah Who taught the knowledge to man. In this connection, we may also refer to verse 31 of Chapter 2 (*Baqarah*) in which it is said, "and He (i.e. Allah) taught Adam (i.e. the First Man) all the names", which as explained by Imam Raazi, and of course also by the scholars in general, means that "Allah taught Aadam the attributes of things and their characteristics, for the attributes of a thing are indicative of its nature". Further, Allah the Almighty also, from time to time, taught knowledge of the 'Unseen' and the 'seen' through Revelations to His Prophets. In verse 255 of Chapter 2 (*Baqarah*) it is said, "and they (i.e. the people) encompass nothing of His Knowledge except what He pleases. His Knowledge extends over the heavens and the earth" (also see Tafheemul Quran, *ibid.,* 6; and Ziaul Quran, *ibid.,* 5; and Ma'ariful Quran, Vol. VIII, p. 787).

6. Nay, but man does transgress all bounds,[9]

٦-كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ ۝

7. (In that) he looks upon himself as self-sufficient.

٧-أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ۝

8. Verily, to your Lord is the return (of all).

٨-إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَىٰٓ ۝

9. Do you see one who forbids –

٩-أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ ۝

10. A votary when he prays?

١٠-عَبْدًا إِذَا صَلَّىٰٓ ۝

11. Do you see, if he is on (the path of) Guidance? –

١١-أَرَءَيْتَ إِن كَانَ عَلَى ٱلْهُدَىٰٓ ۝

12. Or enjoins Righteousness?

١٢-أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ ۝

13. Do you see, if he denies (Truth) and turns away?

١٣-أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰٓ ۝

14. Does he not know that Allah does see?

١٤-أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰٓ ۝

15. Let him beware! If he desist not, We will drag him by the forelock,[10] –

١٥-كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًۢا بِٱلنَّاصِيَةِ ۝

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9. Verses 6 to 18, according to the learned scholars, as noted from Abu Hurairah and Ibne Abbas, were revealed sometime long after revelation of the first five verses, and related to an incident according to which Abu Jehl had asked the Holy Prophet not to offer prayer in Ka'bah, and, on refusal of the Holy Prophet, had threatened him of dire consequences with the help of his large number of helpers.

In this connection, first there is reference to the transgression of Abu Jehl (verse 6), then to his arrogance (verses 7 and 8), then to his threat (verses 9 and 10), then to his insolence (verses 11 to 13), and finally a counter-threat to him (verses 14 to 18).

10. It may be noted that "the forelock is on the fore-head, and is thus symbolical of the summit and crown of the man's power or dignity. To be dragged by it is to suffer the lowest dregs of humiliation. *Nasfa'an* is a syncopated form of the emphatic first person plural" (Yusuf Ali, Vol. II, Note 6213).

16. A lying, sinful forelock!

١٦- نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۝

17. Then, let him call (for help) to his council[11] (of comrades):

١٧- فَلْيَدْعُ نَادِيَهُ ۝

18. We will call on the angels of punishment (to deal with him)!

١٨- سَنَدْعُ الزَّبَانِيَةَ ۝

19. Nay, heed him not: But bow down in adoration, and bring yourself the closer (to Allah)![12]

١٩- كَلَّا لَا تُطِعْهُ
وَاسْجُدْ وَاقْتَرِبْ ۝ السجدة

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11. The word *Naadiyah* meaning "his council", in verse 17, refers to "the Quraish, who formed an oppressive Junta or council to manage the *Ka'bah,* and who were in sympathy with Abu Jehl, though they did not go to the unbridled lengths to which Abu Jehl went. But they could not, all combined, resist the onward march of the Divine Mission, though they did all they could to check it". In fact, "all the combined forces of evil, though they may have worldly appearances in their favour, and though they may seem to be successful for a time, cannot stand against God. He has but to command His forces of punishment to exert themselves, and they will subdue evil, protect God's votaries and justify the faith for which the votaries suffer" (*ibid.,* Notes 6214 and 6215).

12. Lastly, in verse 19, there is consolation to the Holy Prophet. He is asked not to pay heed to the threats of Abu Jehl and his comrades, and bow down in adoration to Allah the Almighty and bring himself closer to Allah.

Admittedly, on recitation of verse 19, i.e., the last verse of this Chapter, the reader and the listeners of this verse, both should bow in prostration before Allah the Almighty.

CHAPTER 97

AL-QADR
(The Night of Power)

Chapter 97 consists of 1 Section, 5 Verses, 30 Words, and 112 Letters.[1]

Name

The name of this Chapter has been taken from the word *Al-Qadr* appearing in verse 1 of it.

Revelation

Allama Aalusi and other Commentators say that there are two different views as regards the revelation of this Chapter. Abu Hayyan of Spain writes in his 'Bahrul Moheet' that this Chapter is Madani. According to Allama Wahidi, this Chapter was the first one to be revealed in Medinah. However, as noted by Maawardi and Allama Suyuti, large majority of the Commentators are of the view that this Chapter is Mecci. Ibne Mardooyah has reported that Hazrat Abdullah Ibne Abbas, Ibnuz Zubair, and Hazrat Aisha were also of this view, which is also supported from the subject matter of this very Chapter (Ziaul Quran, Vol. V, p. 617; and Tafheemul Quran, Vol. VI, p. 402).

Ibne Abi Haatim has reported from Mujahid that once the Holy Prophet spoke of an Israili warrior who had spent one thousand months in fighting in the Way of Allah; and according to Ibne Jareer, who has also reported from Mujahid, that particular warrior spent the nights in prayers and the days in fighting in the Way of Allah for complete one thousand months. On this the Companions felt astonished. Allah the Almighty, therefore, revealed this Chapter, and declared that prayer in the "Night of Power" and, by the followers of the Holy Prophet will be better than that of one thousand months. This was, and is, a unique favour

1. Naimuddin, Chapter 97, Note 1; Ziaul Quran, Vol. V, p. 617.

of Allah the Almighty on the Muslim *Ummah* (Tafseer-e-Mazhari, and Ibne Kaseer) (Ma'ariful Quran, Vol. VIII, p. 791; also see Naimuddin, Chapter 97, Note 4).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 25.[1]

Subject Matter

The basic idea underlying this Chapter is to emphasise the importance of the Holy Qur'an. As we have noted, the First Five Verses of the previous Chapter were the very first Revelation to the Holy Prophet from Allah the Almighty. In the present Chapter, in verse 1, it is said: Indeed We revealed this Qur'an in the *Lailat-ul-Qadr* (the Night of Power).

Then from verses 2 to 5 (till the end) there is elucidation and definition of this Night of Power which is Divinely proclaimed to be better (i.e. more Blissful and Sacred) than Thousand Months, indicating indefinite period of time past, present and future (verses 2 and 3). This incidentally affirms that the blessings of Holy Qur'an, as the Special Favour of Allah, extends to Eternity, submerging and superseding all Scriptures revealed in the past. The Night of Revelation has also been called as "Blissful Night" (*Lailatin Mubarakah*) in verse 3 of Chapter 44 *(Dukhaan)*.

Lastly, in verses 4 and 5 it is said that in this Night the (specially deputed) Angels and the Spirit i.e. Gabriel come down to earth by the Command of Allah with (Divine Message of) peace until the rising of the dawn.

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1. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

CHAPTER 97[1]

AL-QADR
(The Night of Power)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. We have indeed revealed this[2] (i.e. the Holy Qur'an) in the Night of Power.[3]

١- اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ۚ

2. And what shall make you know what the Night of Power is?

٢- وَمَآ اَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ۙ

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1. In the previous Chapter there was mention of the first Revelation of the Holy Qur'an to the Holy Prophet. In continuation of it, in the present Chapter, there is specific reference to the Revelation of the Holy Qur'an (as a Book of Divine Message) in the *Lailatul Qadr* or the Night of Power, with its special Blessings better than thousand months in which there is peace throughout till the rising of the dawn.

Chapter 97 consists of 5 verses, in which it is said: We have indeed revealed this (i.e. the Holy Qur'an) in the Night of Power: and what shall make you know what the Night of Power is? The Night of Power is better than thousand months. The angels and the Spirit (i.e. Gabraiel) come down therein by the permission of their Lord, for every affair: (It is all) Peace! until the rising of the dawn.

2. The words *Inna Anzalnaho* (in verse 1) actually refer to the Holy Qur'an, as admittedly, the pronoun *ho* (i.e. this) stands for the Holy Qur'an. (See Tafheemul Quran, Vol. VI, Chapter 97, Note I; Ziaul Quran, Vol. V, Chapter 97, Note I, Ma'ariful Quran, Vol. VIII,

Contd.....

3. The Night of Power is better than thousand months.[4]

٣۔ لَيْلَةُ الْقَدْرِ ۙ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ ۝

p. 793; Naimuddin. Chapter 97, 2, and Maajid, Vol. II, Part XXX, Note 470). This was to convince the disbelievers that the Qur'an is the Word of Allah, and not a fabrication by the Holy Prophet himself as they had alleged.

The word *Anzalnaho* (i.e. We have revealed this) bears a two-fold meaning. According to Hazrat Abdullah bin Abbas, it means that the entire Qur'an was entrusted to the angels bearing the Revelation in the Night of Power, and subsequently it was revealed to the Holy Prophet, by the angel Gabriel, from time to time, under the Command of Allah, during a period of twenty three years (Ibne Jareer, Ibnul Munzir, Ibne Abi Haatim, Haakim, Ibne Marduiyah, and Behaqi).

According to Imam Sha'bi, the meaning is that the revelation of Qur'an commenced from this particular night. Imam Sha'bi, however, also supported the view of Hazrat Abdullah bin Abbas (Ibne Jareer) (see Tafheemul Quran, *ibid.*). Another view is that Qur'an was sent down from the *Lauhe Mahfooz* (Guarded Tablet) to the Heaven of the world as a whole during the Night of Power (Naimuddin, Chapter 97, Note 2; also see Ma'ariful Quran, Vol. VIII, p. 793).

3. It may be noted that in terms of this verse, Qur'an was revealed in the *Lailatil Qadr,* or the Night of Power, while, in verse 85 of Chapter 2 (*Baqarah*), it is said, "the month of Ramazan is that in which the Qur'an was revealed". This shows that the night in which the Angel Gabriel came with the First Revelation to the Holy Prophet, in the Cave of Hira, was a night of Ramazan, and it is that particular night which has been named as *Al-Qadr* in this Chapter, and as *Lailatim Mubaarakatin* (i.e. the Blessed Night) in verse 3 of Chapter 44 (*Dukhaan*) (Tafheemul Quran, *ibid.,* Note 1).

According to some Commentators, the word *Qadr,* (appearing in verses 1 to 3) means *Taqdeer* or destiny, indicating that, in this night the decisions regarding the destinies of mankind are taken, and entrusted to the angels for execution. This view also gets the support from verses 3 and 4 of Chapter 44 (*Dukhaan*) in which it is said, "We revealed it in a Blessed Night ... therein is made clear every affair full of wisdom" On the other hand, according to Imam Zohri, *Qadr* stands for honour, respect, and grandeur, meaning that this particular night is of great honour, power, and grandeur, which is also supported by verse 3 of this very chapter, saying, "(this Night) is better (in all blissful respects) than a Thousand Night" (Tafheemul Quran, *ibid;* also see Ziaul Quran, Vol. V, Chapter 97, Note I, Naimuddin, *ibid.,* 3; and Ma'ariful Quran, *ibid.,* p. 791).

As regards the actual occurrence of this particular night itself, there are about forty different versions of the scholars, but the large majority of the scholars are of the view that it occurs in any of the last ten nights of the month of Ramazan, in the Odd Sequence i.e. 21st, 23rd, 25th, 27th or 29th night; and most of the scholars are also of the view that (in terms of certain calculations of spiritual significance) it is the 27th Night of Ramazan (see Tafheemul Quran, *ibid.,* 1; also see Ziaul Quran, *ibid.,* Note 2; Ma'ariful Quran, Vol. VIII, pp. 792 and 793; and Naimuddin, *ibid.,* 3).

When Hazrat Aisha enquired from the Holy Prophet as to what should she pray in the *Lailatul Qadr,* the Holy Prophet asked her to recite the prayer: *Allahumma Innaka Afoo'wun Tuhibbul Afwa, Fa'fo'anni* i.e. O' Allah You are Great Forgiver and You love forgiveness – forgive me of my sins (Qurtabi, vide Ma'ariful Quran, Vol. VI, p. 703).

Contd.....

4. The angels and the Spirit[5] come down therein, by the Permission of their Lord, for every affair.[6]

٤-تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ
فِيْهَا بِاِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ اَمْرٍ ۙ

5. (It is all) Peace![7] Until the rising of the dawn!

٥-سَلٰمٌ ۛ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ۝

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4. Abdullah Yusuf Ali is of the view that 'a thousand' must be taken in an indefinite sense, as denoting a very long period of time. In this connection he also refers to verses 4 and 5 of Chapter 32 (*Sajdah*), and verse 4 of Chapter 70 (*Ma'aarij*). According to him, "this does not refer to our ideas of time, but to 'Timeless Time". One moment of enlightenment under God's Light is better than thousands of months or years of animal life, and such a moment converts the night of darkness into a period of spiritual glory" (Yusuf Ali, Vol. II, Note 6218). Abul A'ala Maududi has also expressed a more or less similar view. According to him, in this particular Night so much work of the well-being of the mankind was done that it could not ever be done in any longest period of the human history (Tafheemul Quran, *ibid.,* 2; also see Ziaul Quran, *ibid.,* 2).

According to the learned scholars, as stated in verse 3, prayer in this Night is better (i.e. more valued spiritually) than prayer in nights of one thousand consecutive months of our reckoning. According to Bukhari and Muslim, as reported by Hazrat Abu Hurairah, the Holy Prophet has said that whoever stands up in prayer with Faith (*Eiman*) in this Night, with the hope of reward from Allah, his past sins are forgiven. Ahmad has also noted from Hazrat Ubaadah bin Saamit that the Holy Prophet has said that whoever stands up in prayer in the last ten nights of Ramazan, with the hope of reward, Allah forgives his sins.

5. In verse 4, by the word *Rooh* is admittedly meant the Arch Angel Gabriel who has been mentioned separately because of his great honour (Ziaul Quran, *ibid.,* 3; Tafheemul Quran, *ibid.,* 3; Maajid, *ibid.,* 473; Yusuf Ali, Vol. II, Note 6219; Ma'ariful Quran, Vol. VIII, p. 793).

According to verse 4, as reported by Hazrat Anas, the Holy Prophet has said that, in this Night, Gabriel, under the Command of Allah, comes down to earth, with a huge band of angels, who all pray (or forgiveness and mercy for every believer found busy in prayer or remembrance of Allah (Tafseere Mazhari – Ma'ariful Quran, Vol. VIII, p. 793; Ziaul Quran, *ibid.,* 3; and Naimuddin, *ibid.,* 6).

6. As regards the *Amr* (verse 4), according to Allama Qurtabi, Allah the Almighty decides matters for the coming year (Ziaul Quran, *ibid.,* 5; Ma'ariful Quran, *ibid.*).

7. The word 'Peace' stands for the word *Salaam,* appearing in verse 5, according to Shah Abdul Aziz Muhaddis of Delhi, means that the angels who come down to earth in this Night say Salutations to the believers in general and to the righteous ones among them in particular (Tafseere Azeezi). Another view is that this Night is totally free from all sorts of evils and Satanic inclinations and inducements, and is of complete peace and righteousness throughout (Qurtabi and Ibne Kaseer) (Ziaul Quran, *ibid.,* 6; and Ma'ariful Quran, Vol. VIII, pp. 793-794).

CHAPTER 98

AL-BAIYINAH
(The Clear Evidence)

Chapter 98 consists of 1 Section, 8 Verses, 94 Words, and 399 Letters.[1]

Name

The name of this Chapter has been taken from the word *Bai-yinah* appearing in verse 1 of it.

Revelation

There is difference of opinion regarding the place of revelation of this Chapter. Some are of the view that this is Mecci, of the later period close to the Migration; while others say that this is Madani. Ibnuz Zubair and Ata bin Yaasir are of the view that this is Madani. Qatadah and Ibne Abbas hold both the views, i.e. Mecci as well as Madani. Hazrat Aisha declares it to be Mecci. Abu Hayyan, the writer of 'Behrul Moheet', and Abdul Munim, Ibnul Faras, the writer of 'Ahkaamul Quran' are preferably of the view that this is Mecci (Tafheemul Quran, Vol. VI, p. 410; also see Ziaul Quran, Vol. V, p. 623).

According to the generally accepted chronological order of revelation, this Chapter is placed at serial No. 100.[2]

Subject Matter

This Chapter first speaks of the necessity of sending the Messengers to guide the people from the darkness of Evil to the light of Good, and also to purify and consecrate the previous heavenly Books from the impurities of fabrications

1. Naimuddin, Chapter 98, Note I; Ziaul Quran, Vol. V, p. 623.
2 Index-cum-Concordance for the Holy Qur'an by Kherie, *ibid.*

and uncalled for intrusions made by the people themselves in those Scriptures in disregard to the Commands of Allah. Then there is reference to the Peoples of the Book who went astray through obstinacy and differences after clear guidance had come to them. They themselves were responsible for the sharp cleavage between sects. In this there was clear warning to the disbelievers of the time that if they did not follow the guidance revealed through the Holy Prophet Muhammad (ﷺ), they too will be going astray at their own risk.

Then there is emphasis on the point that all Prophets and Messengers of Allah had come with one and the same Message i.e. exclusive worship of the One Absolute Allah, and to call upon the people to keep up prayer and pay the poor-rate.

Since the people of the Book had forsaken the real teachings of the Prophets and made extensive changes in the Divine Books, Allah the Almighty raised the Holy Prophet Muhammad (ﷺ) among the people of Mecca to revive and complete the Divine Message of guidance, and to invite the people at large to the true Religion of Islam.

Lastly, there is warning to the non-believers, idolaters, and the People of the Book, that if they do not accept the Word of the Holy Prophet, and submit to Allah the Almighty, then they will have to suffer the punishment of Hell. On the other hand, those who follow the Holy Prophet, and submit to Allah the Almighty, they are the best of the people, and they will enjoy the eternal reward of Paradise and the Ever-lasting Pleasure of Allah in the Hereafter.

CHAPTER 98[1]

AL-BAIYINAH
(The Clear Evidence)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Those who disbelieve, among the People of the Book[2] and the Polytheists,[3] were not going to depart (from their ways) until there should come to them Clear Evidence,[4] –

١- لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ
وَالْمُشْرِكِيْنَ مُنْفَكِّيْنَ
حَتّٰى تَاْتِيَهُمُ الْبَيِّنَةُ ○

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1. The present Chapter may be said to be in continuation of the two previous Chapters 96 and 97 taken together. The former (i.e. 96) bearing inter-related themes of the (first) revelation of the Holy Qur'an to the Holy Prophet, and the spiteful resistance of the Divine Message by powerful Quraish of whom one was none other than a very close elderly relation of the Holy Prophet himself; while the latter (i.e. 97) mentioned the auspicious time of the commencement of the revelation of the Holy Qur'an as the Final and the Most Exalted and Most Accomplished Book of Guidance for the mankind. Now the present Chapter (i.e. 98) consists of both these aspects, namely the necessity of sending the Holy Prophet with the Book i.e., the Holy Qur'an, and warning of Hell to the wrong-doers and good news of Paradise to the righteous ones.

Chapter 98 consists of 8 verses. Verses 1 to 3 speak of the necessity of the coming of the Holy Prophet. It is said: those who disbelieve, among the People of the Book and the Polytheists, were not going to depart (from their ways) until there should come to them Clear

Contd.....

2. A Messenger from Allah, rehearsing the Scriptures[5] kept pure and holy:[6]

٢-رَسُوْلٌ مِّنَ اللّٰهِ يَتْلُوْا صُحُفًا مُّطَهَّرَةً ۝

Evidence – A Messenger from Allah, rehearsing the Scriptures, kept pure and holy, wherein are laws (or decrees) Right and Straight.

Verses 4 and 5 speak of the deviation of the People of the Book and the Commands given to them. It is said: nor were the People of the Book divided until after there came to them the Clear Evidence. And they are commanded not but that they should worship Allah, offering Him sincere devotion, being True (in Faith); to keep up prayer, and pay the poor rate; and that is the Religion Right and Straight.

Verse 6 speaks of the disbelievers and the punishment they will suffer. It is said: verily those who disbelieve, among the People of the Book and the Polytheists, will be in the Fire of Hell, to dwell therein for ever. They are the worst of creatures.

Verses 7 and 8 speak of the believers and their reward. It is said: verily those who believe and do righteous deeds, they are the best of creatures, Their reward is with their Lord: Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; Allah is well-pleased with them, and they are well-pleased with Him; that is for him who fears his Lord.

2. It may be noted that "the People of the Book immediately referred to (in verse 1) were the Jews and the Christians, who had received Scriptures in the same line of Prophecy in which came our Holy Prophet. Their Scriptures should have prepared them for the advent of the greatest and the last of the Prophets. For the Jewish Scriptures promised to the Jews, cousins or brethren to the Arabs, a Prophet like Moses: "The Lord thy God will raise up into thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deuteronomy, 18:15). And Christ promised a Comforter (John, 14:16; 15:26, and 16:7) – almost by name. The people of the Book fell from the true, straight, and standard religion, into devious ways, and would not come to the true path until (they said) they were convinced by the arrival of the promised 'Prophet. But when the promised Prophet came in the person of Muhammad (ﷺ) they rejected him, because they really did not seek for Truth but only followed their own fancies and desires" (Yusuf Ali, Vol. II, Note 6221).

3. It may be noted that the misguided People of the Book (i.e. Jews and Christians) are also guilty of polytheism, and Qur'an refers to their *Shirk* or polytheism in many verses, as, for example, in verse 73 of Chapter 5 (*Maa'idah*) there is reference to the Christians' faith in three gods; in verse 17 of Chapter 5 (*Maa'idah*) there is reference to the declaration of Jesus as god by the Christians and in verse 30 of Chapter 9 (*Taubah*) there is reference to declaration of Jesus as the son of God by the Christians. Similarly, as regards the Jews, in the same verse, viz, verse 30 of Chapter 9 (*Taubah*) there is reference to their declaration of Uzair as a son of God. Still Qur'an makes distinction between them and the infidels and polytheists and refers them as the People of the Book merely because they had Books of Allah, which they used to recite, though they had made interpolations in them. On the other hand, the infidels and the idolaters, from the very beginning, had no Book of Allah among them, nor did they claim to be the followers of any Book or Apostle. Right from the beginning they denied the Absolute Unity of Allah and had faith in idolatry. For this reason they are referred to as *Kafir* or infidels and *Mushrik* or polytheists. Further, the distinction between these two groups, which

Contd.....

3. Wherein are laws (or decrees) Right and Straight.[7]

٣- فِيهَا كُتُبٌ قَيِّمَةٌ ۝

4. Nor were the People of the Book divided until after there came to them the Clear Evidence.[8]

٤- وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ ۝

5. And they are commanded not but that they should worship Allah, offering Him sincere devotion, being True (in Faith); to keep up prayer,

٥- وَمَآ أُمِرُوٓا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۙ حُنَفَآءَ وَيُقِيمُوا الصَّلٰوةَ

Qur'an makes, is not only of nomenclature but also in respect of the commands of *Shariah,* in that the animals slaughtered by the People of the Book in the Name of Allah, and marriage with their women, are permissible for the believers, while both these things in respect of the infidels and polytheists and are totally prohibited for them (see Tafheemul Quran, Vol. VI, Chapter 98, Note 1; also Ziaul Quran, Vol. V, Chapter 98, Note 1).

4. The *Baiyinah* (Clear Evidence) was the Holy Prophet Muhammad (ﷺ) himself, his life, his personality, and his teaching (Yusuf Ali, Vol. II, Note 6223) (Also see Naimuddin, Chapter 98, Note 4; Qurtabi – Ziaul Quran, *ibid.;* Tafheemul Quran, *ibid.,* 4).

5. As regards the statement in verse, viz., "a Messenger from Allah rehearsing the Scriptures" (verse 2), as stated earlier, clearly refers to the Holy Prophet Muhammad (ﷺ) for whom it is said in verse 151 of Chapter 2 (*Baqarah*) that "even as We have sent among 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".

6. In this connection we may refer to verses 13 to 16 of Chapter 80 (*Abasa*) in which it is said regarding the Holy Scripture that it is "in Honoured Books, Exalted (in dignity), kept pure and Holy (written) by the hands of Scribes – Honourable and Virtuous".

7. The word *Qaiyim,* in verse 3, used for the laws or decrees contained in Holy Qur'an means "Straight as opposed to crookedness; standard as opposed to irregular; definite and permanent, as opposed to casual or temporary" (Yusuf Ali, Vol. II, Note 6226). It may be noted that the word *Qaiyim* has also been used by Qur'an for 'Islam' in verse 36 of Chapter 9 (*Taubah*), verse 30 of Chapter 30 (*Rum*), verse 40 of Chapter 12 (*Yusuf*), and now in verse 5 of the present Chapter.

8. Verse 4 speaks of the resistance of the People of the Book of the Straight Path of Islam, after clear Evidence had come to them.

In fact, the responsibility of the People of the Book was and is greater than that of the Pagans, because the People of the Book had been prepared for the standard and straight Religion by the revelations which they had already received. In this connection, reference may also be made to verses 213 to 253 of Chapter 2 (*Baqarah*), verse 19 of Chapter 3 (*Imran*), verses 44 to 50 of Chapter 5 (*Maa'idah*), verse 93 of Chapter 10 (*Yunus*), verses 13 to 15 of Chapter 43 (*Shura*), and verses 16 to 18 of Chapter 45 (*Jaasiyah*).

Yet, when the Clear Evidence came in Islam, they resisted it. And what is this standard and straight Religion, free of all ambiguity, and free of all casual rights and ceremonies? They

and pay the poor-rate; and that is the Religion Right and Straight.[9]

وَيُؤْتُوا الزَّكٰوةَ وَذٰلِكَ دِيْنُ الْقَيِّمَةِ ۝

6. Verily those who disbelieve, among the People of the Book and the Polytheists, will be in the Fire of Hell, to dwell therein for ever.[10] They are the worst of creatures.[11]

٦- اِنَّ الَّذِيْنَ كَفَرُوْا
مِنْ اَهْلِ الْكِتٰبِ وَالْمُشْرِكِيْنَ
فِيْ نَارِ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ
اُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝

7. Verily those who believe and do righteous deeds, they are the best of creatures.[12]

٧- اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
اُولٰٓئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۝

8. Their reward is with their Lord: Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; Allah is well-pleased with

٨- جَزَآؤُهُمْ عِنْدَ رَبِّهِمْ جَنّٰتُ عَدْنٍ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ
اَبَدًا ؕ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ

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are summed up in three eternal principles as explained in the next verse (Yusuf Ali, Vol. II, Note 6227).

9. Verse 5 speaks of the teachings which were revealed to the People of the Book through the previous Prophets and the Books (*ibid.*, Note 6228). In this connection reference may also be made to verse 29 of Chapter 7 (*A'araaf*); verses 104 to 106 of Chapter 10 (*Yunus*), verses 30 to 32 of Chapter 30 (*Rum*) and verse 2 of Chapter 39 (*Zumar*).

10. After clarifying that, in the form of Islam, the true teachings of the Religion of Allah have been revived, and if, even now, the People of the Book and the polytheists reject it, they will have to suffer the punishment of the Fire of Hell wherein they will dwell for ever; and they are actually the worst of the creatures.

11. As regards the words *Sharrul Bariyah* (the worst of creatures), appearing in verse 6, to quote Abdullah Yusuf Ali, "to be given the faculty of discrimination between right and wrong, and then to reject truth and right, is the worst folly which a creature endowed with will can commit. It must necessarily bring its own punishment, whether the creature calls himself one of the children of Abraham or one of the redeemed of Christ, or whether he goes by the mere light of nature and reason as a Pagan. Honour in the Sight of God is not due to race or professions of faith, but to sincere and righteous conduct" (Vol. II, Note 6231).

12. The epithet *Khairul Bariyah,* appearing in verse 7, signifies the people who live the life of faith and good deeds, justifying the purpose of their life in this world. They attain the fulfilment of their highest hopes i.e. 'paradise' in the Hereafter.

them, and they are well-pleased with Him:[13] that is for him who fears his Lord.[14]

ذٰلِكَ لِمَنْ خَشِيَ رَبَّهٗ ۚ

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13. In fact "the Good Pleasure of God is the final Bliss of Salvation. The good pleasure is mutual, the truly saved is he whose will has become completely identified with God's Universal Will" (Yusuf Ali, Vol. II, Note 6233). To quote Abdul Maajid Daryabadi, "as we spiritually advance and grow in our knowledge and love of Him (i.e. Allah), our own wills become almost impossible for us to experience delight in anything except that which is pleasing to Him" (Maajid, Vol. II, Part XXX, Note 488). When that stage is reached Allah declares such a soul as *Nafsul Mutma'innah,* asks it to come back to Him "well-pleased" and "well-pleasing", and commands it to enter "among His devotees", and enter "His Garden" (vide verses 27 to 30 of Chapter 89 – *Fajr*).

It may also be noted that according to a very authentic Tradition of the Holy Prophet, noted by Bukhari and Muslim on the authority of Hazrat Abu Saeed Khudri, the "Good Pleasure of Allah", in this verse, implies that "the inmates of the Paradise will thereafter have no fear of the displeasure of Allah at all" (Tafseere Mazhari, Ziaul Quran, *ibid.,* 10; and Ma'ariful Quran, Vol. VIII, pp. 798 and 799).

14. The fear, within the meaning of verse 8, "is the fear to offend against the Holy Law of Allah, the fear to do anything which is against His Holy Will. Such fear is akin to love; for with it dawns the consciousness of loving-care for all His creatures" (Yusuf Ali, Vol. II, Note 6234).

CHAPTER 99

AL-ZILZAAL
(The Convulsion)

Chapter 99 consists of 1 Section, 8 Verses, 35 Words, and 139 Letters.[1]

Name

The name of this Chapter has been taken from the word *Zilzaalaha* appearing in verse 1 of it.

Revelation

According to Hazrat Abdullah bin Ma'sood, Jaabir, Mujahid, and 'Ata, this Chapter is Mecci, and one view of Hazrat Abdullah bin Abbas also supports this view, while according to Qatadah and Maqatil and another view of Hazrat Abdullah Ibne Abbas, it is Madani. However, the subject matter supports the first view (see Ziaul Quran, Vol. V, p. 630; and Tafheemul Quran, Vol. VI, p. 418). According to him, "this *Surah* is close in date to the last one (i.e. 98): it is generally referred to the early Medinah period, though it may possibly be of the late Meccan Period" (Yusuf Ali Vol. II, p. 1770).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 93.[2]

Subject Matter

The subject matter of this Chapter, as its very title suggests, is the Tremendous Quaking or Convulsion of the Earth (comparable only to the nature and not degree of our earthquakes) as a Sign fore-calling the advent of the Day of Judgment. This shall be the life after death in which there will be complete reckoning of the deeds done in this world.

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1. Naimuddin, Chapter 99, Note I; Ziaul Quran, Vol. V, p. 630.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

In this Chapter, first there is narration of the Sign of occurrence of the life after death, followed by the rude convulsion and shattering of the earth, making way for the new world. It is said that this very earth will disgorge all that is hidden within it, and then it will give evidence against Man. It is said that from each and every corner of the earth people will come out of their graves and there will be total reckoning of the deeds, and not even the slightest deeds will remain unaccounted for.

CHAPTER 99[1]

AL-ZILZAL
(The Convulsion)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. When the earth is shaken to her (utmost) shaking,[2]

١- اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ۙ

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1. The previous Chapter concluded with warning of punishment of Hell to the disbelievers, and good news of reward to the believers. In continuation of it, Chapter 99 gives description of the Day of Judgment when there will be total reckoning of deeds, and accordingly the reward for the good deeds and punishment for the bad ones.

Chapter 99 consists of 8 verses. Verses 1 to 3 speak of the shaking of the earth as a precursor to the occurrence of the Day of Judgment. It is said: when the earth is shaken to her (utmost) shaking, and the earth throws up her burdens (from within), and man cries: what is the matter with her?

Verses 4 and 5 speak of the giving of evidence against the man by the earth, saying: on that Day will she (i.e. earth) declare her tidings: for that your Lord will have given her inspiration.

Verses 6 to 8 speak of the coming out of men from their graves, followed by reckoning of their deeds. It is said: on that Day will men proceed, in companies sorted out, to be shown their deeds. Then anyone who has done an atom's weight of Good shall see it; and anyone who has done an atom's weight of Evil shall see it.

2. The word *Zilzaalah* means "the repeated quaking of the earth", and accordingly the phrase *Zulzilatil Ardo* signifies the severe most shaking of the entire earth. Further, the word *Zilzaalaha* shows its utmost shaking or shaking to its extreme or, in other words, to the extent of its possibility. According to some scholars, this refers to the initial or the first incident of the series of phenomenal upheavals relating to the Day of Judgment when everything shall be destroyed, giving way to the new eternal world in the Hereafter. On the other hand, according to a large majority of the scholars, it signifies the second major shake-up with which raising of the dead to life will occur (Tafheemul Quran, Vol. VI, Chapter 99, Note 1) (also see Ziaul Quran, Vol. V, Chapter 99, Note 1).

2. And the earth throws up her burdens[3] (from within),

٢- وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝

3. And man cries: What is the matter with her?[4]

٣- وَقَالَ الْإِنسَانُ مَا لَهَا ۝

4. On that Day will she declare her tidings:[5]

٤- يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝

5. For that your Lord will have given her inspiration.

٥- بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝

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3. To quote Abdullah Yusuf Ali, "an earthquake, if accompanied by a volcanic eruption, throws up enormous boulders and lava from beneath the crust of the earth. They are thrown up as if they were a burden to the earth personified. They may be all kinds of minerals, or treasures buried for secrecy. So in the great and final convulsion, the dead who had been buried and forgotten will rise; matters and motives which had been secretly hidden and metaphorically buried will be brought to the light of Day, and justice will be done in the full glare of absolute Truth" (Vol. II, Note 6236).

It may be noted that similar statement has also been made by the Holy Qur'an in verse 4 of Chapter 84 (*Inshiqaaq*) saying, "and (the earth) will cast forth what is in it and (will) become empty".

4. In this connection, we may also note verse 52 of Chapter 36 (*Yaa Seen*) in which it is said regarding the deniers of the Day of Judgment that when they will be raised on the Day of Judgment they will say, "who has raised us up from our graves", and it will be said to them in reply, "this is what the Beneficent had promised, and the Messengers had told the truth"!

5. According to a Tradition, reported by Hazrat Abu Hurairah, the Holy Prophet has said that the earth will give evidence in respect of deeds of every individual which he has done in the world on her surface (Ahmad, Tirmizi, Nisai, Ibne Jareer, Abd bin Humaid, Ibnul Munzir, Haakim, Ibne Marduyyiah, Behaqi). In yet another Tradition, reported by Rabee'atul Kharshi, it is said "beware of the earth, because it is your root (base or origin), and there is none, doing any deed on it, regarding whom it will not give the details of his good or bad deeds" (Tabrani). Similar Tradition has also been reported by Ibne Marduyyah, and Behaqi, on the authority of Hazrat Anas. It is said that when Hazrat Ali used to distribute the *Baitul Maal* to the deserving ones, he used to offer two *Rak'ats* of prayer, and say: you will have to give evidence that I filled you with *Haqq* and emptied you with *Haqq* (Tafheemul Quran, *ibid.,* 4) (also see Ziaul Quran, *ibid.,* 4).

In the presence of the modern inventions in the form of radio, television, tape-recorder, electronics, etc. it is not difficult at all to understand what Qur'an has said in verses 4 and 5. Every deed which a man does, and every word which he speaks, is actually fully recorded by forces of nature and can be displayed by mechanical devices at any time, and at any place, so much so that we can see man acting or speaking thousands of miles away from us. This is what the modern man has achieved with the limited knowledge and much less resources at his disposal. We can imagine what extraordinary elaborate devices must the Divine Forces have made to record and preserve even the minutest and the deepest secret incidents of deed committed by man or

6. On that Day will men proceed, in companies sorted out, to be shown their Deeds.[6]

٦- يَوْمَئِذٍ يَّصْدُرُ النَّاسُ اَشْتَاتًا ۙ لِّيُرَوْا اَعْمَالَهُمْ ۝

7. Then anyone who has done an atom's weight of Good shall see it!

٧- فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۝

8. And anyone who has done an atom's weight of Evil shall see it.

ع ٨- وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ۝

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woman at any time on the surface of the earth, or anywhere in the world, and to display it at any time appointed by Allah the Almighty. That Day of Display of Deed and Accounting thereof will be on the Day of Judgment, when every deed will be brought in its entirety, and nothing will remain hidden. In this connection, Qur'an also speaks of recording of the deeds in verses 17 and 18 of Chapter 50 (*Qaaf*); verses 10 to 12 of Chapter 82 (*Infitaar*); according to verse 14 of Chapter 17 (*Bani Israil*), the Book of Deeds will be handed over to each man on the Day of Judgment; and he will be astonished to see that every big or small thing is mentioned in it (verse 49 of Chapter 18 – *Kahf*). Further, on the Day of Judgment every organ of the body of a man will give evidence against him (*Noor,* 24: 24), and *Haa Meem Sajdah,* 41:20-22); and thus there will remain no excuse at all for the man (*Mursalaat,* 77:35- 36) (see Tafheemul Quran, *ibid.*) (also see Ziaul Quran, *ibid.*).

6. This is also clear from verses 19 and 25 of Chapter 69 (*Haaqqah*), and verses 7 and 10 of Chapter 84 (*Inshiqaaq*).

CHAPTER 100

AL-'AADIYAAT
(Those That Run)

Chapter 100 consists of 1 Section, 11 Verses, 40 Words, and 163 Letters.[1]

Name

The name of this Chapter has been taken from the word *Wal-'Aadiyaat* which appears at the very beginning of it.

Revelation

According to Hazrat Abdullah bin Masood, this Chapter is Mecci; while according to Hazrat Abdullah bin Abbas it is Madani. The first view has also been adopted by Jaabir, Hasan Basri, Ikramah, and 'Ata; while the second has been supported by Hazrat Anas bin Maalik and Qatadah. However, from the subject matter it appears that this is a Mecci revelation of the earlier period (Tafheemul Quran, p. 428 and Ziaul Quran, Vol. V, p. 636). In his brief remarks on this Chapter, Abdullah Yusuf Ali writes, "this is one of the earlier Meccan *Surahs*. In the depth of its mystery and the rhythm and sublimity of its language and symbolism it may be compared with *Surah* 79 (*Naazi'aat*) (Vol. II, p. 1773).

According to the generally accepted chronological order of revelation, this Chapter is placed at serial No. 14.[2]

Subject Matter

The basic aim of Chapter is to warn the people that those who deny the Day of Judgment, on account of the love of worldly riches, fall into moral degradation, and that on the Day of Judgment they will be punished for their deliberate transgression. On the Day the graves shall burst open, and all that is hidden in the hearts shall become manifest, necessitating reward or punishment according to the merits of the deeds which are in the full and absolute Knowledge of Allah the Almighty.

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1. Naimuddin, Chapter 100, Note 1; Ziaul Quran, Vol. V, p. 636.
2. Index cum Concordance for the Holy Quran, by Kherie, *ibid.*

CHAPTER 100[1]

AL-'AADIYAAT
(Those That Run)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. By those (steeds) that run,[2] with panting (breath),

١- وَالْعٰدِيٰتِ ضَبْحًا ۙ

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1. The previous Chapter concluded with the statement that every deed, good or bad, of the man, down to atom will be shown to him on the Day of Judgement. In continuation of it, Chapter 100 relates substantively to the ungrateful nature of man towards his Lord for His Bounties and the warning of punishment in consequences thereof.

Chapter 100 consists of 11 verses. Verses 1 to 5 speak of running horses as symbols of the Arabs' love for sport and adventure. It is said: by those (steeds) that run, with panting (breath), and strike sparks of fire (by stamping their hoofs), and push home the charge in the morning, and raise the dust in clouds the while, and penetrate forthwith into the midst (of the foe).

Verses 6 to 8 refer to the ungrateful nature of man, saying: truly man is, to his Lord, ungrateful; and truly to that (fact) he bears witness (by his deeds); and truly violent is he in his love of wealth.

Verses 9 to 11 contain warning of punishment. It is said: does he (i.e. the ungrateful man and lover of wealth) not know, when that which is in the graves shall be scattered abroad, and that which is (locked up) in (human) breasts shall be made manifest? Indeed their Lord on that Day will be of them (fully) Aware (and shall requite them accordingly).

2. Verse 1 simply speaks of the Divine Oath by 'those that run' without specifying the runner. However, according to some scholars, it refers to the running of the horses; while according to others, it refers to the running of camels. By subsequent verses, however, it appears that the first view is correct, because the word *Dabhan* only refers to the horses. Ibne Jareer is also of this view; and according to Imam Raazi also the reference in this verse is to the horses (see Tafheemul Quran, Vol. VI, Chapter 100, Note 1). This view has also been adopted by other

2. And strike sparks of fire,[3] ٢-فَالْمُوْرِيٰتِ قَدْحًا ۙ

3. And push home the charge in the morning,[4] ٣-فَالْمُغِيْرٰتِ صُبْحًا ۙ

4. And raise the dust in Clouds the while,[5] ٤-فَاَثَرْنَ بِهٖ نَقْعًا ۙ

5. And penetrate forth-with into the midst (of the foe).[6] ٥-فَوَسَطْنَ بِهٖ جَمْعًا ۙ

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commentators (vide Naimuddin, Chapter 100, Note 2; Ziaul Quran, Vol. V, Chapter 100, Note 1; (Maajid, Vol. II, Part XXX, Note 501; Ma'ariful Quran, Vol. VIII, p. 803).

Thus, in verses 1 to 5 there is Oath of horses with reference to their different activities, viz., running with panting (breath) (verse 1), striking sparks of fire (verse 2), pushing home the charge in the morning (verse 3), raising the dust in clouds (verse 4), and penetrating forthwith into the midst (of the enemy) (verse 5).

3. Verses 1 and 2 refer to the horses making a hostile incursion. The spirit and swiftness of the Arab horse are proverbial. "The Arab horse is an almost exclusively war animal, and an Arab is prepared to take endless trouble on its account, because it serves him as a weapon of war" (Inayatullah, "Geographical factors in Arabian Life and History", p. 67). An Arab could take better care of it than even of his own children. He milks first for his mare and would pour of the last drop from the water-bag for the pampered animal, while the children are crying for water" (*ibid.,* p. 66). "Renowned for its physical beauty, endurance, intelligence and almost touching devotion to its master, the Arabian thoroughbred is the exemplar from which all Western ideas about the good-breeding of horseflesh have been derived ... in Arabia ... its possession is a presumption of wealth. Its chief value lies in providing the speed necessary for the success of Bedouin raids. It is also used for sports: in tournament-coursing and hunting" (Hitti, "History of the Arabs", p. 21). Arab horses "are accustomed only to walk and to gallop ... no sooner do they feel the touch of the hand or the stirrup than they dart away with swiftness of the wind" (Gibbon, "Decline and Fall of the Roman Empire", Vol. V, p. 315). There have been also, even outside Arabia, several war horses famous in history. For example, the charger of Alexander; the stallion of Napoleon; and the favourite of Caligula" (Maajid, *ibid.,* 501).

4. As regards "the pushing home the charge in the morning", as referred to in verse 3, "this picture of a cavalry charge in a morning fray is as spirited as any in the Arabic literature" (Inayatullah, *ibid.,* p. 68). "The gusts and pride, with which the Arab warrior poet describes the five points of his valued mare and the martial exploits performed on its back, are well known to all readers of Arabic poetry" (*ibid.*). "It is much easier to make or repel an attack on horseback than when mounted on a camel. The power and prestige a tribe enjoys is proportionate to the number of horses it can bring into the field" (*ibid.,* 67, 68) (Maajid, *ibid.,* 502).

5. The spectacle of raising clouds of dust while darting through deserts and battle fields, as stated in verse 4, is a common feature associated with horse-riding.

6. As for the quality, "penetrating into the midst of enemy" (verse 5), we may also refer to the portrayal of the war-horse in the Bible, which says, "Hast thou given the horse strength? hast thou clothed his neck with thunder? Canst thou make him afraid as grasshopper?

6. Truly man is, to his Lord, ungrateful,

٦-إِنَّ الْإِنسَانَ لِرَبِّهِ لَكَنُودٌ ۖ

7. And truly to that (fact) he bears witness (by his deeds);

٧-وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۖ

8. And truly violent is he in his love of wealth.[7]

٨-وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۖ

9. Does he not know, when that which is in the graves shall be scattered abroad;

٩-أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۖ

10. And that which is (locked up) in (human) breasts shall be made manifest?

١٠-وَحُصِّلَ مَا فِي الصُّدُورِ ۖ

11. Indeed their Lord on that Day will be of them (fully) Aware.

ع ١١-إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۖ

The glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength; he goeth on to meet the armed man. ..He swalloweth the ground with fierceness and rage" (Job, 39:19-24) (Maajid, *ibid.,* 505).

7. The word *Khair,* appearing in verse 8, according to the Arabic usage is not restricted to 'goodness' or 'virtue' as opposed to 'evil' or 'vice', but it also signifies 'wealth and assets'. In this sense the word *Khair* has also been used in verse 180 of Chapter 2 (*Baqarah*) (Tafheemul Quran, *ibid.,* 6; and Ziaul Quran, *ibid.,* 4). Thus according to verse 8, the man is 'violent' in the love of wealth; and to quote Abdullah Yusuf Ali, "what evil choice he makes in committing treason against his own Benefactor by giving after the petty baubles of this world's wealth of fleeting gains?" (Vol. II, Note 6248).

CHAPTER 101

AL-QAARI'AH
(The Calamity)

Chapter 101 consists of 1 Section, 11 Verses, 36 Words, and 152 Letters.[1]

Name

The name of this Chapter has been taken from the word *Al-Qaari'ah* appearing at the very beginning of it.

Revelation

Admittedly this Chapter is Mecci. According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 30.[2]

Subject Matter

The subject matter of this Chapter is the Day of Judgment. In the very first one-worded verse *Al-Qaari'ah* the Day of Judgment has been introduced as "the Calamity", in verses 2 and 3. This repetitive use of the said word instills in the mind the sense of gravity and awfulness of the Day of Judgment, and serves as a serious warning to all those who take the life of the world as a play or sport. Then there is description of the Day of Judgment itself, according to which the people will be running here and there in perplexity like the moths over and around the burning light, and the mountains will be uprooted and will be scattered in space like the carded wool. This will be followed by balancing or weighing of deeds before Allah the Almighty, and the decision thereon will be according to merits, good or bad deeds. Then he whose balance of good deeds will be heavy, he shall be rewarded with blissfully pleasant life in Paradise; and he whose good deeds will be light, for him shall be the burning in the blazing Fire of Hell.

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1. Naimuddin, Chapter 101, Note 1; Ziaul Quran, Vol. V, p. 641.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

CHAPTER 101[1]

AL-QAARI'AH
(The Calamity)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. The Calamity![2]

١- اَلْقَارِعَةُ ۙ

2. What is the Calamity?[3]

٢- مَا الْقَارِعَةُ ۚ

---

1. The previous Chapter concluded with the warning that everything will be made manifest on the Day of Judgment. In continuation of it, Chapter 101 starts with an introduction to the Day of Judgment in the form of questions, and then gives the description of it, and then refers to the criteria of the reckoning of the deeds and the award of heaven or hell accordingly.

Chapter 101 consists of 11 verses. In verses 1 to 3 there is warning as to the Day of Judgment. It is said: the Calamity! What is the Calamity? And what will make you know what the Calamity is?

Verses 4 and 5 describe some occurrences of the Day of Judgment, saying: (it is) a Day whereon men will be like moths scattered about, and the mountains will be like carded wool.

Verses 6 to 11 speak of the reckoning of deeds and reward and punishment accordingly. It is said: then, he whose balance (of good deeds) will be heavy, will be in a life well-pleasing. And he whose balance (of good deeds) will be light, will have his home in the Abyss. And what will make you know what it is? (It is) a Fire blazing fiercely!

2. This translation of *Al-Qaari'ah* is according to Marmaduke Pickthall. Abdullah Yusuf Ali translates it as "the (Day) of Noise and Clamour", and Abdul Maajid Daryabadi as "the striking".

3. The Day of Judgment has been referred to as the *Al-Qaari'ah,* which is from *Qur'a* meaning, 'striking with severity', signifying 'a great calamity'. The Arabs use the word *Qaari'ah* for the calamity which befalls disturbing mental peace. The Holy Qur'an also uses this word in that meaning in verse 31 of Chapter 13 (*R'ad*), as well as in verse 4 of Chapter 69 (*Al-Haaqqah*)

3. And what will make you know what the Calamity is?

٣- وَمَآ أَدْرٰىكَ مَا الْقَارِعَةُ ۝

4. (It is) a Day whereon men will be like moths scattered[4] about,

٤- يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ۝

5. And the mountains will be like carded wool.[5]

٥- وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ۝

6. Then, he whose balance (of Good Deeds) will be heavy,[6]

٦- فَأَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ ۝

7. Will be in a Life well-pleasing.

٧- فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ۝

8. And he whose balance (of Good Deeds) will be light –

٨- وَأَمَّا مَنْ خَفَّتْ مَوَازِيْنُهٗ ۝

---

denoting around perplexity and confusion on the Day of Judgment (Tafheemul Quran, Vol. VI, Chapter 101, Note 1).

Abdullah Yusuf Ali has used the word *Qaari'ah* in the sense of 'Noise and Clamour' and has said that "the Day of Noise and Clamour is the Day of Judgment, when the whole of the present order of things will be overthrown with a tremendous convulsion. All our present landmarks will be lost. It will be a stunning experience to begin with, but it will inaugurate a new world of true and permanent values, in which every human deed will have its true and just consequences, as if weighed in the balance" (Vol. II, Note 6251).

4. To quote Abdullah Yusuf Ali, "moths are frail light things. To see them scattered about in a violent storm gives some idea of the confusion, distress, and helplessness in which men will be at first overwhelmed on the Day of Account. Old memories will be like a book almost blotted out. New hopes will be vague in a new world just rising on the horizon. But it will be a perfectly just world, and no good action will be lost and no evil one but will have its compensating value estimated" (Vol. II, Note 6252).

5. In this connection reference may also be made to verse 9 of Chapter 70 (*Ma'aarij*).

6. In verses 6 to 9 it is said, "then, he whose balance (of good deeds) will be heavy, will be in a life well-pleasing; and he whose balance (of good deeds) will be light will, have his home in the Abyss". In this connection, we may also refer to verses 8 and 9 of Chapter 7 (*A'araaf*) verses 104 and 105 of Chapter 18 (*Kahf*); and verse 47 of Chapter 21 (*Ambia*) which also refer to the measuring or weighing of the deeds on the Day of Judgment and the decision according to the merits of the Balancing.

9. Will have his home in the Abyss.[7]

٩- فَأُمُّهُۥ هَاوِيَةٌ ۝

10. And what will make you know what it is?

١٠- وَمَآ أَدْرَىٰكَ مَا هِيَهْ ۝

11. (It is) a Fire blazing fiercely!

١١- نَارٌ حَامِيَةٌۢ ۝

---

7. As for the word *Haawiyah* itself, it is derived from the word *Hawa,* which means falling from a high place to a low place; and the Hell has been referred to as *Haawiyah* because it will be very deep and the inmates of it will be thrown into it from upwards, and it will hold the wrong-doers just as the mother holds the child in her lap (Tafheemul Quran, *ibid.,* 5).

In other words, the meaning is that the wrong-doers will be in the deep pit of Hell wherein, as it is said in verses 10 and 11, there will be fire blazing fiercely".

CHAPTER 102

AT-TAKAASUR
(Piling Up)

Chapter 102 consists of 1 Section, 8 Verses, 28 Words, and 120 Letters.[1]

Name

The name of this Chapter has been taken from the word *At-Takaasur* appearing in verse 1 of it.

Revelation

Abu Hayyan and Shaukaani say that according to all Commentators this Chapter is Mecci. Allama Suyuti is also of the same view. However, there are some narrations according to which it is said to be Madani (see Tafheemul Quran, Vol. VI, p. 440).

Regarding the revelation of this Chapter it is said in 'Tafseere Azizi' that Bani 'Abde Manaf and Bani Sahom, the two tribes of Quraish, claimed superiority over each other, and in this connection each one of them spoke of their wealth, property, number of people belonging to their clan including those who had already died. Allah the Almighty revealed this Chapter and exposed the foolishness of their claims (Ziaul Quran, Vol. V, p. 646).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 16.[2]

Subject Matter

In this Chapter the foolishness of those who are proud of the wealth and assets and comforts of this temporary life has been exposed. Such people spend their life in the love of wealth which is ephemeral and will soon perish; and forget that there is also the life after death which is eternal. They are warned that whatever Allah the Almighty has given to them in this world is also by way of trial and they will have to account for it in the Hereafter.

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1. Naimuddin, Chapter 102, Note 1; Ziaul Quran, Vol. V, p. 646.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

CHAPTER 102[1]

AT-TAKAASUR
(Piling Up)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Rivalry in worldly increase diverts you.[2]

١-اَلْهٰىكُمُ التَّكَاثُرُ ۙ

2. Until you visit the graves.

٢-حَتّٰى زُرْتُمُ الْمَقَابِرَ ؕ

---

1. In the concluding verses of the last Chapter there was warning of punishment of Hell to those whose measure of good deeds will be lighter. In continuation of it, in Chapter 102 there is reference to the real cause of making the good deeds lighter. In fact it is the love for wealth of this world which makes men unmindful of the Hereafter till they visit the graves and have to suffer the punishment of Hell.

Chapter 102 consists of 8 verses, which condemn the rivalry of men in the piling up of wealth till they die, and have to suffer in the Hereafter. It is said: rivalry in worldly increase diverts you (from the remembrance of Allah), until you visit the graves. Nay, but you will come to know! Again, nay, but you will come to know! Nay, would that you knew with certainty of knowledge! You will certainly see the Hell-fire. Again, you will see it with certainty of sight. Then shall you be questioned, that Day, about the delights (you indulged in during the life of this world).

2. The word *Al-Haakumo* is from *Lahw* which stands for "that which makes man unmindful of beneficial and important affair" (Mufredaat). According to the Arabic usage, it signifies such indulgence in any thing that one forgets all other important things. The word *Takaasur* is from *Kasrat* (i.e. abundance) of desire of an individual to gain more and more, or an act of rivalry between persons trying to beat each other in piling up the worldly belonging or displaying vanity and superiority over others (see Tafheemul Quran, Vol. VI, Chapter 102, Note 1; and Ziaul Quran, Vol. V, Chapter 102, Note 1).

3. Nay, but you will come to know![3]

٣- كَلَّا سَوْفَ تَعْلَمُونَ ۝

4. Again, nay, but you will come to know!

٤- ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝

5. Nay, would that you knew with certainty of knowledge!

٥- كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۝

6. You will certainly see the Hell-fire.

٦- لَتَرَوُنَّ الْجَحِيمَ ۝

7. Again, you will see it with certainty of sight.

٧- ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝

8. Then, shall you be questioned, that Day, about the delights![4]

ع ٨- ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝

---

3. People remain busy in the acquisition of wealth, as referred to in verses 1 and 2, till they die and go into the graves where appears to them the reality underlying the life of this temporary world. Then, according to verses 3 to 7, they get the certainty of knowledge about the reality of things. There is reference of three kinds of *Yaqeen* or knowledge, as described in verse 51 of Chapter 69 (*Al-Haaqqah*). "The first is certainty of mind or inference mentioned here: we hear from someone, or we infer from something we know: this refers to our own state of mind. If we instruct our minds in this way, we should value the deeper things of life better, and not waste all our time in ephemeral things. But if we do not use reasoning faculties now, we shall yet see with our own eyes the Penalty for our sins. It will be certainty of sight. We shall see Hell. But the absolute certainty of assured truth is that described in verse 51 of Chapter 69 (*Al-Haaqqah*). That is not liable to any human error or psychological defect" (Yusuf Ali, Vol. II, Note 6259).

4. In a Tradition, reported by Bukhari, the Holy Prophet has said that none will be able to leave his place until he answers the five particular questions, namely (1) in what affairs he has spent his life; (2) on what he has spent his young age; (3) in what manner he earned the wealth and assets in this world; (4) how and on what he spent the wealth; and (5) to what extent he acted upon the knowledge which Allah had given to him. (For more details, see Ma'ariful Quran, Vol. VIII, p. 810). Also see Tafheemul Quran, Vol. VI, Chapter 102, Note 4; and Ziaul Quran, Vol. V, Chapter 102, Note 7.

CHAPTER 103

AL-'ASR
(The Time)

Chapter 103 consists of 1 Section, 3 Verses, 14 Words, and 68 Letters.[1]

Name

The name of this Chapter has been taken from the word *Wal-'Asr* appearing at the very beginning of it.

Revelation

Mujahid, Qatadah, and Muqatil declare it to be Madani; but the large majority of Commentators held it to be Mecci, and from the subject matter also it is clear that it is Mecci and was revealed in the earlier period (Tafheemul Quran, Vol. VI, p. 448).

Shah Abdul Aziz has noted that Kulah bin Usaid, who was known as Abul Asadain, had friendship with Hazrat Abu Bakr during the 'Days of Ignorance'. When Hazrat Abu Bakr accepted Islam, Abul Asadain came to him and tried to persuade him to give up Islam. Hazrat Abu Bakr told him that whoever accepts the Truth, embraces Islam, and becomes firm on it, he is never the loser. On this, Chapter *Al-'Asr* was revealed, and whatever Hazrat Abu Bakr had said was confirmed (Tafseere Azizi, as referred to by Ziaul Quran, Vol. V, p. 651).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 13.[2]

Subject Matter

The Chapter opens with the Divine Oath by the Time. Time is Eternal and most pervasive, and as such the efficacy and encompassing quality of this

1. Naimuddin, Chapter 103, Note 1; Ziaul Quran, Vol. V, p. 651.
2. Index-cum-Concordance for the Holy Qur'an, by Kheiri, *ibid.*

Chapter is more than evident. In this Chapter in very true words has been laid down the way of success for the mankind. It also warns us at the very outset that man as a creation is prone to fall in loss in every sense of the word, unless he tries to guard himself against all temptations and prevarications with true Faith and righteous deeds.

The Blessings

Imam Shaafa'ee has said that if people understand with firm belief in the Truth of this Chapter, it is enough to pave the way for their guidance.

The fact that the Companions of the Holy Prophet held it in great esteem is clear from the fact that, as reported by Hazrat Abdullah bin Hisn Darmi Abu Medinah, that when two Companions of the Holy Prophet used to meet each other they did not part company until they had recited this Chapter to each other (Tabrani, as referred to by Tafheemul Quran, *ibid.;* also see Ziaul Quran, *ibid.*).

CHAPTER 103[1]

AL-'ASR
(The Time)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. By the Time,[2]

١- وَالْعَصْرِ ۙ

---

1. The previous Chapter spoke of the love of wealth which results in destruction of the mankind. In continuation of it, Chapter 103 speaks of the way which leads the man to success.

Chapter 103 consists of 3 verses, which lay down the way to success. It is said: by the Time! Surely man is in loss, except those who believe and do righteous deeds, and exhort one another to Truth, and exhort one another to Patience.

2. The word *'Asr* may mean (1) 'Time' through the Ages, or long periods, in which case it comes near to the abstract idea of time, *Dahr,* which was sometimes deified by the Pagan Arabs; (2) or the late afternoon, from which the *Asr* canonical prayer takes its name. A mystic use of both these ideas is understood here. An appeal is made to 'Time' as one of the creations of God, of which everyone knows something but of which no one can fully explain the exact significance. 'Time' searches out and destroys everything material" (Yusuf Ali, Vol. II, Note 6262).

To go into a bit detail: the word *Asr* or 'Time', signifies 'Time Past', 'Time Present', as well as 'Time Future', and the idea of taking oath by it is to emphasise the point that the past is itself the testimony of the fact that those who did not make correct use of time were the losers. In this there is a lesson that the people should make use of their 'present', in such a manner that it may be fruitful for them in the 'future', and the only way of attaining this purpose is to submit to the Commands of Allah revealed through the Holy Prophet Muhammad (ﷺ), because only those who submit to the Commands of Allah and His worthy Prophet will be the successful ones in the Hereafter.

2. Surely man is in loss,[3]

٢-إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۙ

3. Except those who believe[4] and do righteous deeds,[5] and exhort one another to Truth,[6]

٣-إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ ۙ

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3. The word *Khusrin* (loss) includes the loss of this world as well as of the Hereafter, and, in the Qur'anic sense, the real loss is the loss of the Hereafter. The gain and loss of this ephemeral life is of no real value. In fact those who feel the gain of this material life to be the final goal will ultimately stand condemned, prove to be most unsuccessful and in grievous loss in the Hereafter. On the other hand, the righteous servants of Allah, who submit to the Commands of Allah may, for the time being, appear to be the losers in the worldly sense, but they will be the successful ones in the Hereafter.

For the Qur'anic point of view in this respect see verses 8 and 9 of Chapter 7 (*A'araaf*); verse 37 of Chapter 8 (*Anfaal*); verses 15 to 17 of Chapter 10 (*Yunus*); verse 82 of Chapter 17 (*Bani Israil*); verse 11 of Chapter 22 (*Hajj*); verses 1 to 11 and 55 to 61 of Chapter 23 (*Mo'minoon*); verses 4 and 5 of Chapter 31 (*Luqman*); and verses 13 to 16 of Chapter (*Zumar*).

Further, according to Qur'an, those who take the gains of this material world to be their success they are the losers in reality in spite of their pomp and show in the ephemeral parlance. As against this, those who regard the material loss as a phase of their trial in patience and constancy, and gracefully submit to the Will of Allah the Almighty, prove to be actually the gainers in this world as well as in the Hereafter. For this see verses 96 and 97 of Chapter 16 (*Nehl*); verse 96 of Chapter 19 (*Maryam*); verse 105 of Chapter 20 (*Taa Haa*); and verses 5 to 7 of Chapter 92 (*Lail*) (see Tafheemul Quran, Vol. VI, Chapter 103, Note 1).

4. The word *Eimaan* (Faith) has been defined and interpreted at various places in the Holy Qur'an. In verse 15 of Chapter 49 (*Hujuraat*) It is said "the believers are those only who believe in Allah and His Messenger"; in verse 30 of Chapter 41 (*Haa Meem Sajdah*) it is said, "those who say: Our Lord is Allah, then observe constancy in the Straight Way"; in verse 2 of Chapter 8 (*Anfaal*) it is said, "they only are believers whose hearts feel terror when Allah is mentioned", in verse 165, of Chapter 2 (*Baqarah*) it is said, "and those who believe are strongest in love for Allah"; in verse 65 of Chapter 4 (*Nisa*) it is said, "but no, by your Lord! they believe not until they make you a judge of what is in dispute between them, then find not any straitness in their hearts as to that which you decide, and submit with full submission"; and in verse 136 of Chapter 4 (*Nisa*) it is further said, "O you who believe! believe in Allah and His Messenger and the Book which He has revealed to his Messenger and the Book which He revealed before".

5. The righteous deed is the deed which is done in obedience to the Commands of Allah and His worthy Prophet Muhammad (ﷺ).

6. Which shows that, not only faith and doing of good deeds by one for his own self alone, is necessary, but guiding others to faith and righteousness is also equally necessary, as it is only then that the success in the True and Real sense can be said to have been achieved. It is mainly on this account that the Muslim *Ummah* has been declared to be the Best of Nations" in verse 104 of Chapter 3 (*Imran*).

and exhort one another to patience.[7]

وَتَوَاصَوْا بِالصَّبْرِ ۝

7. Meaning thereby that in the Way of Allah, one should bear the hardships and oppositions with patience or steadfastness, and should not lose heart, or give up his obligations of spreading the Islamic teachings and guiding the people to the Right Path, merely because the wicked ones oppose, oppress, or persecute him. For the reward of patience, see verses 12 to 22 of Chapter 76 (*Dahr*).

In this connection, it is also worth noting that, according to verses 78 and 79 of Chapter 5 (*Maa'idah*), "those who disbelieved from among the Children of Israil were cursed by the tongue of David and Jesus, Son of Mary. This was because they disobeyed and exceeded the limits. They forbade not one another the hateful things which they did. Evil indeed was what they did". Further, in verse 165 of Chapter 7 (*A'araaf*) it is said regarding the Bani Israil that, "when they neglected whereof they had been reminded, We delivered those who forbade evil and We overtook those who were iniquitous with an evil punishment because they transgressed".

It is for this reason that in verse 25 of Chapter 8 (*Anfaal*) it is said, "guard yourselves against an affliction which may not smite those of you exclusively who are unjust; and know that Allah is severe in requiting"; and by verse 104 of Chapter 3 (*Imran*) it is provided that, "from among you (O believers) there should be a party who invite to Good and enjoin the Right, and forbid the Wrong. And they are they who are successful" (see Tafheemul Quran, *ibid.*).

Note: For a detailed discussion on "Oaths and Adjuration in the Holy Qur'an", see the Major Work, *ibid.*, Vol. XVI, pp. 248 to 252.

CHAPTER 104

AL-HUMAZAH
(The Slanderer)

Chapter 104 consists of 1 Section, 9 Verses, 30 Words, and 130 Letters.[1]

Name

The name of this Chapter has been taken from the word *Humazatin* appearing in verse 1 of it.

Revelation

Admittedly this Chapter is Mecci, and from the subject matter it is clear that it was revealed in the earlier period of the Holy Prophet's Mission at Mecca.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 32.[2]

Subject Matter

In this Chapter there is condemnation of some specific type of social evils which were extant among the rich ones of the 'Days of Ignorance'. Every body knew that these evils were there and they also thought them to be evil, yet they indulged in them merely as a pastime or through rivalry and spite against one another. That the Qur'an is so forthright and relentless in condemning even the most powerful personalities who were steeped in the evils mentioned in this Chapter, speaks of the Force and Conviction of Divine Truth without mincing words to appease and placate the powerful opponents. This was, perhaps, the greatest source of encouragement and moral constancy that enabled the early adherents of Islam to face their foes and their atrocities, without flinching for a moment. Together with this humiliation in the worldly life, the evil doers of this class will have their share of punishment in the Hereafter, i.e. burning in the Fire of Hell which will climb upto their hearts.

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1. Naimuddin, Chapter 104, Note 1; Ziaul Quran, Vol. V, p. 656.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

CHAPTER 104[1]

AL-HUMAZAH
(The Slanderer)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Woe to every slanderer, backbiter,[2]

١- وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۙ

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1. In the previous Chapter it was stated that man by and large is prone to evil doing and suffer loss in consequence, unless he adopts Faith and Righteousness. In continuation of it and by way of illustration of evil doers, certain categories of persons indulging in social vices have been mentioned in clear and forthright languages. There is also warning of punishment to those persons in the Hereafter.

Chapter 104 consists of 9 verses, which condemn slander, back-biting, and piling up of wealth. It is said: woe to every slanderer, back-biter, who piles up wealth and counts it, thinking that his wealth will abide for him for ever. Nay, he is sure to be thrown into the Crushing Fire. And what will make you know what the Crushing Fire is? It is the Fire kindled by Allah, which rises over the hearts. Surely it is closed in on them, in outstretched columns.

2. ***Humazah* and *Lumazah:*** The learned scholars have given different versions in the interpretation of these two words appearing in verse 1. According to Muqaatil, the one who slanders anybody in his presence is *Humazah,* while the back-biter is *Lumazah.* Abul Aaliah and Hassan give just the reverse meaning to these words. According to Hazrat Abdullah bin Abbas, both these words bear one and the same meaning. In fact to differentiate between the exact meanings of these words is difficult (Ziaul Quran, Vol. V, Chapter 104, Note 1). According to the Arabic usage, these words are inter-changeable one for the other. In verse 1 both these words have been used together to show the constant habit of the man (referred to in these verses) who was ever guilty of slander, back-biting and similar other evils (see Tafheemul Quran, Vol. VI, Chapter 104, Note 1).

2. Who piles up wealth and counts it –

٢- الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝

3. Thinking that his wealth will abide for him for ever:

٣- يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝

4. Nay, he is sure to be thrown into the Crushing Fire.[3]

٤- كَلَّا لَيُنۢبَذَنَّ فِي الْحُطَمَةِ ۝

5. And what will make you know what the Crushing Fire[4] is?

٥- وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۝

6. It is the Fire kindled by Allah,[5]

٦- نَارُ اللَّهِ الْمُوقَدَةُ ۝

7. Which rises over the hearts.

٧- الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ۝

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3. The low moralled and selfish person who is involved in the evils, referred to in verses 1 to 3, will surely be thrown into the 'Crushing Fire' (verse 4) i.e. the Fire which breaks to pieces everything thrown into it. Then by way of explanation (verse 5), it is said in verses 6 and 7 that "it is the Fire kindled by Allah, which rises over the hearts" (of the wrong-doers). Further on, in verses 8 and 9, it is said that "surely it (i.e. Fire) is closed in on them in outstretched columns" meaning thereby that the Fire of Hell shall so much overwhelm the wrong-doers as if they are in a "closed vault" supported by Columns of Fire outstretched, (from which there is neither any way of escape to safety nor the lessening of the intensity of the Blazing Fire).

4. The word ***Hutamah,*** appearing in verses 4 and 5, means that "which smashes or breaks to pieces: an apt description of the three anti-social vices condemned. For scandal-mongering and backbiting make any sort of cohesion or mutual confidence impossible; and the miser's hoards block up the channels of economic service and charity, and the circulation of good-will among men" (Yusuf Ali, Vol. II, Note 6267).

5. As regards the Fire (of the Wrath of Allah), "this Fire of punishment mounts right upto the hearts and minds of such men, and shuts them out of the love of their fellows. 'Heart' in Arabic means not only the seat of affection, pity, charity, etc., but also of understanding and intelligent appreciation of things" (*ibid.,* Note 6268) (also see Tafheemul Quran, *ibid.,* 7).

Further, "those guilty of these vices will be choked and suffocated, for this Vault of Fire will cover them all over, and its scorching columns will extend over a far wider area than they imagine" (*ibid.,* Note 6269) (also see Tafheemul Quran, *ibid.,* 8; and Ziaul Quran, *ibid.,* 7).

8. Surely it is closed in on them.

٨- إِنَّهَا عَلَيْهِمْ مُّؤْصَدَةٌ ۝

9. In outstretched columns.[6]

٩- فِي عَمَدٍ مُّمَدَّدَةٍ ۝

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6. The words *Amadim Mumaddadah* (i.e. outstretched columns) signify that (1) after closing the doors of Hell big columns will be fixed on them; or (2) the wrongdoers will be tied down with the big columns in the Hell; or (3) as according to Hazrat Abdullah bin Abbas, the flames of the Fire will be rising like big columns (Tafheemul Quran, *ibid.*, 9). The last meaning is also adopted by Peer Karam Shah (vide Ziaul Quran, *ibid.*, 8).

CHAPTER 105

AL-FEEL
(The Elephant)

Chapter 105 consists of 1 Section, 5 Verses, 20 Words, and 96 Letters.[1]

Name

The name of this Chapter has been taken from the word *Al-Feel* appearing in verse 1 of it.

Revelation

Admittedly this Chapter is Mecci, and it was revealed in the earlier period of the Holy Prophet's Mission at Mecca.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 19.[2]

Subject Matter

This Chapter refers to an incredible event of the history of Mecca before the advent of Islam in that land involving spiteful conduct of an arrogant enemy of Allah, and the Wrath of Allah which destroyed him and his men as a recompense of his heinous deed. It relates to the invasion of Mecca by Abraha the Christian Viceroy of the King of Abyssinia. The main object of Abraha was to destroy the *Ka'bah,* and divert the Arabs to San'a, where he had built a magnificent cathedral for the purpose of worship. The army of Abraha, which invaded Mecca, is known in Arabia as the *As'haabil Feel* or "Companions (or possessors) of elephants", because of the presence in it of a large number of elephant-riders.

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1. Naimuddin, Chapter 105, Note I; Ziaul Quran, Vol. V, p. 660.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

The year in which this particular invasion took place is known as *Aam-ul-Feel* or 'the Year of the Elephant'. It was in the year 570 A.D., coinciding with the year of the birth of the Holy Prophet Muhammad (ﷺ). Abdul Muttalib – the grand-father of the Holy Prophet was the custodian of the Holy *Ka'bah*. Finding himself unable to protect the *Ka'bah* from the invasion of the army of Abraha, it is said, Abdul Muttalib prayed, leaning upon the door of the *Ka'bah,* to Allah the Almighty: Protect O Lord! Your Own House; and suffer not the Cross to reign over the *Ka'bah* (Zurqani). Then the whole population of Mecca retreated to the hills round the city of Mecca. The expedition of Abrah, however, was defeated by a miracle. As mentioned in this Chapter, the Army of Abraha (sixty thousand in strength) was destroyed by a shower of stones thrown by flocks of birds (*Ababeel*), each of which held a pebble or small stone of sharp edge in its beak. These stones produced sores and pustules on the skins, which spread like a pestilence. It is this incident which has been mainly referred to in this Chapter.

CHAPTER 105[1]

AL-FEEL
(The Elephant)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Have you not seen[2] how your Lord dealt with the Companions of the Elephant?[3]

١- اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ ۝

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1. In the previous Chapter there was by inference, warning of punishment to those who are guilty of social vices and are unmindful of its consequences. In continuation of it, in Chapter 105 there is yet another reference to the arrogant attitude of an Abyssinian Chief who, out of spite and vanity, invaded the Holy *Ka'bah* to destroy it as centre of worship. There was none to protect and defend the *Ka'bah.* Allah the Almighty, however, destroyed the army by sending flocks of small birds which showered pebbles, killing everyone of the invading army.

Chapter 105 consists of 5 verses, which speak of the saving of *Ka'bah* by Allah the Almighty from the invasion of Abraha. It is said: have you not seen how your Lord dealt with the Companions of the Elephant? Did He not make their treacherous plan go astray? And He sent against them Flights of Birds, striking them with stones of baked clay. Then did He make them like straw eaten up.

2. The word *Alam tara,* though meaning "have you not seen", actually signify the seeing with the mental vision or pondering over and understanding; and the words *Kaifa Fa'la Rabboka* (i.e. how your Lord dealt) refers to the destruction of the *Ashabil Feel* (i.e. the troops of Abraha who rode on elephants).

3. Abraha, the Abyssinian Governor of Yamen, invaded Mecca with a large army and was defeated and destroyed by Allah the Almighty. The destruction of the Army of Abraha was in fact, miraculous as no one living in the vicinity of *Ka'bah* could have expected such a phenomenon to happen. As we have already mentioned in the Introduction, the population of

2. Did He not make their treacherous plan[4] go astray?[5]

٢- أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۝

3. And He sent against them Flights of Birds;[6]

٣- وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝

4. Striking them with stones[7] of baked clay.[8]

٤- تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ۝

Mecca had fled to the hills, which meant that there was none to protect the *Ka'bah* at all. In these circumstances, Allah the Almighty sent flocks of birds, which came in repeated flights, and flung special brand of small stones upon the army of Abraha, which infested their skin and caused pestilence, and destroyed the whole of the Abraha's army. In this manner Allah the Almighty defeated the plan of Abraha and his army, reference to which has been made in verses 1 to 5.

4. The word *Kaid,* appearing in verse 2, is generally used for a secret plan to cause harm to anybody. But here an army of sixty thousand had openly come to attack and demolish the Ka'bah. Still the word *Kaid* has been used for it, the reason for which, according to Allama Ibne Manzoor is that the word *Kaid* is also used for the planning of any work – good or bad, right or wrong (Lisaanul Arab) (Ziaul Quran, Vol. V, Chapter 105, Note 3). According to Abul A'ala Maududi, although the attack was open, but the secret plan underlying it was to capture the caravan route between south Arabia and Egypt and Syria from the Arabs, and it was for this plan that the word *Kaid* has been used (Tafheemul Quran, Vol. VI, Chapter 5, Note 3).

5. The words *Fee tadleelin,* in verse 2, actually signify "to defeat" or "to make unsuccessful". In this sense, this word has also been used in verse 25 of Chapter 40 (*Mo'min*) and verse 52 of Chapter 12 (*Yusuf*) (see Tafheemul Quran, *ibid.,* 4; also Ziaul Quran, *ibid.,* 3).

6. The word *Ababeel,* used in verse 3, in its general significance refers to a particular kind of bird in the genus of swallow; but according to the Arabic usage the word *Ababeel* refers to the flocks, or those which come in flights, from all around – may they be of men or animals or birds. According to Ikramah and Qatadah, these flocks which invaded the Army of Abraha were of birds coming from the Red Sea. According to Saeed bin Jubair and Ikramah, such birds were never seen before nor even afterwards. These birds were neither of Nejd nor of Hejaz nor of Tihaamah. According to Hazrat Abdullah bin Abbas, their beaks were like those of birds, and their claws were like those of dogs; and according to Ikramah, their heads were "like those of hunting birds (Tafheemul Quran, *ibid.,* Note 5).

7. Irrespective of these diverse descriptions, all reporters agree that every bird had a stone in its beak, and two stones in each of their claws. The stones dropped by them were kept by the Meccans; and according to Abu Nu'aim, one Nofal bin Abi Ma'aviyah had seen those stones: they were blackish red in colour and of the size of peas. According to Hazrat Abdullah bin Abbas, as reported by Abu Nu'aim himself, they were of the size of a small conical shaped dry fruit with sharp edge on the one end and flat at the other end. This is known a *chilghoza* (found in hilly tracks of north west and north east side of Pakistan and the contiguous regions of Iran) (see Tafheemul Quran, *ibid.*).

8. As regards the stones dropped upon the army, as it is said in verse 4, they were of *Sijjeel* (i.e.: of baked clay). The word *Sijjeel* has also been used in verse 82 of Chapter 11 (*Hud*)

5. Then did He make them like straw eaten up.[9]

٥- فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝

and also in verse 74 of Chapter 15 (*Hijr*), for the stones showered, by way of punishment, on the people of Prophet Lot which have also been referred to in verse 33 of Chapter 51 (*Zaariyaat*) by the word *Teen* (i.e. brimstone).

According to Hazrat Abdullah bin Abbas, the word *Sijjeel is* Mo'arrab of the Persian words 'Sang' and 'Gil', and signifies that stone which is made of clay and then made solid or hard by baking (Tafheemul Quran, *ibid.,* 6).

9. The words *Ka'asfim Makooll,* appearing in verse 5, refer to the "field, from which all the corn has been eaten up and only straw with stalks or stubble is left, is a field dead and useless. And such was the army of Abraha – dead and useless. Another possible rendering would be – "like eaten straw and stubble found in the dung of animals". The meaning would be the same, but much more emphatic" (Yusuf Ali, Vol. II, Note 6274).

CHAPTER 106

QURAISH

Chapter 106 consists of 1 Section, 4 Verses, 17 Words, and 73 Letters.[1]

Name

The name of this Chapter has been taken from the word Quraish appearing in verse 1 of it.

Revelation

According to Zohaak and Kalbi, this Chapter is Madani; but according to large majority of the Commentators, it is Mecci and was revealed soon after the previous Chapter (105). This view is also confirmed by the fact that the subject matter of both these Chapters is more or less the same. Some Commentators have taken both these Chapters as one, but according to the compilation of Hazrat Usman both these Chapters are kept separately (Ziaul Quran, Vol. V, p. 671, and Tafheemul Quran, Vol. VI, p. 474).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 29.[2]

Subject Matter

The subject matter of this Chapter to quote Abdullah Yusuf Ali, is, "if the Quraish were fond of Mecca and proud of it, if they profited, by its central position and its guaranteed security, from their caravans of trade and commerce, let them be grateful, adore the One True God, and accept His Message (Vol. II, p. 1793).

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1. Naimuddin, Chapter 106, Note 1; Ziaul Quran, Vol V, p. 671.
2. Index-cum-Concordance for the Holy Qur'an, Kherie, *ibid.*

This Chapter read with the preceding one will indicate that the Quraish had enjoyed the unique privilege of security and profit, thus making their life economically and socially viable in the midst of other less privileged tribes dwelling in the Peninsula. This was evidently the Special Divine Favour bestowed on them for no other reason but that the Holy Prophet was born, and living in their midst, as the Honoured and Trusted member of the Quraish Fraternity. Yet, ironically, it were the Quraish and their Chiefs in the Vanguard who rose against, opposed, and persecuted him and his Companions. Viewed in this perspective, it is again a Divine Favour that they are called upon to adore the Lord of the Ka'bah in thankfulness to His Favours so that they may yet mend their ways and submit to Him in repentance to their past lapses. In this alone they could redeem their wrong-doing and be eligible for still greater and more abiding Favours from Allah the Almighty.

CHAPTER 106[1]

QURAISH

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. For the keeping[2] of the Quraish[3] –

١- لِاِيْلٰفِ قُرَيْشٍ ۙ

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1. In the previous Chapter reference was made to the great Favour of Allah in saving the *Ka'bah* from the attack of Abraha and his army, and destroying them miraculously. In continuation of it, Chapter 106 asks the Quraish to remember the Favours of Allah on account of which they have been established and provided safety during journeys at each season, and also because they are fed against hunger and provided security against fear.

Chapter 106 consists of 4 verses, which remind the Quraish of the favours of Allah, and ask them to worship Allah (alone), saying: for the keeping of the Quraish their keeping (safe) to the journey in the winter and the summer, let them worship the Lord of this House (i.e. *Ka'bah*), Who has fed them against hunger, and has made them safe from fear.

2. According to the Arabic Grammar, the letter 'L' (*Laam*) before the word *Eelaaf* (verse 1) implies the sequence of this Chapter with the previous one i.e. *Suratul Feel* according to which Abraha and his huge army was destroyed in a miraculous way by Allah the Almighty so that there could remain no danger for the Quraish in their merchandise journeys and their superiority and honour could remain intact all over Arabia (Ma'ariful Quran, Vol. VIII, pp. 822-823). For this unique favour of Allah, the Quraish should have worshipped Allah alone.

Another view is that the word *Eelaaf* is from *Alf* meaning 'to be habituated', Or 'to unite after separation', or 'to adopt the habit of anything'; and the letter 'L' (*Laam*) before the word *Eelaaf,* according to Arabic experts, implies 'wonder' or 'astonishment', In view of this the meaning of verse 1 is that "it is really astonishing that merely because of the favours of Allah the Quraish got united after separation, and became habituated to the trade journeys, and became prosperous, still they do not worship Allah". This is the view of Akhfash, Kissaa'i and Farra, also preferred by Ibne Jareer.

Contd....

2. Their keeping to the journey in the winter and the summer[4] –

٢- إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ۝٢

Yet another view is that the letter 'L' (*Laam*) is of *Ta'leel,* and it is connected with *Fal Ya'budu Rabba Haazal Baite* (verse 3), meaning thereby that besides many other favours, the favours of enabling them the trade journeys are more than enough for the Quraish to give thanks to Allah and worship Him alone. This is the view of Khaleel bin Ahmad, Saihawayah, and Zamakhshari (see Tafheemul Quran, Vol. VI, Chapter 106, Note 1). Allama Qurtabi has preferred this view (see Ziaul Quran, Vol. V, Chapter 106, Note 1).

3. Quraish is the name of a tribe descended from one Nazr bin Kananah in the progeny of Prophet Ishmael. This tribe was initially scattered throughout the Hijaz territory of Arabia. For the first time it was united and settled in Mecca by Qusai bin Kulab (an ancestor of the Holy Prophet). Thereafter, this tribe acquired the custodianship of the *Ka'bah,* and made good arrangements for the pilgrims, and became famous all over Arabia.

To quote Abdullah Yusuf Ali, "the Quraish were the noblest tribe of Arabia, the tribe to which belonged the Holy Prophet himself. They had the custody of the *Ka'bah,* the central shrine of Arabia, and their possession of Mecca gave them a triple advantage: (1) they had a commanding influence over other tribes; (2) their central position facilitated trade and intercourse, which gave them both honour and profit; and (3) the Mecca territory being by Arabian custom inviolable from the ravages of war and private feuds, they had a secure position, free from fear of danger. This honour and advantage they owed to their position as servants of the sacred shrine of the *Ka'bah.* They owed it to God. Was it not, therefore, right and fitting that they should adore the One True God, and listen to His Message of Unity and Purity, brought by His Prophet?

In those days of general insecurity, their prestige as custodians of Mecca enabled them to obtain covenants of security and safeguard from the rulers of neighbouring countries on all sides – Syria, Persia, Yamen, and Abyssinia – protecting their trade journeys in all seasons" (Vol. II, Note 6276).

4. As regards the "keeping to the journey in the winter and the summer" (verse 2), it is said that "Mecca is placed almost at an equal distance, a month's journey, between Yamen on the right, and Syria on the left hand. The former was the winter, the latter the summer, station of her caravans and their seasonable arrival relieved the ships of India from the tedious and troublesome navigation of the Red Sea … The lucrative exchange diffused plenty and riches in the streets of Mecca, and the noblest of her sons united the love of arms with the profession of merchandise", (Gibbons: "Decline and Fan of Roman Empire", Vol. V, p. 318). The extent and degree of business actively carried by means of these caravans were truly astonishing. "Few caravans set forth in which the whole population, men and women, had not a financial interest ... On departure the caravans carried leather, spices, precious essences, and metals, particularly silver from the Arabian mines" (Lamman, "Islam: Beliefs and Institutions", p. 16). "On their return every one received a part of the profits proportionate to his stake and the number of shares subscribed. The dividend was never less than 50 per cent and often amounted even to a double" (*ibid.*) (Maajid, Vol. II, Part XXX, Note 546).

It may also be noted that, "Mekka owed its economic prosperity to its geographical position and to its relations with the important trade route to India ... From Babylonia, from the ports of the Persian Gulf as well as from the Yamen, followed the rich products of the Middle East and of India; from Syria those of the Mediterranean world. We see Makka opening negotiations with the neighbouring states, obtaining safe conducts, free passage for her caravans,

3. Let them worship the Lord of this House,[5]

٣- فَلْيَعْبُدُوا رَبَّ هٰذَا الْبَيْتِ ۝

4. Who has fed them against hunger,[6] and has made them safe from fear.[7]

٤- الَّذِيْٓ اَطْعَمَهُمْ مِّنْ جُوْعٍ ۙ وَّاٰمَنَهُمْ مِّنْ خَوْفٍ ۝

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and concluding the equivalent of commercial treaties with Byzantium, Abyssinia, Persia, and the Empires of Yamen" (*ibid.,* p. 13), (Maajid, *ibid.,* 547).

5. As regards the **House** (i.e. *Ka'bah*), referred to in verse 3, it is said in the Historians "History of the World" that "this temple, which Abraha Al-Ashram had wished to destroy, had been throughout the ages the object of the greatest veneration; it was looked on as a present made by Jehovah to the Arab race to bear witness to its condition privileged beyond all other. It was the oratory of Abraham and Tahmaal, the House of Allah ... The Sabians, the fireworshippers, sent their offerings to it; even the Jews showed a deep respect for this revered spot. The guardians of the temple, the Koraish clan, had a sort of religious authority which was willingly recognized by all" (Vol. VIII, p. 112). "Though in an inhospitable and barren valley with an inclement and unhealthy climate this sanctuary at Makka made Al-Hijaz the most important religious centre in North Arabia" (Hitti, "History of the Arabs", p. 101) (Maajid, *ibid.,* 548).

6. In fact, like the Arabs, the Quraish were also initially scattered throughout Arabia, passing a poor Beduin life, but when they united and settled in Mecca, and adopted trade and merchandise for livelihood, Allah the Almighty enriched them, and they no more remained poor and hungry. As a matter of fact this was all in fulfilment of the prayer of Prophet Abraham, viz., "Our Lord! I have settled a part of my offspring in a valley unproductive of fruit near Your Sacred House, Our Lord, so that they may keep up prayer; so make the hearts of some people toward them and provide them with fruits, haply they may be grateful" (*Ibrahim,* 14:37) (also see Tafheemul Quran, *ibid.,* 4).

7. It may be noted that while the territory of Mecca was totally safe, there was insecurity throughout Arabia. There were feudal wars between different tribes, and nobody was safe outside his tribe, and no caravan of one tribe could pass safely from the attack of some other tribe. Persons of one tribe, while within the areas of other tribes were either put to death or made slaves. Due to constant fear of attacks people could not sleep during the nights. In those circumstance, safety for the Quraish, at home as well as in journey, was a great favour of Allah on them. It is said that, as being from the *Haram* or House of Lord, they were respected all over Arabia (see Tafheemul Quran, *ibid.,* 5).

CHAPTER 107

AL-MAA'OON
(Neighbourly Needs)

Chapter 107 consists of 1 Section, 7 Verses, 25 Words, arid 125 Letters.[1]

Name

The name of this Chapter has been taken from the word *Al-Maa'oon* appearing at the very end of it.

Revelation

According to Hazrat Abdullah bin Abbas and Ibnuz Zubair, as reported by Ibne Marduyah, this Chapter is Mecci, which is also the view of 'Ata and Jaabir. However, Abu Hayyan has noted, in his 'Behrul Moheet', that according to Hazrat Abdullah bin Abbas, Qatadah, and Zahaak this Chapter is Madani. Abul A'ala Maududi has also adopted this view and given elaborate arguments in support of it (see Tafheemul Quran, Vol. VI, p. 480). However, the majority hold it to be Mecci (Ziaul Quran, Vol. V, p. 677). Abdullah Yusuf Ali is also of the view that, "this *Surah* – at least the first half of it – belongs to early Meccan period" (Vol. II, p. 1795).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 17.[2]

Subject Matter

This Chapter speaks of those who have no faith on the Day of Judgment, but think the life of this world to be the final one and engage themselves in the

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1. Naimuddin, Chapter 107, Note 1; Ziaul Quran, Vol. V, p. 677.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

comforts of it. They neither feed the poor, nor have any mercy on the poors and orphans, and, if they do any good deed, they do it for the purpose of mere show. In the last two verses there is particular reference to the hypocrites who had accepted faith merely for the purpose of show. This Chapter contains a grim warning, rather condemnation of those worshippers (*Musalleen*) who do not conform to the Spirit of the *Salaat* or prayer. Apart from the belief in the Hereafter (which is of fundamental tenets of Islam), the Chapter demands that to be a true and devoted Believer (*Mo'min*) one must render service to the needy and indigent ones of the society, especially the orphans and the hungry among them. He must be open-hearted enough not to refuse to provide, or offer, small things of neighbourly needs. If a *Mo'min* neglects or ignores these seemingly insignificant matters, then his very Faith is at stake, despite his ostentatious charity and showy engagement in prayers.

CHAPTER 107[1]

AL-MAA'OON
(Neighbourly Needs)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Do you see[2] the one who belies the Requital?[3]

١- اَرَءَيْتَ الَّذِيْ يُكَذِّبُ بِالدِّيْنِ ۝

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1. In the previous Chapter reference was made to the Favours of Allah on the Quraish. In continuation of it, in Chapter 107 there is condemnation of some categories of wrong-doers.

Chapter 107 consists of 7 verses, in which it is said: do you not see the one who denies the Requital? That is the one who repulses the orphan, and urges not the feeding of the needy. So woe to the worshippers, who are heedless of their prayers, who do (pray but) to be seen (of men), and refuse (to supply even) neighbourly needs.

2. The phrase *Araa'itallazi,* in verse 1, is to express astonishment in the form of a question, and implies "seeing by the eye" as well as 'knowing' anything (Ziaul Quran, Vol. V, Chapter 107, Note 1); and though the address is obviously to the Holy Prophet, yet, according to the usual practice, Qur'an actually, in this manner, asks every man of understanding to see with his own eyes, or ponder over, the matter referred to in the subsequent verses (see Tafheemul Quran, Vol. VI, Chapter 107, Note 1).

3. In verse 1 there is condemnation of those who deny the Judgment. The word *Deen,* appearing in verse 1, "may mean either (1) the Judgment to come, the responsibility in the moral and spiritual world, for all actions done by men; or (2) Faith. Religion, the principles of right and wrong in spiritual matters, which often conflict with selfish desires or predilections. It is men who deny Faith or future responsibility, that treat the helpless with contempt and lead arrogant selfish lives" (Yusuf Ali, Vol. II, Note 6281).

In the context of the subsequent verses, the commentators have generally adopted the view that the word *Deen* here refers to the 'Day of Judgment', although Hazrat Abdullah bin Abbas is of the view that it refers to Islam. In any case the denier of both is condemned (see Tafheemul

2. That is the one who repulses the orphan,[4]

٢-فَذٰلِكَ الَّذِىْ يَدُعُّ الْيَتِيْمَ ۙ

3. And urges not the feeding of the needy.[5]

٣-وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ۚ

4. So woe to the worship-pers,[6]

٤-فَوَيْلٌ لِّلْمُصَلِّيْنَ ۙ

5. Who are heedless of their Prayers;

٥-الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ۙ

Quran, *ibid.,* 2; and Ziaul Quran, *ibid.,* 1) obviously because denial of one is also the denial of the other.

4. The letter 'F' (*Fa*), appearing at the beginning of verse 2, connects verses 2 and 3 with verse 1, and also implies the sense that "if you do not know, then know that". Keeping this in view, the significance of verses 1 to 3, all taken together, will be: do you see (or know) the one who belies the Requital? (If you do not know, then know that) that is the one who repulses the orphan, and urges not the feeding of the needy (see Ziaul Quran, *ibid.,* 2; and Tafheemul Quran, *ibid.,* 4).

The word *Da* in the phrase *Yado'ul Yateem* means 'to push out by force' as well as "to deprive anybody of his right" (Qatadah) or "to deal an orphan with harshness" (Qurtabi) (see Ziaul Quran, *ibid.,* 2; Tafheemul Quran, *ibid.,* 5).

5. The words *Laa Yahuddo,* in verse 3, mean that the one who is referred to in verses 1 and 2 not only does not make his own self inclined to feed the needy, but also does not encourage others to do so (Tafheemul Quran, *ibid.,* 7). On the contrary, attitude of such persons as referred to in verse 47 of Chapter 36 (*Yaa Seen*), is that "those who disbelieve say to those who believe: shall we feed him whom, if Allah please, He could feed?" (Ziaul Quran, *ibid.,* 3).

Further, the words *Ta'aamil Miskeen* meaning "the food of the needy" signify that though the food "belongs to one who feeds" yet actually in it "there is the inherent right of the needy" and as such virtually it "belongs to the needy". This is also clear from verse 19 of Chapter 51 (*Zaariyaat*) which says, "and in their wealth there was a due share for the beggar and the one who is deprived" (Tafheemul Quran, *ibid.,* 6; and Ziaul Quran, *ibid.,* 4).

6. In verses 4 to 6 are condemned those "who are heedless of their prayers, and who do (pray but) to be seen (of men)".

It may be noted that the letter 'F *(Fa)* in the beginning of verse 4 is to distinguish between people referred to in verses 1 to 3 and those mentioned in verses 4 to 6. The former were the infidels i.e. open disbelievers while the latter were the hypocrites i.e. who openly professed the Faith but were disbelievers at heart. They used to stand in prayer with the believers but merely for the purpose of show (see Tafheemul Quran, *ibid.,* 8; Ziaul Quran, *ibid.,* 5).

Regarding the hypocrites, in verse 142 of Chapter 4 (*Nisa*) also it is said that "when they

6. Who do (pray but) to be seen,

٦- الَّذِيْنَ هُمْ يُرَآءُوْنَ ۙ

7. And refuse (to supply even) neighbourly needs.[7]

٧- وَيَمْنَعُوْنَ الْمَاعُوْنَ ۝ ع

stand up to prayer, they stand up without earnestness, to be seen of men, but little do they hold God in remembrance" (Abdullah Yusuf Ali, Vol. 2, Note 6283).

7. The word *Maa'oon,* in verse 7, according to Hazrat Ali, Hazrat Abdullah bin Umar, Saeed bin Jubair, Qatadah, Muhammad bin Hanafiah, Zahaak, Ibne Zaid, Ikramah, Mujahid, Ata, and Zohri, refers to *Zakaat,* while according to Hazrat Abdullah bin Abbas, Hazrat Abdullah bin Masood, Hazrat Ibrahim Nakh'ee, and Imam Maalik, and other Commentators, it refers to the articles of common use (Tafheemul Quran, *ibid.,* 11).

CHAPTER 108

AL-KAUSAR
(Abundance)

Chapter 108 consists of 1 Section, 3 Verses, 10 Words, and 40 Letters.[1]

Name

The name of this Chapter has been taken from the word *Al-Kausar* appearing in verse 1 of it.

Revelation

According to Hasan Basri, Ikramah, Mujahid, Qatadah, his Chapter is Madani, which view has also been adopted by Allama Jalaluddin Suyuti in his 'Ittaqan', and also by Imam Nawavi in his 'Sharahe Muslim'. This view is based on a Tradition from Hazrat Anas bin Maalik, as reported by Ahmad, Muslim, Abu Dawood, Nisai, Ibne Abi Shaiba, Ibnul Munzir, and Behaqi.

According to Hazrat Abdullah bin Abbas, Hazrat Abdullah bin Zubair, and Hazrat Aisha, as reported by Ibne Marduyah, however, this Chapter is Mecci, which view is also adopted by Kalbi and Muqatil, and also majority of the Commentators.

From the subject matter also it appears that this Chapter is Mecci (Tafheemul Quran, Vol. VI, pp. 488-489).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 15.[2]

Subject Matter

In his Introduction to, and Summary of, this Chapter, Abdullah Yusuf Ali writes, "this very brief early Meccan *Surah* sums up in the single mystic

1. Naimuddin, Chapter 108, Note 1; Ziaul Quran, Vol. V, p. 682.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

word *Kausar* (Abundance) the doctrine of Spiritual Riches through devotion and sacrifice. The converse also follows: indulgence in hatred means the cutting off of the hope of the life and the Hereafter" (Vol. II, p. 1797).

Historical Background

By way of historical background of this Chapter it may be noted that when the Holy Prophet started his Mission, and called the people to accept Faith in the Absolute Unity of Allah, and give up idol-worship, there was serious opposition from all round. This state of affairs together with suspension of *Wahi* for sometime, and the ensuing sarcastic taunting remarks by the opponents, made the Holy Prophet depressed and worried. In these circumstances in order to console the Holy Prophet, first in Chapter 93 (*Duha*) it was said, "and surely the later stage to follow is better (and more promising) for you than the present one, and soon your Lord will give you so much (in every respect) that you will be well-pleased". Then in Chapter 94 (*Insharah*) it was said, "and We exalted for your Remembrance (and Renown all over) and with every hardship there is ease".

In these moments of depression and anxiety his two sons namely Qasim and Abdullah from Hazrat Khudaijah died in quite succession and there remained no male legal heir to the Holy Prophet. On this the non-believers, particularly Abu Lahab, started declaring the Holy Prophet *Abtar* (i.e. having no male successor) and taunted the Companions that the generation of Muhammad (ﷺ) has been cut off. Similar propaganda was also started by another non-believer Aas bin Wa'il. This naturally distressed the Holy Prophet as the remedy to this unhappy situation was not in his hands.

In order to answer this propaganda, and to console the Holy Prophet, this Chapter was revealed, and in this good news of 'abundance' was given to him, and in this there was also the news of cutting off of the roots of the opponents of the Holy Prophet themselves (see Tafheemul Quran, Vol. VI, pp. 489-491; and also Ziaul Quran, Vol. V, pp. 682-684).

CHAPTER 108[1]

AL-KAUSAR
(Abundance)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Surely We have granted you Abundance.[2]

١- اِنَّآ اَعْطَيْنٰكَ الْكَوْثَرَ ۝

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1. In the previous Chapter there was condemnation of some categories of wrong-doers. In continuation of it, in Chapter 108 there is severe warning of punishment to those who opposed the Holy Prophet and felt happy on his grievances. There is also good news of the grant of abundance to the Holy Prophet.

Chapter 108 consists of 3 verses, which are addressed to the Holy Prophet, at the time of his personal grief and anxiety, saying: surely We have granted you abundance (of good). So pray to your Lord, and (offer) sacrifice. Surely it is your traducer (or insulter) who is without posterity.

2. The word *Kausar,* appearing in verse 1, refers to 'the heavenly Fountain of unbounded grace and knowledge, mercy and goodness, truth and wisdom, spiritual power and insight, which was granted to the Holy Prophet, the man of God, and in some degree or other, to all men and women who are sincere devotees of God. That Fountain quenches the highest spiritual thirst of man: it confers overflowing benefits of all kinds. We may also refer to verse 269 of Chapter 2 (*Baqarah*) in which it is said, "and he to whom Wisdom is granted receives indeed a benefit overflowing". Such a person wants for nothing: worldly pomp and wealth are as dust beneath his feet" (Yusuf Ali, Vol. II, Note 6286).

According to Allama Ismail Haqqi, an outward and inward blessings are the *Kausar.* Allama Qurtabi and Allama Aalusi are also of the same view. According to them, *Kausar* also implies the idea of unimaginability of quantity as well as quality (see Ziaul Quran, Vol. V, Chapter 108, Note 1).

For more details, see the Major Work, *ibid.,* Vol. XVI, pp. 294-295.

2. So pray to your Lord, and (offer) sacrifice.[3]

٢۔ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝

3. Surely it is your traducer who is without posterity.[4]

٣۔ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

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3. Abul A'ala Maududi has explained that the underlying idea of this command was to ask the Holy Prophet to "pray for Allah, and offer sacrifice for Him, alone" when Allah had bestowed on him abundance of good; and this Command was given when there was worship of self-made gods and godesses all round. It was actually of the nature of similar Command given in verses 162 and 163 of Chapter 6 (*An'aam*), saying, "Say: my prayer and my sacrifice and my life and my death are surely for Allah – the Lord of the worlds. No associate has He. And this I am commanded, and I am the first of those who submit". Same was the interpretation given by Hazrat Abdullah Ibne Abbas, Ata, Mujahid, Ikramah, Hassan Basri, Qatadah, Muhammad bin Ka'b-ul-Qurazi, Zahaak, Rab'ee-bin-Anas, Ata-al-Khorasani, and many other commentators (Ibne Kaseer).

However, it is also a fact that when, in Medinah, under the Command of Allah, the Holy Prophet established the way of prayer and sacrifice on *Idul Adha,* he, following verses 162 and 163 of Chapter 6 (*An'aam*) and verse 2 of the present Chapter, ordered for offering of the prayer before offering of the sacrifice, and this practice is since then extant throughout the Muslim world (see Tafheemul Quran, Vol. VI, Chapter 108, Note 2).

4. The word *Shaane'i,* used in verse 3, is from *Sha'an,* meaning ill-will and enmity resulting in misbehaviour; and the word *Abtar* is from *Batar,* meaning to cut off (Tafheemul Quran, Vol. VI, Chapter 108, Note 3). According to the learned scholars, one who has no male descendant is known as *Abtar;* an animal having no tail is also known as *Abtar;* and every work of which the good result does not continue is also said to be *Abtar* (Qurtabi).

As Abdullah Yusuf Ali puts it, "hatred and spite are not constructive contributions to the work of this world, but its opposition, Abu Jahl and his pagan confederates vented their personal spite and venom against the Holy Prophet by taunting him with the loss of his two infant sons by Khadijah, but where were these venomous detractors a few years afterwards, when the divine Light shone more brilliantly than ever? It was those that were cut off from all future hope, in this world and, the next" (Vol. II, Note 6288).

The world has seen that while the opponents and their generations were cut off for ever within a short period of time, the Holy Prophet's Mission was fulfilled with unprecedented success, and Islam prevailed all over Arabia during his own life time, and thereafter in the outside world. There are crores of Muslims all over the world to remember the Holy Prophet, respect him, love him, and obey him. Besides this, his generation also prevailed in abundance through his beloved daughter Hazrat Fatimah who was married to his cousin Hazrat Ali. And thus, even on this point, the opponents of the Holy Prophet suffered the defeat. While there is no body to remember his opponents, there are crores of persons, even from among his descendants through his daughter to remember him for ever.

CHAPTER 109

AL-KAAFIROON
(The Disbelievers)

Chapter 109 consists of 1 Section, 6 Verses, 26 Words, and 94 Letters.[1]

Name

The name of this Chapter has been taken from the word *Al-Kaafiroon* appearing in verse 1 of it.

Revelation

According to Hazrat Abdullah bin Masood, Ikramah, and Hasan Basri, this Chapter is Mecci, while according to Hazrat Abdullah bin Zubair it is Madani. Hazrat Abdullah bin Abbas and Qatadah hold both the views, but according to majority of the Commentators this Chapter is Mecci, which is also supported by its own subject matter.

It is reported by Hazrat Abdullah bin Abbas that the non-believing Quraish of Mecca offered to follow the Holy Prophet in his new Faith provided he agreed their one suggestion, viz., one year he should worship their 'Lat' and 'Uzzah', and one year they would worship his Lord, i.e. Allah the Almighty. On this Chapter 109 was revealed. Verse 64 of Chapter 39 (*Zumar*) was also revealed on this occasion in which it was said, "Say (unto the non-believer): is it some one other than Allah that you order me to worship, O you ignorant ones?" (Ibne Jareer, Ibne Abi Haatim, and Tabrani). According to another report, from Hazrat Abdullah bin Abbas, the non-believing Quraish had said to the Holy Prophet, "O Muhammad (ﷺ)! if you kiss our gods, we shall worship your God". On this Chapter 109 was revealed ('Abd bin Humaid). Saeed bin Meena (the freed slave

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1. Naimuddin, Chapter 109, Note 1; Ziaul Quran, Vol. V, p. 691.

of Abul Bakhtari) has reported that Waleed bin Mugheerah met the Holy Prophet and said, "O Muhammad (ﷺ)! Come we worship your God, and you worship our gods, and we make you a sharer in all our affairs. If the thing which you have brought would prove to be better, we will be sharers with you and get our share from it; and if that which is with us would prove to be better, then you will be a sharer with us and get your share from it". On this Chapter 109 was revealed (Ibne Jareer, Ibne Abi Haatim, Ibne Hishaam) (see Tafheemul Quran, Vol. VI, pp. 500-501).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 18.[1]

Subject Matter

The subject matter of this Chapter is total rejection of worship of the false deities, and to tell the unbelievers that Islam and *Kufr* are totally different with each other, and there can be no compromise between the two, and this applies not only to the time of the Holy Prophet but for all times to come.

Blessings

According to Hazrat Abdullah bin Umar, the Holy Prophet used to recite this Chapter before the *Fajr* prayer and after the *Maghrib* prayer in two *Rak'ats* along with Chapter 112 (*Ikhlaas*) (Ahmad, Tirmizi, Nisai, Ibne Maajah, Ibne Hibbaan, and Ibne Marduyah). According to Hazrat Khabbaab, the Holy Prophet has said that when you go to sleep, recite Chapter 109 (*Al-Kaafiroon*), and the Holy Prophet himself used to recite it before going to bed (Bazzaar, Tabrani, Ibne Marduyah). According to Hazrat Abdullah bin Abbas, the Holy Prophet has said, "the *Kalimah* (i.e. Word) which will keep you safe from *Shirk* is to recite Chapter *Al-Kaafiroon* while going to bed" (Abu Y'ala, Tabrani). According to Hazrat Anas, the Holy Prophet told Hazrat Mu'aaz bin Jabal that reciting of Chapter *Al-Kaafiroon* before going to bed is to save oneself from *Shirk* (Behaqi). Similar Tradition has also been reported by Fardah bin Nofal and Abdur Rahman bin Nofal, who have reported from their father Nofal bin Ma'aawiyah Ashja'ee (Ahmad, Abi Dawood, Tirmizi, Nisai, Ibne Abi Shaiba, Haakim, Marduyah, and Behaqi) (Tafheemul Quran, Vol. VI, p. 502).

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1. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

CHAPTER 109[1]

AL-KAAFIROON
(The Disbelievers)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Say: O disbelievers![2]

١۔ قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ۙ

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1. In the previous Chapter, there was promise, of 'abundance' to the Holy Prophet, and warning of punishment to his opponents i.e. the disbelievers. In continuation of it, in Chapter 109 there is a basic and firm distinction between belief and unbelief, meaning thereby that there shall never be reconciliation between the two, and, therefore, for everybody will be his own recompense in the Hereafter.

Chapter 109 consists of 6 verses, which lay down an everlasting distinction between Islam and *Kufr,* and call upon the Holy Prophet to say to the non-believers: O disbelievers! I worship not that which you worship, nor do you worship that which I worship. And I shall not worship that which you worship, nor will you worship that which I worship. For you is your recompense, and for me is my recompense.

2. No Reconciliation between Faith and Unbelief: As stated in the Introduction to this Chapter, some of the leading pagans of Mecca had proposed to the Holy Prophet a compromise between Islam and the pagan faith that was extant among them. Allah the Almighty, however, repudiated all their suggestions, asking the Holy Prophet to "Say: O disbelievers! I worship not that which you worship (i.e. the false deities or things besides Allah), nor do you worship that which I worship (i.e. Allah the Almighty). And I shall not worship that which you worship, nor will you worship that which I worship. For you is your recompense, and for me is my recompense" (verses 1 to 6).

(i) The Address: It is to be noted that although the Command is to the Holy Prophet, but impliedly every believer is asked to address the non-believers by the words: O Disbelievers! and say to them what has been stated in the subsequent verses of this Chapter; and in this connection even a non-believer immediately after acceptance of Islam, is bound by this Command to declare the cutting off of all his connections with the non-believers in terms of these verses (see Tafheemul Quran, Vol. VI, Chapter 109, Note 1).

2. I worship not that which you worship,[3]

٢-لَآ أَعۡبُدُ مَا تَعۡبُدُونَ ۝

3. Nor do you worship that which I worship.

٣-وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ۝

4. And I shall not worship that which you worship,[4]

٤-وَلَآ أَنَا۠ عَابِدٞ مَّا عَبَدتُّمۡ ۝

5. Nor will you worship that which I worship.

٥-وَلَآ أَنتُمۡ عَٰبِدُونَ مَآ أَعۡبُدُ ۝

(ii) The Disbelievers: Secondly, the word *Kaafiroon* was used to distinguish between the disbelievers and the believers in Islam. It was not by way of an abuse. In this sense the idea underlying the use of the word *Kaafiroon* for the opponents of Islam was to address the non-believers as the ones who had not accepted the Faith in the Holy Prophet, and had refused to accept his word as the Prophet of Allah. In this sense all those who do not accept the Faith in the Holy Prophet, may they be the Infidels, the Idolaters, the Sabians, the Magicians, the Jews and Christians, as well as followers of any other religion, are the *Kaafiroon,* or the non-believers as contra-distinguished with the believers or the Muslims (also see Tafheemul Quran, *ibid.*).

3. That which you Worship: The words *Maa Ta'bodoona,* in verse 2, include all false deities, and all physical as well as psychological objects, besides Allah the Almighty, which were, and are, being worshipped, in any form whatsoever, by the non-believers, anywhere in the world. According to the Holy Prophet, worship in reality is only that in which nothing, besides Allah the Almighty, is associated. In this connection, we may also refer to verse 5 of Chapter 98 (*Bayyinah*) in which it is said, "and they are enjoined not but to worship Allah, being sincere to Him in obedience, up-right".

Similar statement has also been made in verses 145 and 146 of Chapter 4 (*Nisa*); verse 29 of Chapter 7 (*A'araaf*); verses 2, 3, 11, 14 and 15 of Chapter 39 (*Zumar*); and verses 14 and 64 to 66 of Chapter 40 (*Mo'min*). In a Tradition, the Holy Prophet has also said, "Allah the Almighty says: I am above all, Free from sharing by any sharer; I am Free from the deed of one who associates with Me anybody in anything, and his entire deed is for the one who is made a sharer" (Muslim, Ahmad, Ibne Majah) (Tafheemul Quran, *ibid.,* Note 2).

4. The Repetition: In verses 4 and 5 there is repetition of the assertion made in verses 2 and 3. The learned scholars have given three explanations for it. According to the one, as given by Bukhari from many scholars, verses 2 and 3 refer to the present (i.e. to the time when these verses were revealed), and verses 4 and 5 refer to the future. Accordingly, the meaning is that neither at present I am worshipping your false deities nor are you worshipping my God – the One, the Absolute, nor in future is it possible that, while maintaining the Faith in the Absolute Unity of Allah, I worship your false deities; nor you, while remaining adamant to infidelity and idolatry, worship my Absolute God. This view has also been adopted by Maulana Ashraf Ali Thanvi in his Commentary (Bayanul Quran), by Peer Karam Shah (in Ziaul Quran, Vol. V, Chapter 109, Note 2 and Abdullah Yusuf Ali, Vol. II, Note 6290).

According to the second, in the former two verses there is reference to the different "articles of worship", and in the latter two verses there is reference to the "ways of worship" (Ibne Kaseer).

6. For you is your recompense, and for me is my recompense.[5]

٦- لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ۝

According to the third, since the proposal of compromise was repeatedly made by the non-believers, therefore its rejection was also made by repetition of the same statement (Ibne Jareer and Ibne Kaseer) (Ma'ariful Quran, Vol. VIII, pp. 433-434).

For more details, see the Major Work, *ibid.,* Vol. XVI, pp. 306-307.

5. The Recompense: By the phrase *Lakum Deenokum Waliya Deen,* a layman might think that, in verse 6, there is a sort of compromise with the non-believers at least to the extent of recognition of each other's faith. But in view of what has already been said in verses 1 to 5 such a thinking is totally baseless.

The word *Deen* also appears in verse 3 of Chapter 1 (*Faatiha*), and it being from *Daana* also means "be recompensed, judged, obeyed" (Arabic-English Lexicon); and here it has actually been used in the sense of reward or recompense.

Maulana Ashraf Ali Thanvi and Abdul Maajid Daryabadi, have also translated the word *Deen* meaning as *Jaza* i.e., requital or recompense, and the same meaning has been adopted in this Commentary.

Bukhari and Ibne Kaseer have taken the word *Deen,* appearing in verse 6, in the sense of religion or way, and said that both ways are poles apart, and there is no question of any compromise between them and both will have their own consequences to face (Ma'ariful Quran, Vol. VIII, p. 833). Maulana Ahmad Raza Khan, Marmaduke Pickthall and Amin Ehsan Islahi (vide Tadabbure Quran, Vol. VIII, p. 605) have also given the same meaning. Similar view is also given by Peer Karam Shah (vide Ziaul Quran, *ibid.,* 6). Abul A'ala Maududi has also adopted this view, and discussed it in detail (vide Vol. VI, Chapter 109, Note 5).

Even if it be taken in the sense of religion or way, to quote Abdullah Yusuf Ali, the significance of all the verses taken together is that "I, having been given the Truth, cannot come to your false ways; you, having your vested interests, will not give them up. For your ways the responsibility is yours; I have shown you the Truth. For my ways the responsibility is mine: you have no right to ask me to abandon the Truth. Your persecutions will be vain: the Truth must prevail in the end'. This was the attitude of Faith then: but it is true for all time. Hold fast to Truth, "in scorn of consequence" (Vol. II, Note 6291).

CHAPTER 110

AN-NASR
(The Help)

Chapter 110 consists of 1 Section, 3 Verses, 19 Words, and 79 Letters.[1]

Name

The name of this Chapter has been taken from the word *Nasrullah* appearing in verse 1 of it. Another name of this Chapter is *Taudee,* meaning *Al-Wida'ee* or the departing chapter, giving an implied indication of the Holy Prophet's shortly leaving this world after completing his Mission.[2] This Chapter is also known as *Surat Fat'ha* (Ziaul Quran, Vol. V, p. 697).

Revelation

According to Hazrat Abdullah bin Abbas, Chapter 110 is the last Chapter which was revealed as a whole (Muslim, Nisai, Tabrani, Ibne Abi Shaibah, Ibne Marduyah). According to Hazrat Abdullah bin Umar, this Chapter was revealed at the time of *Hajjatul Wida'a* (i.e. the Last or Farewell Pilgrimage) during the *Ayyame Tashreeq* at Mina, and after it the Holy Prophet gave his Last Sermon while seated on the She Camel (Tirmizi, Bazzaar, Behaqi, Ibne Abi Shaibah, 'Abd bin Humaid, Abu Ya'la, and Ibne Marduyah) (Tafheemul Quran, Vol. VI, p. 512).

Thus, the revelation of this Chapter was only a few months before the passing away of the Holy Prophet from this world.

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 114.[3]

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1. Naimuddin, Chapter 110, Note 1; Ziaul Quran, Vol. V, p. 697.
2. Also see Ma'ariful Quran, Vol. VIII, p. 835; and Maajid, *ibid.*, 582.
3. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

Subject Matter

The revelation of this Chapter indicated that the Mission of the Holy Prophet was now practically fulfilled, and he was, therefore, commanded to engage himself in the Praise and Glory of Allah and to seek forgiveness.

In its moral and spiritual significance, this Chapter carries an abiding object lesson that the completion or fulfilment of any mission is an occasion for thanks giving to, and seeking forgiveness, from Allah the Almighty. This ensures further, and greater, favours from Allah.

In view of the Command given in this Chapter, Hazrat Aisha has reported that the Holy Prophet used to repeatedly recite the 'Invocation of Forgiveness' (i.e. *Istighfaar*) from Allah the Almighty (Ahmad, Muslim, Ibne Jareer, Ibnul Munzir, and Ibne Marduyah). A similar narration has also been incorporated in Bukhari, Muslim, Abu Dawood, Ibne Maajah, and Ibne Jareer. Hazrat Abdullah bin Masood and Hazrat Abdullah bin Abbas have also made similar reports (vide Ahmad, Ibne Jareer, Ibne Abi Haatim, Nisai, Tabrani, and Ibne Marduyah) (see Tafheemul Quran, Vol. V, pp. 514-515).

CHAPTER 110[1]

AN-NASR
(The Help)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. When comes the Help of Allah and Victory,[2]

١- إِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ۝

2. And you see the people entering the Religion of Allah in crowds,[3]

٢- وَرَأَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ أَفْوَاجًا ۝

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1. In the previous Chapter, there was given a clear distinction between belief and unbelief for all times to come. In continuation of it, in Chapter 110 there is clear declaration of victory of the Holy Prophet over the non-believers and fulfilment of his Mission.

Chapter 110 consists of 3 verses, in which it is said: when comes the Help of Allah and Victory, and you (O Prophet) see the people entering the religion of Allah in crowds, celebrate the Praise of your Lord, and pray for His Forgiveness: for He is ever-Returning (to Mercy).

2. The Victory: The word *Fatho,* appearing in verse 1, signifies the final success of the Holy Prophet in his Mission, and, accordingly, the final defeat of the non-believers after which they did not remain in a position to come in confrontation with the Holy Prophet and his Companions and even their successors.

Some Commentators take the word *Fatho* to signify the victory over Mecca, which occurred in the 8th year of Hijra, but this does not fit in the circumstances, because, admittedly, according to Hazrat Abdullah bin Umar, Hazrat Sarra binte Nabhaan, and Hazrat Abdullah bin Abbas, this Chapter was revealed in the 10th year of Hijra. By that time all confrontations between the Holy Prophet and the non-believers of Arabia had already ceased and the opposing forces were defeated. Therefore, the correct view is that this refers to the final victory and

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3. Celebrate the Praise of your Lord,[4] and pray for His Forgiveness:[5] for He is ever Returning (to Mercy).

٣- فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ
إِنَّهُ كَانَ تَوَّابًا ۝

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completion of the Mission of the Holy Prophet (see Tafheemul Quran, Vol. VI, Chapter 110, Note 1).

3. People accepting Islam in Crowds: As regards entering of the people to the Religion of Allah in crowds (verse 3), it is a fact that, by the beginning of 9th year of Hijra, people had started coming to the Holy Prophet and accepting Islam in tribes from all over Arabia, so much so that by the 10th year of Hijra at the time of *Hajjatul Wida'a,* or Farewell Pilgrimage, the entire Arabia was under the sway of Islam, and there was no disbeliever or polytheist throughout Arabia (Tafheemul Quran, *ibid.,* 2).

Referring to this, Arnold says that the Arab, "now hastened to give in their allegiance to the new religion" (Preaching of Islam, p. 38). Hitti says "delegations flocked from near and far to offer allegiance to the prince – prophet ... Tribes came from distant Umman, Hadramaut and Al-Yaman. The Tayyi sent deputies and so did the Hamdan and Kindah. Arabia, which had hitherto never bowed to the will of one man, seemed now inclined to be dominated by Muhammad (ﷺ) and be incorporated into his new scheme. Its heathenism was yielding to a nobler faith and a higher morality" (History of the Arabs, p. 119). Gibbon refers to it as "one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe" (Decline and Fall of Roman Empire, Vol. V, p. 311) (Maajid, Vol. II, Part XXX, Notes 579 and 581).

4. Celebrate the Praise of Allah: In the Command to celebrate the Praise of Allah (verse 3) there is a lesson for the believers that they should always take their success, in any matter whatsoever, to be due to the help, grace, and mercy of Allah, and never due to their own planning or endeavouring, and for this give thanks to Allah and celebrate His Praise, because actually all Praise and thanks are due to Him alone.

5. Seek Forgiveness: The Command for seeking forgiveness from Allah (in verse 3) according to the learned scholars, was in respect of the believers of the Ummah (Qurtabi and Mazhari). Shah Abdul Aziz Muhaddis of Delhi has also given the same interpretation, and has further explained that when an *Arif* i.e. spiritual teacher, reaches the stage where he can also guide his pupils to perfection, he should pray for forgiveness of the faults of his imperfect pupils so that they may also be able to acquire perfection (see Ziaul Quran, Vol. V, Chapter 110, Note 2).

CHAPTER 111

AL-LAHAB
(The Flame)

Chapter 111 consists of 1 Section, 5 Verses, 20 Words, and 77 Letters.[1]

Name

The name of this Chapter has been taken from the words *Abi Lahabin* appearing in verse 1 of it.

Revelation

This Chapter was admittedly revealed at Mecca. However, there is difference of opinion between the scholars as regards the exact period of its revelation. In view of the fact that it refers to the evil character of Abu Lahab, and his opposition to the Holy Prophet and his Mission, it can be said that it was revealed at the time when Abu Lahab had exceeded the limits of enmity to the Holy Prophet. During the time of grim trial of patience and endurance when the Holy Prophet, his family and Companions were confined in the Sha'abe Abi Talib, it was only Abu Lahab who had cold-heartedly left his family, and had joined hands with the enemies of the Holy Prophet (see Tafheemul Quran, Vol. VI, p. 520).

According to the generally accepted chronological order of revelation, this chapter is placed at Serial No. 6.[2]

Subject Matter

To quote Abdullah Yusuf Ali, "though this Chapter, refers in the first instance to a particular incident in a cruel and relentless persecution, carries the general

1. Naimuddin, Chapter III, Note 1; Ziaul Quran, Vol. V, p. 701.
2. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

lesson that cruelty ultimately ruins itself. The man who rages against holy things is burnt up in his own rage. His hands, which are the instruments of his action, perish, and he perishes himself. No boasted wealth or position will save him. The women, who are made for nobler emotions, may, if they go wrong, feed unholy rage with fiercer fuel – to their own loss. For they may twist the torturing rope round their own neck. It is a common experience that people perish by the very means by which they seem to destroy others" (Vol. II, p. 1803).

CHAPTER 111[1]

AL-LAHAB
(The Flame)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Perish the hands of Abi Lahab![2] Perish he![3]

١- تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ ؕ

2. Nothing will avail him of his wealth and that which he earns![4]

٢- مَآ اَغْنٰى عَنْهُ مَالُهٗ وَمَا كَسَبَ ؕ

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1. In the previous Chapter, there was reference of the help from Allah the Almighty and of Victory (of the Holy Prophet over his enemies). In continuation of it, there is condemnation of one of his worst enemies namely Abi Lahab and his wife Umme Jameel.

Chapter 111 consists of 5 verses, which condemn Abi Lahab and his wife who were of the worst enemies of the Holy Prophet. It is said: Perish the hands of Abi Lahab! Perish he. Nothing will avail him of his wealth and that which he earns! Soon will he burnt in the Fire of Blazing Flame! And his wife – the carrier of firewood! Round her neck (shall be) a twisted rope of palm-leaf fibre.

2. Curse on Abu Lahab and his wife: Abi Lahab, meaning the father of flame, was the nick-name of an uncle of the Holy Prophet. He was so named on account of his fiery hot temper and his ruddy complexion. His actual name was Abdul Uzza. He was the real uncle of the Holy Prophet because he and Hazrat Abdullah, the father of the Holy Prophet, were the sons of one and the same father, namely Abdul Muttalib (see Tafheemul Quran, Vol. VI, Chapter 111, Introduction).

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3. Soon will he be burnt in the Fire of Blazing Flame!

٣- سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ ۚ

4. And his wife[5] – the carrier of firewood![6]

٤- وَّامْرَاَتُهٗ ؕ حَمَّالَةَ الْحَطَبِ ۚ

As reported by Hazrat Abdullah bin Abbas, when the Holy Prophet, in obedience to the Command of Allah, called together the Quraish and his own kith and kin at the hill of Safa to come and listen to his preaching and his warning against the sins of his people, Abu Lahab was the first to flare up and curse the Holy Prophet saying "perdition to you: for which you have collected us". According to another report, he had also lifted a stone to strike the Holy Prophet (Ahmad, Bukhari, Muslim, Tirmizi, and Ibne Jareer) (*ibid.*). For more details, see the Major Work, *ibid.,* Vol. XVI, pp. 322-323.

3. Perish the hands of Abi Lahab: As we have already noted, when the Holy Prophet for the first time, invited the people to Islam, it was Abu Lahab who cursed the Holy Prophet. In answer to it, Chapter 111 (verse 1) was revealed, saying "Perish the hands of Abi Lahab! Perish he!

It is said that when, in the Battle of Badr, many prominent Quraish leaders were killed, and the news reached Mecca, Abu Lahab was very much grieved and disappointed and he died a very pitiable death within seven days only. He got the disease of 'Adasa', i.e. malignant postule, all over the body, on account of the bad smell of which even his sons and other near relatives ousted him from the house, and, when he was dead, for three days his body was lying untouched, where after he was thrown into a pit dragged with the sticks, and then the pit was filled with the dust (see Tafheemul Quran, *ibid.,* 1; and Ziaul Quran, Vol, V, Chapter 111, Note 1, *ibid.*).

4. Nothing will avail him: As regards the statement that "nothing will avail him of his wealth and that which he earns" (verse 2), it may be noted that Abu Lahab was extremely miser and lover of wealth. Ibne Aseer has noted that in the Pagan age Abu Lahab was alleged to have stolen two golden deers from the treasury of *Ka'bah,* though those deers were subsequently recovered from some one else. According to Qazi Rasheen bin Zubair, as he writes in his book "Azzakha'r Wat Tohaf', Abu Lahab was one of the four Quraish who owned one 'Qintar' of Gold (one 'Qintar' of gold was equal to 200 'Uqiah', and one 'Uqiah' was equal to three and a quarter Tolas of gold) (Tafheemul Quran, *ibid.,* 2; also see Ziaul Quran, *ibid.,* 2).

The words "that which he earned", in verse 2, according to some Commentators, refer to the wealth which he had earned; but according to others it referred to the number of his sons, because the Holy Prophet has said that sons are also the *Kasab* (Abu Dawood and Ibne Abi Haatim). It is a fact that neither his wealth, nor his sons, were of any help to him when he got the disease of 'Adasa', and died of it, and thus the forecast of the Holy Qur'an, as given in these verses, was fulfilled (Tafheemul Quran, *ibid.*).

5. Wife of Abi Lahab: As regards Umme Jameel, the wife of Abu Lahab, as referred to in verses 4 and 5, it is said that her name was Arwa, and she was the sister of Abu Sufyan. She was no less inimical towards the Holy Prophet than her husband. As reported by Hazrat Asma, the daughter of Hazrat Abu Bakr when this Chapter was revealed and Umme Jameel heard of it, she went in search of the Holy Prophet, with a handful of stones, reciting her own evil couplets to disrespect the Holy Prophet. When she entered the *Haram,* Hazrat Abu Bakr said: O Prophet of Allah! I fear she will cause you harm, but the Holy Prophet said: she will not be able to see me and this actually happened. She then asked Hazrat Abu Bakr whether the

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5. Round her neck (shall be) a twisted rope of palm-leaf fibre![7]

٥-فِيْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ۝

Holy Prophet had said anything disgracing her. Hazrat Abu Bakr gave the answer on oath in the negative, and she left (Ibne Abi Haatim, Ibne Hishaam; Bazzar has also given a similar narration on the authority of Hazrat Abdullah bin Abbas). As regards the answer in the negative by Hazrat Abu Bakr, it actually implied that whatever was said against her was from Allah, and not from the Holy Prophet himself (Tafheemul Quran, *ibid.,* 3).

6. Carrier of firewood: The phrase *Hammalatal Hatab* refers to Umme Jameel, wife of Abu Lahab. There are different meanings given to this phrase. According to Hazrat Abdullah bin Abbas, Ibne Zaid, Zahaak, and Rabee bin Anas, Umme Jameel used to put the thorny bushes at the doors of the Holy Prophet during the night and, therefore, she is referred to as the carrier of firewood. Qatadah, Ikramah, Hasan Basri, Mujahid, and Sufyan Suri are of the view that she used to back-bite in order to cause differences between the people, and, therefore, according to the Arabic usage, she was referred to as such, because the Arabs used to call a back-biter creating rifts as 'carrier of firewood' when somebody burdens himself with the sins, then, according to the Arabic idiom, it is said for him that, *Fulaanun Yahtatebo 'Ala Zahrehi* i.e. that one is loading firewood upon his back, thus *Hammalatal Hatab* means the woman carrying the load of sins. Yet another significance given by the scholars is that, on the Day of Judgment, she will bring the wood and put it in the fire in which her husband would be burning (Tafheemul Quran, *ibid.,* 4; also see Ma'ariful Quran, Vol. VIII, pp. 840-841, and Ziaul Quran, *ibid.,* 5).

7. Rope round her neck: The word *Jeed,* appearing in verse 5, is used in the Arabic for a neck having ornaments. Saeed bin Mussayyab, Hasan Basri and Qatadah say that Umme Jameel used to wear a costly necklace round her neck; and used to say, on the oath of 'Laat' and 'Uzzah', that she would sell it and spend its price on the enmity of the Holy Prophet. It is for this reason that the word *Jeed* has been used as a stricture against her, because instead of necklace, she will have 'a twisted rope of palm-leaf fibre' round her neck in the Hell for which the words *Hablum Mim Masad,* have been used in verse 5. According to the scholars, these words, signify "a strongly twisted rope", or 'a rope made of the fibres of palm-tree' (as adopted in this Commentary) or "the rope made of the skin of camel", or "the rope of iron strings" (Tafheemul Quran, *ibid.,* 5).

Sha'bi and Muqaatil have, on the other hand, taken this to be her fate in this very world. According to them, Umme Jameel used to bring loads of firewood on her head by keeping the rope of it round her neck. One day, due to fatigue, she sat down, and the load of her head fell down back-side, and the rope of it chocked her throat, and she died then and there (Mazhari) (Ma'ariful Quran, *ibid.;* Ziaul Quran, *ibid.,* 6; and Naimuddin, Chapter 111, Note 5).

CHAPTER 112

AL-IKHLAAS
(Purity of Faith)

Chapter 112 consists of 1 Section, 4 Verses, 15 Words, and 47 Letters.[1]

Name

The name of this Chapter is *Al-Ikhlaas* meaning the 'Purity of Faith', which is its subject matter, because the pure, uncontaminated Faith in the Absolute Unity of Allah is the Foundation of Islam.

The other names of this Chapter are *Suratut Tawheed, Suratun Nijaat, Surat-e-Muqshasha, Suratul Asaas, Suratul Maane'a, Suratun Noor,* and *Suratul Amaan* (Ziaul Quran, Vol. V, p. 709).

Revelation

There is difference of opinion between the scholars as to whether it is Mecci or Madani.

According to Hazrat Abdullah bin Masood, when the Quraish enquired from the Holy Prophet regarding the *Nasab* or progeny of Allah, this Chapter was revealed (Tabrani).

According to Abul Aalia, as he has noted from Hazrat Ubai bin Ka'b, the idolaters enquired regarding the progeny of Allah from the Holy Prophet, and, in answer to it, this Chapter was revealed (Ahmad, Ibne Abi Haatim, Tirmizi, Ibne Jareer Tabri, Bukhari, Ibnul Munzir, Haakim, and Behaqi).

According to Hazrat Abdullah bin Jubair, an Arab (or some other people) enquired about the *Nasab* or Progeny of Allah from the Holy Prophet, whereupon Allah the Almighty revealed this Chapter (Abu Ya'la, Ibne Jareer, Ibnul Munzir, Tabrani, Behaqi, and Abu Nu'aim).

From the Traditions it is clear that this Chapter was revealed at Mecca.

On the other hand, according to Ikramah, as he has reported from Hazrat

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1. Naimuddin, Chapter 112, Note 1; Ziaul Quran, Vol. V, p. 709.

Abdullah bin Abbas, a group of Jews, including Ka'b bin Ashraf and Hai bin Akhtab, came to the Holy Prophet and enquired about Allah from the Holy Prophet. On that occasion this Chapter was revealed (Ibne Abi Haatim, Ibne 'Ad, and Behaqi).

Hazrat Anas has reported that some Jews of Khaiber came to the Holy Prophet and enquired about Allah the Almighty. At that moment Gabriel came and asked the Holy Prophet to recite *Huwa Allaho Ahad.*

According to another report, one Aamir bin Tufail enquired from the Holy Prophet regarding Allah – whether Allah is made of gold or silver or iron. On this, this Chapter was revealed.

Zahaak, Qatadah, and Muqaatil say that some scholars of Jews came to the Holy Prophet and enquired about Allah the Almighty, as to from which substance Allah is created – either of gold or copper or silver or anything else, and what He eats and drinks; and from whom has He inherited the universe, and after Him who will be the inheritor to Him? On that occasion this Chapter was revealed. According to Hazrat Abdullah bin Abbas a deputation of the Christians of Najran came to the Holy Prophet and enquired about Allah the Almighty, and he told them that Allah is not made up of anything. He is different from all things, and on that occasion this Chapter was revealed.

According to Abul A'ala Maududi, from these Traditions it appears that people on different occasions enquired about Allah the Almighty from the Holy Prophet, and each time this chapter was read out in answer to it. Since such a question was put to the Holy Prophet by the polytheists of Mecca, and, in answer to it this Chapter was read out, this shows that this Chapter was actually revealed in the early period of the Holy Prophet's Mission at Mecca. This is also confirmed from the fact that when Hazrat Bilal was tortured by Umayyah bin Khalaf, by making him lie down on the burning sand and a heavy stone was put on his chest he used to say *Ahadun Ahadun* (i.e. Allah is One Allah is One) which word appears to have been taken from this very Chapter (see Tafheemul Quran, Vol. VI, pp. 530-532; also see Ziaul Quran, Vol. V, pp. 709-711).

According to the generally accepted chronological order of revelation, this Chapter is placed at Serial No. 22.[1]

Subject Matter

When the Holy Prophet declared his Prophethood and invited the people to the Faith in the Absolute Unity of Allah the Almighty, in which there was no co-mingling of some other gods or godesses as His associate or sharer to Allah, on one hand, there were idolaters who used to worship different objects and heavenly

1. Index-cum-Concordance for the Holy Qur'an, by Kheiri, *ibid.*

bodies taking them to be their deities and on the other hand, thee were the People of the Book, among whom the Christians believed in 'three gods' (Trinity), and the Jews held Uzair as son of Allah. Similarly, the Magians used to worship the Fire, and the Sabeans used to worship the stars. In these circumstances, the Holy Qur'an gave a very clear, definite, and final ideology regarding Allah the Almighty in a very few, but exhaustive words, saying that, "Allah is One, Allah is He on Whom all depend, He begets not nor is He begotten, and none is like unto Him".

This Chapter in fact "sums up in a few terse words the Unity of the Godhead – often professed, but frequently mixed up in the popular mind with debasing superstitions" (Yusuf Ali, Vol. II, p. 1805).

The Blessings

The Holy Prophet has described great blessings of this Chapter, and asked the believers to recite it in abundance. In many Traditions the Holy Prophet has declared this Chapter as one-third of the Whole Qur'an (Bukhari, Muslim, Abu Dawood, Nisai, Tirmizi, Ibne Maajah, Ahmad, Tabrani, on the authority of Hazrat Abu Saeed Khudri, Abu Hurairah, Abu Ayyub Ansari, Abdud Darda, Jaabir bin Abdullah Ansari, Ubai bin Ka'b, Mu'aaz bin Jabal, Umme Kulsoom binte Uqbah bin Abi Mo'eet, Ibne Umar, Ibne Masood, Qatadah bin No'man, Anas bin Maalik, and Abu Masood).

The Commentators have given different interpretations of this most economically worded compact Chapter. According to Abul A'ala Maududi, the fact is that Qur'an presents three fundamentals of the Islam i.e. Faith, namely, *Tauheed* (Absolute Unity of Allah), *Risaalat* (Prophethood of Hazrat Muhammad (ﷺ), and *Aakhirat* (The Day of Judgment). Since this Chapter exclusively describes *Tauheed* – Absolute Unity of Allah – (i.e. one of the three fundamental tenets of Islamic Faith (*Eimaan*), it is one-third of Qur'an.

Bukhari and Muslim have noted from Ummul Mo'mineen Hazrat Aisha that the Holy Prophet deputed one of his companions as chief of an expedition, and during the entire journey, in each and every prayer, he ended the recitation of the Holy Qur'an on *Qul-Hu-Wallaho-Ahad.* On return, his companions reported this matter to the Holy Prophet, and, when he was enquired, he said that "in this the attributes of *Rahman* have been described, and I love its recitation". On this the Holy Prophet said *Akhbiruho Inallah Ta'la Yahibbohu,* i.e. tell him that Allah loves him too. A similar incidence has also been reported by Bukhari on the authority of Hazrat Anas (see Tafheemul Quran, VI, p. 53, also see Ziaul Quran. Vol. V, pp. 711 to 712).

CHAPTER 112[1]

AL-IKHLAAS
(Purity of Faith)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Say: He is Allah,[2] the One;[3]

١-قُلْ هُوَ اللّٰهُ اَحَدٌ ۝

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1. In the previous Chapter, there was condemnation of Abi Lahab and his wife who were of the worst enemies of the Holy Prophet because of his pleading the Absolute Unity of Allah, and they were given the warning of severest punishment. In continuation of it, Chapter 112 asserts the Absolute Unity of Allah in very few but most comprehensive words.

Chapter 112 consists of 4 verses, which explain the Absolute Unity of Allah saying: Say: He is Allah, the One; Allah, the Independent. He begets not, nor is He begotten; and there is none like unto Him.

2. He is Allah: As we have already noted in our Introduction to this Chapter, it was in answer to the inquiry made by the people regarding the nature of Allah that this Chapter was revealed, and it is worth noting that, in answer to the inquiry, it has been straightaway said: *Qul Huwa-Allaho Ahad,* i.e. say (O Prophet), "He is Allah, the One" (verse 1). This shows that the Holy Prophet was not introducing any new 'God' to the people who were engaged in worshipping different gods and goddesses. They were actually invited to the One True Absolute God (Allah) Whom they, as well as everybody else, fully knew. It is a fact that the Arabs themselves used the word Allah, from time immemorial, for the Creator of the universe. In this connection, we may also refer to verse 87 of Chapter 43 (*Zukhruf*) in which it is said, "if you ask them who created them, they would say: Allah"; and verses 61 to 63 of Chapter 29 (*Ankaboot*) in which it is said, "and if you ask them who created the heavens and the earth and made the sun and the moon subservient?, they would say: Allah! Whence are they then turning away? Allah makes abundant the means of subsistence for whom He pleases of his servants, or straitens (them) from him. Surely He is the Knower of all things. And if you ask them Who is it that sends down water (or rain) from the clouds, then gives life to the earth with it after it

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2. Allah, the Independent.[4] ٢- اَللّٰهُ الصَّمَدُ ۚ

is dead?, they will say: Allah! Say: praise be to Allah! Nay, most of them understand not". Similar statements are also available in verses 84 to 89 of Chapter 23 (*Mo'minoon*); verses 22, 23 and 31 of Chapter 10 (*Yunus*), and verse 67 of Chapter 17 (*Bani Israil*).

It is for this reason that, instead of giving a detailed introduction of Allah the Almighty in answer to the people, Qur'an in one word declared *Huwa-Allaho Ahad* (i.e. He is the One) (see Tafheemul Quran, Vol. VI, Chapter 112, Note 2).

3. The ONE: The word *Ahadun* (in verse 1) signifies the "One in Person and nature". The word *Al-Ahad,* as an epithet is applied to God Alone, and "signifies the One; the Sole, He Who has ever been One and Alone; or the Indivisible; or He Who has no second to share in his Lordship, nor in His Essence, nor in his Attributes" (Arabic-English Lexicon)"; (Maajid, Vol. II, Part XXX, Note 594).

It may be noted that the word *Ahad* has been used for Allah in this verse in an extra-ordinary manner, because generally this word is used in Arabic as a *Mudaaf* or *Mudaaf Ilaih,* as for example *Youmul Ahad* (the first day of the week) or *Fab'asu Ahadakum,* i.e. send any of your men; or it is used for *Nafi-e-aam* (i.e. denial in general), as, for instance *Maa Jaa'ani Ahadun,* i.e. I have no man; or in similar general sense it is used in a conditional sentence, as, for example, *In Jaa'aka Ahadun,* i.e. if somebody comes to you; or it is used as a numerical entity, as, for instance, one, two, eleven, etc. Apart from such types of usages, there is no instance, before the revelation of Qur'an, of the use of this word as *Wasf* or attribute of any person or thing; and in, and after the revelation of Qur'an, this word has been used for Allah alone, and not for anybody else. This extraordinary use shows that the Absolute One, and unparalleled is only the Personality of Allah, and there is none else like Him (see Tafheemul Quran, *ibid.,* Note 3).

To quote Abdullah Yusuf Ali, "this is to negative the idea of Polytheism, a system in which people believe in gods many and lords many. Such a system is opposed to our truest and profoundest conceptions of life. For Unity in Design, Unity in the fundamental facts of existence, proclaim the Unity of the Maker" (Vol. II, Note 6297).

4. The Independent or "the Eternal Absolute": The word *Samad,* appearing in verse 2, and translated as 'the Independent', according to Abdullah Yusuf Ali, "is difficult to translate by one word". He has, therefore, used two words i.e. 'Eternal' and 'Absolute', and has said that the latter implies: (1) that absolute existence can only be predicated to Him; all other existence is temporal or conditional; (2) that He is dependent on no person or things, but all persons or things are dependent on Him, thus negative the idea of gods and goddesses who ate and drank, wrangled and plotted, depended on the gifts of worshippers, etc." (Vol. II, Note 6297).

To quote Abdul Maajid Daryabadi, the word *Samad,* signifies "Independent of every one and everything, and yet besought of all", i.e. lacking in nothing, and wanting none to complement Him; the Absolute; *Samad* and *Al-Samad* as epithets applied to God, signify "A lord; because one repairs, betakes himself, or has recourse, to him, in exigencies; or, when applied to God because affairs are stayed, or rested, upon Him and none but He accomplishes them; ... or the Being that continues, or continues for ever or is everlasting; or the Creator of everything, of whom nothing is independent, and where unity everything indicates" (Arabic-English Lexicon). In fact "this verse (i.e. verse 2) strikes at the root of the pagan and Christian conception of incomplete God" (Maajid, *ibid.,* 595). For more details, see the Major Work, *ibid.,* Vol. XVI, pp. 235-236.

3. He begets not, nor is He begotten;[5]

٣-لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۙ

4. And there is none like unto Him.[6]

٤-وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۚ

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5. He Begets nor is He Begotten: In verse 3 there is denial of the ideologies of the non-believers who thought about their false deities that they used to marry and also give birth to children. It was a Pagan view, and it has been totally rejected by this verse. In this there is also denial of the foolish ideology of the Christians who declare Prophet Jesus as the son of Allah, and also that of the Jews who hold Prophet Uzair as the son of Allah. Thus all such ideologies, which assign familial relationships with Allah the Almighty, have been rejected by this verse.

This ideology has been rejected by the Holy Qur'an in various other verses also in different ways, as for instance, in verse 171 of Chapter 4 (*Nisa*); in verses 151 and 152 of Chapter 37 (*Saaffaat*), in verse 158 of the same Chapter; in verse 15 of Chapter 43 (*Zukhruf*); in verses 100 and 101 of Chapter 6 (*An'aam*); in verse 26 of Chapter 21 (*Ambia*); in verse 68 of Chapter 10 (*Yunus*); in verse 111 of Chapter 17 (*Bani Israil*), and in verse 91 of Chapter 23 (*Mo'minoon*) (see Tafheemul Quran, *ibid.,* Note 5).

6. There is none like unto Him: The word *Kufowan,* used in verse 4, signifies the One having no equal or similar, or like. Verse 4, actually "sums up the whole argument and warns us specially against Anthropomorphism, the tendency to conceive of God after our own pattern, an insidious tendency that creeps in at all times and among all peoples" (Yusuf Ali, Vol. II, Note 6300).

To quote Abdul Maajid Daryabadi, "in this uncompromising monotheism, with its simple, enthusiastic faith in the supreme rule of a transcendent being, lies the chief strength of Islam as a religion" (Hitti, "History of the Arabs", p. 129). "The Vedic pantheon was peopled with gods that lived in the heavens or in the atmosphere or upon earth, their number was reckoned as thirty-three, but those to whom the greatest number of hymns were devoted were Indra, Agni, and Sona .... Later Siva and Vishnu attained the predominant position and joined with Brahma formed the great Trinity" (Tara Chand, "Influence of Islam on Indian Culture", p. 5) (Maajid, *ibid.,* 598).

According to Shah Abdul Aziz Mohaddis of Delhi, the scholars are of the view that polytheism (*Shirk*) is sometime in numbers – this has been rejected by the word *Ahad* which denotes Absolute unity in annulment of plurality. Sometime it is in status – this has been rejected by the word *Samad* as being Absolute independent sometime it is in progeny; this has been respect of offspring or rejected by *Lam Valid Walam Yulad;* and sometime it is in the doing of any work or influencing anything – this has been rejected by *Walam Yakun Lahu Kufowan Ahad.* On account of this exhaustive description of *Tauheed* (Unity), this Chapter is known as *Suratul Ikhlaas* (The Essence or Quintessence) (Tafseere Azizi, as referred to by Ziaul Quran, Vol. V, Chapter 112, Note 4) (Also see, Ma'ariful Quran, Vol. VIII, p. 844).

CHAPTERS 113 AND 114

THE MU'AWWAZATAIN

(The Twain Invocations for [Divine] Protection and Refuge)

SURAT-UL-FALAQ

AND

SURAT-UN-NAAS

Chapter 113 (i.e. *Al-Falaq*) and Chapter 114 (i.e. *An-Naas*) both taken together are known as the *Mu'awwazatain* derived from *Aza,* meaning 'he sought refuge'. Both these Chapters are known by this collective name because in both of them protection with *Rabb* or Lord Creator is sought, against evils of concrete abstract nature and both start with the words "I seek refuge or protection with the Lord".

Names

Chapter 113 is known as *Al-Falaq* (The Dawn) which name has been taken from the word *Al-Falaq* appearing in the very first verse of it.

Similarly, Chapter 114 is known as *An-Naas* (The Men) which name has been taken from the word *An-Naas* appearing in verse 1 of it.

Chapter *Falaq* consists of 1 Section, 5 Verses, 23 Words and 74 Letters;[1] and Chapter *An-Naas* consists of 1 Section, 6 Verses, 20 Words and 79 Letters.[2]

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1. Naimuddin, Chapter 113, Note 1; Ziaul Quran, Vol. V, p. 719.
2. Naimuddin, Chapter 114, Note 2; Ziaul Quran, Vol. V, p. 719.

Revelation

This general consensus of the commentators in that both these verses were revealed on one and the same occasion. The point of difference, however, is as to the place of their revelation. According to Hasan Basri, 'Ata, Ikramah, and Jaabir bin Zaid, these verses were revealed at Mecca. This is also supported by one view of Hazrat Abdullah Ibne Abbas. On the other hand, Qatadah, Abu Swaleh, Abdullah Ibne Abbas, and a group of other scholars are of the view that both these Chapters were revealed at Medinah. Some of the Commentators have adopted the first view, but some Traditions of the Holy Prophet support the other one and, therefore, according to the learned scholars, no view against the Traditions of the Holy Prophet can be preferred. One such Tradition has been noted by Muslim, Tirmizi, Nisai, and Ahmad, according to which the Holy Prophet one day said to Uqbah bin 'Aamir, "do you know that last night Allah the Almighty has revealed to me such *Surahs* the like of which does not appear in the past, and these are the *Surah Falaq* and *Surah Naas* beginning with *Auzo Be Rabbil Falaq* and *Auzu Be Rabbin Naas.* Since Uqbah bin 'Aamir had accepted Islam after Migration of the Holy Prophet to Medinah, there remains no doubt that both these Chapters were revealed at Medinah. Yet another Tradition which supports this view has been noted by Ibne Sa'ad, Baghwi, Nasafi, Behaqi, Ibne Hajr Asqalani, Allama Baddruddin Aini, 'Abd bin Humaid, and others, in that while in Medinah the Holy Prophet fell ill, on account of sorcery practised on him by a Jew, namely Labaid bin Aasim, and on that occasion these Chapters were revealed. Ibne Saad has written, on the authority of Waaqidi, that this incident took place in the seventh year of Hijra. On basis of this authority Sufyan bin Uyainah has also held these Chapters as Madani.

According to Peer Karam Shah, after these authorities there remains no force at all in the view of those who hold that these Chapters are Mecci. According to him, the view that they were actually revealed at Mecca and then again for the second time at Medinah, when opposition to the Holy Prophet was at its peak there, and were again, rather repeatedly, ordered to be read out when the Jews, the hypocrites and the polytheists came out with serious opposition to the Holy Prophet in Medinah, as Maulana Abul A'ala Maududi has written, in his Tafheemul Quran (Vol. VI, pp. 546 and 547) is also not sustainable (Ziaul Quran, Vol. V, pp. 719-720).

According to the generally accepted chronological order of revelation, these chapters are respectively placed at serial Nos. 20 and 21.[1]

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1. Index-cum-Concordance for the Holy Qur'an, by Kherie, *ibid.*

They are Part of the Holy Qur'an

Both these Chapters are part of the Holy Qur'an, which is also proved from authentic Traditions of the Holy Prophet as well as the well-established practice of his Companions, and the compilation of the Holy Qur'an prepared under the auspices of Hazrat Usman, the third worthy Caliph of the Holy Prophet which is extant for the last over fourteen hundred years throughout the Muslim World. Still there are some who do not treat them as part of the Holy Qur'an, and they base their view on the authority of Hazrat Abdullah bin Masood because, it is alleged, he had not included them in the text of the Holy Qur'an in the compilation which he had prepared. Allama Suyuti has noted that Ahmad Bazzaar, Tabrani, and Ibne Marduyah have reported from Abdullah bin Masood that he used to exclude Chapters 113 and 114 from the text of the Holy Quran. According to him, the Holy Prophet had only asked the people to seek refuge from Allah by the recitation of these Chapters. It is also said that Hazrat Abdullah bin Masood did not recite these Chapters in the *Salaat* (Dur-e-Manshoor).

Qazi Abu Bakr Al-Baqilani and Qazi 'Ayaz have written that Abdullah bin Masood did not dispute with these chapters being part of the Holy Qur'an, but he simply refused to write them down in his compilation as he was of the view that only those chapters were to be included in the compilation of which the permission was given by the Holy Prophet, and since Abdullah bin Masood was not aware of the permission given by the Holy Prophet in this respect, he did not include these chapters in his compilation.

On the other hand, Imam Nawavi, Ibne Hazam, and Fakhruddin Raazi are of the view that this entire story is false. Abdullah Ibne Masood did neither dispute the fact that these chapters were part of the Holy Qur'an, nor did he refuse to include them in his compilation. According to them, this story is not supported by any authentic proof at all.

It is to be noted that Abdullah Ibne Masood was one of those Companions of the Holy Prophet who mostly passed their time in the company of the Holy Prophet, and usually offered all prayers behind him, and memorised all revelations recited by the Holy Prophet. It is quite incomprehensible that Uqbah Ibne Aamir, who had embraced Islam at Medinah after Migration from Mecca, knew that these Chapters were part of the Holy Qur'an, while Abdullah Ibne Masood, who had embraced Islam before Migration, could not know it. It is also not improbable that the Holy Prophet repeatedly recited these Chapters in the *Salaat,* still Abdullah Ibne Masood could not know that these chapters were also to be recited in the *Salaat.* These facts also show that the story attributed to Abdullah Ibne Masood does not appear to be authentic.

On the contrary, Allama Suyuti has noted (in Dur-e-Manshoor) a Tradition, on the authority of Tabrani, who has written in his 'Awsat' that Hazrat Ibne Masood had himself reported that the Holy Prophet had said, "on me have been revealed two such Chapters of which there is no precedence, and they are the *Mu'awwazatain*". This Tradition is *Ahsan,* i.e. authentic, and proves that Abdullah Ibne Masood had the knowledge that these Chapters were revealed by Allah the Almighty, and, in view of this Tradition, it is unbelievable that he refused to treat them as part of the Holy Qur'an.

Further, merely because Hazrat Ibne Masood did not include these Chapters in his compilation does not mean that he did not treat them as part of the Holy Qur'an, because he did not include or write down in his compilation even the *Surat-ul-Faateha,* but it was never disputed that he ever objected to its being part of the Holy Qur'an. In fact he, and other Companions of the Holy Prophet, used to commit all revelations of the Holy Qur'an to memory, and they were not very much particular about writing them down, and, therefore, by merely not writing down any verse or Chapter, it cannot be inferred that it was not treated as part of the Holy Qur'an (see Ziaul Quran, Vol. V, pp. 720-722).

The Magic

Another important discussion that arises regarding the origin or antecedent of these two Chapters is about the validity of the magic or sorcery, which the two daughters of a Jew, namely Labaid ibne Aasim, had practised over the Holy Prophet. It is said that, in the seventh year of Hijra, when the Holy Prophet returned from Hudaibiah, a deputation of the Jews of Khyber came to Labaid ibne Aasim, a very famous magician of Medinah, and asked him to mentally imbalance the Holy Prophet through magic, or at least disable him to propagate the new religion which had put their own Scriptures out of date. Some historians have written him to be a Jew but he in fact belonged to the Bani Zuraiq tribe of the Ansaar of Medinah, and it is possible that he might have adopted Judaism. The deputation told him that the Jews have not at all succeeded in stopping the propagation of Islam, and the Holy Prophet was gaining the field day by day. They were, therefore, very much perturbed about their own future.

A Jew boy used to come to the Holy Prophet. Labaid succeeded in prevailing upon him, and through him got a comb and some hair of the Holy Prophet. He kept all these things in a shell of date and then placed it with a heavy stone in a well of 'Bani Zuraiq'. The well was known as 'Zarwan' or 'Zee Arwan', and some have written it as Beer Arees. After six months, the magic showed its effect, and during the last forty days, more particularly the last three the Holy Prophet felt more depressed. As regards the effect which he felt, Allama Suyuti has said

that the Holy Prophet started feeling weakness and heaviness, of which there was no outward reason, nor apparent sign. Allama Aalusi says that sometimes the Holy Prophet spoke of having done something which in fact he had not done. Thus the only effect which was felt by the Holy Prophet was weakness and depression and nothing else. The Holy Prophet then prayed to Allah the Almighty, and the same night in a dream he was informed about the magic. The next morning he informed Ummul Mo'mineen Hazrat Aisha that "Allah the Almighty has revealed to me which I had prayed for". Tonight two persons came to me in the dream, one sat on the side of my pillow and the other near my feet – (according to some Traditions, they were actually angels Gabriel and Meeka'eel) – one asked the other: what is the trouble with him? The other said: magic has been practised on him. Who has done that?, the first one asked. Labaid Ibne Aasim!, said the other. Then the first one enquired as to what magic had been practised. The other one said: one comb and some hairs have been kept in a shell of date. Then he asked: Where is it? The other one said: it is in (the well of) 'Zee Arwan', placed below a stone. Then he asked: what to do now?, and the other one said that the entire water of it should be taken out and then the magic objects may be brought out". The Holy Prophet asked Hazrat Ali, Ammar Ibne Yaasir, and Zubair to do accordingly. They first took out the entire water of the well, and then the Holy Prophet himself came there and took out the articles of magic from beneath the stone, and found it as it was described in the dream. Then the angel Gabriel came down and recited *Surat-ul-Falaq* and *Surat-un-Nisa,* and requested the Holy Prophet to recite one verse and untie one knot of the magic article. There were in all eleven knots in it, which were untied, one by one, after recitation of the verses of these Chapters. At last all the knots were opened and all the needles, that were there, were taken out, and the Holy Prophet was alright.

It is said that the Companions sought permission from the Holy Prophet to slay the man concerned, i.e. Labaid, but the Holy Prophet said, "Allah the Almighty has given me recovery, and I do not want to kindle the fire of intrigues among the people".

This Tradition has been reported by Ummul Mo'mineen Hazrat Aisha, Zaid Ibne Arqam, and Abdullah bin Abbas, and it has been noted by Bukhari, Muslim, Nisai, Ibne Maajah, Ahmad, Abdur Razzaq, Humaidi, Behaqi, Tabrani, Ibne Saad, Ibne Marduyah, Ibne Abi Shaibah, Haakim, 'Abd bin Humaid, and other Traditionists.

The Mo'atazilah (the noted group of Muslim philosophers, who followed things only through reasons and not through faith or belief) did not admit the truth of this story, and considered it altogether baseless. According to this class of thinkers, if this is accepted to be true, then the Prophethood and Revelation both become doubtful, because if magic or sorcery could be so effective on the

Holy Prophet it could also adversely affect the Revelation. Moreover, according to them, since Allah the Almighty had Himself promised to protect the Holy Prophet from the evil-doings of the people, there remains no doubt that the magic could not at all be effective on the Holy Prophet.

It may, however, be noted that the objection raised by the Mo'atazilah, and other intellectuals, is not correct. The Holy Prophet was after all a human being, and in that capacity he was subject to all natural needs, as well as influences of material things, and that is the reason that he also fell ill, was wounded and lost his teeth in the battle field of Uhad, was stoned and wounded in the street of Ta'ef, and so on. Similarly, he was also physically affected by the magic and sorcery practised upon him by the Jew. It is, however, clear that on account of this influence of the magic, no interference was at all caused in his Mission as a Messenger of Allah, neither was there any change or confusion created by it in the Revelations received by him in the form of Qur'an, nor any hindrance was caused in the performance of *Salaat* and other fundamentals of Islam. Thus the influence of magic was only to the extent of physique, and that too only to the extent of depression and weakness as we have already noted, with reference to Allama Suyuti and Allama Aalusi.

It is also to be noted that magic and sorcery has always been there in the story of Prophet Moses and Pharaoh, and we have been told by Qur'an itself, "so when they (i.e. the sorcerers of Pharaoh) cast their chords, they deceived the people's eyes and over-awed them, and they produced a mighty enchantment" (*A'araaf,* 7:116). It further says, "then they cast their chords and ropes, and it appeared to him (i.e. Prophet Moses) by their enchantment as if they moved (crawled). So Moses conceived fear in his mind" (*Taa Haa,* 20:66-67).

Another reason which the Mo'atazilah, and other intellectuals, advanced in support of their contention was that if we accept that the magic influenced the Holy Prophet, then it would amount to supporting the allegation of the non-believers that he was under the influence of magic. It may, however, be noted that the allegation of the non-believers was not on account of the fact that he was sick on account of sorcery or magic played by somebody, but in fact their allegation was that whatever the Holy Prophet was preaching was itself a magic to them as being beyond their understanding, This sort of allegation had always been made by the non-believers in the past against the Prophets of Allah, which fact is also proved from the Holy Qur'an itself. Similarly, Qur'an also speaks of magic in verse 102 of Chapter 2 (*Baqarah*) in which it is said, "and Solonian disbelieved not, but the devils disbelieved, teaching men enchantment and things as came down at Babylon to the angels, Haroot and Maroot. But neither of these taught anyone (such things) without saying: we are only for trial, so do not

blaspheme. They (the people) what they learned from the angels (they turned) them as the means to sow discord between man and wife. But they could not thus harm anyone except as Allah willed. And they learned that which harmed them and profited them not". Thus it is clear that magic in fact affected the Holy Prophet who, as already stated, only felt physical weakness and depression for a short period of time. As regards his Prophetic Mission, however, it remained totally unaffected by it, or any exterior means.

Treatment by Blowing of the Mouth

Another important point of consideration that arises out of these two Chapters is that of cure of diseases by means of some specific types of rituals, known as *Jhaar Phoonk,* or blowing of the air on the sick person after recitation of some words. It may be noted that this was also extant among the people since time immemorial, for this purpose, they used to take advantage of the names of their gods and goddesses, or the Satans, or the stars of the heaven. Islam rejected and uprooted all such beliefs and practices and propagated that, excepting Allah, none has any power or authority to cause harm or profit to any body, and held all such practises that were in the name of agencies, other than Allah the Almighty, as *Kufr* and *Shirk.* However, the Muslim mystics and religious persons have evolved their own spiritual cures, as a result of their special powers, through their hard spiritual exercises, based on recitation of Holy Names of Allah and verses of the Holy Qur'an. Such practices in any manner or method are not at all discouraged or restricted in Islam.

The present Chapters as we have already noted, were revealed on the occasion when magic had already shown its effect on the Holy Prophet, and it was through the recitation of these chapters that the effect of magic was finished. Thus the Divine purpose of the revelation of these chapters was firstly to remove the evil effect of the magic or sorcery from the Holy Prophet, and secondly also to provide a panacea against such evils for all times to come. From that day, these two chapters have been recognised, and believed, as the sure cure of magic. The Holy Prophet used to recite these two chapters, alongwith Chapter 112 (*Ikhlaas*), then blow the air of his mouth on his hands, and then rub both the hands on his entire body. This Tradition is perfectly authentic and has been reported by Bukhari, Muslim, Maalik, and Ibne Majah; and Abi Dawood, Bukhari, Ahmad, Tirmizi and Ibne Majah have also noted from Hazrat Ibne Abbas that the Holy Prophet used to blow the air of his mouth on his grandsons Hazrat Hasan and Hazrat Husain after reciting these Chapters (for more details see Ziaul Quran, Vol. V, pp. 725-728; and Tafheemul Quran, Vol. VI, pp. 557-562).

Subject Matter

As regards the subject matter of these Chapters, it is to be noted that the fundamental faith of a believer is that all profits and losses of this world, as well as the Hereafter, depend upon the Will of Allah. Against His Will neither anybody can give any profit nor cause any loss or harm to anybody. Therefore, in order to save oneself from the troubles of both the worlds the only way is to give oneself in the shelter and protection of Allah.

These two Chapters in fact teach the believer to surrender himself to the Will and Pleasure of Allah the Almighty, by seeking refuge from all the evils. Both these Chapters start with the words *Qul Auzo be Rabbe,* i.e. I seek refuge with the Lord. But, while in the former (i.e. Chapter 113) protection is sought from the Lord against the hardships and privations (of the physical life), in the latter (i.e. Chapter 114) refuge is sought from trials and tribulations that hamper man's spiritual development and protection is to be sought by not only verbal recitation but by deeds and actions that may draw the Grace of Allah. Thus both these chapters are closely linked together so much so that the latter is an explanation or supplement of the former.

Suratul Faatiha* and the *Mu'awwazatain

It may be noted that Qur'an begins with the enunciation and proclamation of the Absolute Unity of Allah in the *Surat-ul-Faatiha,* which is the most fundamental and basic ideology of Islam, and it ends by seeking refuge of Allah the Almighty from all evils of the human beings as well as the Satan. Thus there is a very important link between the *Suratul Faatiha* and the *Mu'awwazatain* i.e. *Suratul Falaq* and *Suratun Naas.*

In the beginning the believer starts with the Praise of Allah, and acknowledgment of His Absolute Unity, as well as His Attributes of Benevolence and Graciousness, and His Being the Master of the Day of Judgment, and, in order to maintain and protect his Faith and righteousness from Satanic attacks and other evil influences; in the end, seeks refuge and protection of Allah the Almighty Himself, so that he may remain on the Straight Path of Islam throughout his life in this world.

As regards the Satanic challenges to the mankind, in Chapter 7 (*Suratul A'araaf*) it is said that, "he (i.e. Satan) said: Since You have adjudged me to be erring, I will certainly lie in wait for them (i.e. the human beings) 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 (verses 16 and 17). Similarly, in verses 116 to 119 of Chapter 4 (*Nisa*)

it is said, "surely Allah forgives not setting up partners with Him, and He forgives all besides this to whom He pleases. And whoever sets up a partner with Allah, he indeed goes for astray. Besides Him they call nothing but female divinities and they call on nothing but a rebellious devil, whom Allah has cursed. And he said: Certainly I will take of Your servants an appointed portion; and certainly I will lead them astray and excite in them vain desires and bid them so that they will slit ears of the cattle, and bid them so that they will alter Allah's creation. And whoever takes devil for a friend, forsaking Allah, he indeed suffers a manifest loss". A similar statement is also contained in verses 61 to 65 of Chapter 17 (*Bani Israil*).

In order to save man from these Satanic challenges, and to enable him to remain on the Straight Path, he has been taught by Chapters 113 and 114 to seek refuge in Allah the Almighty, and that is the fundamental link between the opening Chapter (i.e. *Suratul Faatiha*) and these closing Chapters of the Holy Qur'an.

CHAPTER 113[1]

AL-FALAQ
(The Dawn)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Say: I seek refuge[2] with the Lord of the Dawn,[3]

١۔ قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۙ

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1. The previous Chapter (i.e. Chapter 112) ended with the Proclamation of Absolute Unity of Allah, which in fact is the most fundamental ideology of Qur'an, and which is the very nucleus of Islamic ideology. After concluding with the same ideology, i.e. the Unity of Allah, Qur'an, the present Chapter (i.e. Chapter 113), teaches the mankind in general, and believers in particular, to seek refuge or protection of Allah against all evil forces which hamper smooth existence and cause damage to life and belief.

Chapter 113 consists of 5 verses. In these verses a believer is taught to say: I seek refuge with the Lord of the Dawn, from the evil (or mischief) of created things; and from the evil of those (feminine enchanters) who blow on knots (of threads or strings by way of magic spell); and from the evil of the envier when he envies.

2. I seek Refuge with the Lord of the Dawn: Verse 1 calls upon the believers, through a Divine Command to the Holy Prophet, to "seek refuge with the Lord of the Dawn".

It may be noted that a man seeks refuge from anything which he fears, and which he cannot avoid or get rid of himself. He seeks protection against witch-craft, sorcery, or magic, or influence of evil forces, with Allah, because the real and lasting refuge or protection rests with Allah the Almighty alone, Who is the Creator, Sustainer, and Administrator of the entire universe, and Who has full control and power over everything.

Qur'an tells us that, before the advent of Islam, the idolaters of Mecca used to seek refuge with the Jinns (verse 6 of Chapter 72 – *Jinn*). Hazrat Ibne Abbas says that when in the 'Days of Ignorance', the idolaters happened to pass the night in a lonely place, they used to call out

Contd.....

2. From the evil of created things;[4]

٢-مِنْ شَرِّ مَا خَلَقَ ۝

loudly, "we seek refuge with the Jinn who is the owner of this Valley" (Tafheemul Quran, Vol. VI, Chapter 113, Note 2).

On the contrary, the believers in Allah the Almighty always sought the refuge of Allah, and not of any Jinn or other occult power. Thus, Mary (vide *Maryam,* 19:18), Prophet Noah (vide *Hud,* 11:47), and Prophet Moses (vide *Baqarah,* 2:67) sought the refuge from Allah.

From authentic Traditions it is proved that the Holy Prophet always sought the protection of Allah from all evils of the material life in this world. It is, therefore, necessary for every believer that he should also seek protection of Allah the Almighty from the evil of everything and he should neither be unmindful of Allah the Almighty, nor exclusively depend upon his own self (see Tafheemul Quran, *ibid.,* 2).

3. Lord of the Dawn: The word *Falaq,* as already stated under the definitions signifies the day-break, meaning primarily "cleaving" or "splitting" – the day-break being so called because it cleaves through the darkness. The majority of the Commentators have used the word *Falaq* in this very sense, because in the Arabic language the words *Falaq-us-Subah* are very frequently used for the day-break. In verse 97 of Chapter 6 (*An'aam*) the words *Faaliqul Isbaah* have been used for Allah the Almighty as the Cleaver of the Day-break. The word *Falaq* has also been interpreted by the Commentators to mean "the creation", because all things come out of cleaving of something, as we see in the case of seeds and plants and all other creations – animal as well as human beings. According to the first interpretation, therefore, the meaning of this verse would be, "I seek refuge with the Lord of Day-Break". But if the second meaning is taken into consideration, then the significance would be; "I seek refuge with the Lord of all creations.

It may be noted that in this verse the word *Rabb,* instead of 'Allah', has been specifically used in order to emphasise the Attribute of Allah as being the Cherisher and Sustainer of all, in which giving refuge is also implied. Further, if the first meaning is adopted, then the full significance will be, "I seek refuge with the "Lord of the Dawn" Who splits up the darkness and brings out the shining day, so that He may split up the evil and give me safety. And if the second meaning is adopted, then the significance will be that "I seek refuge with the Lord of all Creations, so that He may save me from evil of the Creatures" (Tafheemul Quran, *ibid.,* Note 3).

4. The Evil of created things: Verse 2 teaches the believers to "seek refuge from the evil of created things".

As explained by Abul A'ala Maududi, in this verse, there is direction to seek refuge with Allah from all things created by Him. In this there are some important points to be noted, viz., (1) the creation of evil is not referred to Allah. On the contrary, the creation of all created things is referred to Allah, while the creation of evil itself is referred to the things created by Allah. Accordingly, it is said that "I seek refuge from evils of the things which have been created by Allah. This shows that Allah has not created anything for evil. His all actions are for the Good, and for some underlying purpose. Sometimes it is for the underlying purpose of anything that evil comes out of it; (2) although, after seeking refuge from the evil of all created things, as in verse 2, there was no need for specifying any particular thing also, but since some specific things have also been mentioned in the subsequent verses, therefore, it shows that refuge from those things is particularly very necessary, and man is in need of seeking refuge from them; (3) the most effective and the most appropriate source of seeking the refuge from the created things is

3. And from the evil of intense darkness as it overspreads;[5]

٣-وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝

4. And from the evil of those (feminine enchanters) who blow on knots.[6]

٤-وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝

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only their Creator, because He has full control over them, and He also knows all those of their evils which man does not know. Therefore, to seek His refuge is to seek the refuge of One Who is All-Powerful, and nobody has the power of confrontation with Him. Besides this, in this there is refuge as regards the evil of this world as well as that of the Hereafter; (4) sometimes evil is direct, as, for instance, in case of disease, accident, death, etc., and sometimes indirect, as, for instance, in case of unbelief or idolatory which may not forthwith result in causing any harm or grief. Both these are included in seeking refuge from the evil of created things; (5) in this refuge are included those evils which have already appeared as well those which are to appear in future (see Tafheemul Quran, *ibid.,* 4). Also see Ma'ariful Quran, Vol. VIII, p. 848.

Maulana Naimuddin Muradabadi writes that, "according to some Commentators, by the words *Maa Khalaq,* in verse 2 is meant the Satan in particular, because there is no creation worse than the Satan, and it is he to whom all evils of magic owe their existence" (Naimuddin, Chapter 113, Note 3).

5. Evil of Intense Darkness as it Overspreads: Verse 3 calls upon the believers to seek refuge with Allah from" the evil of intense darkness as it overspreads". In this verse the word *Ghaasiq* has been derived from *Ghasaq* which means "intense darkness" (Mufradaat), and the word *Waqaba*, derived from *Waqub,* means ''as the darkness overspreads". Accordingly, Hazrat Ibne Abbas, Hasan, and Mujahid have taken the words *Ghaasiqin Iza Waqab* to mean "the night" (Ma'ariful Quran, Vol. VIII, p. 848).

This verse teaches the believers to seek refuge with Allah from night, and the reason for it is that all evils raise their heads generally in the night. Even the thieves and dacoits come out of their hideouts during the darkness of the night. The harmful insects and other earthy creatures such as reptiles, snakes, etc., also come out of their abodes during the night. In Arabia, before the advent of Islam, during the night tribes used to attack each other's localities, and cause harm and destruction to their enemies. Even the opponents of the Holy Prophet made the plan to kill him during night so that there could remain no identification of the killer (Tafheemul Quran, *ibid.,* 5). It is said that magic is generally practised during the last dark nights of the month for the purpose of causing illness to anybody (Naimuddin, *ibid.,* 4).

6. Evil of those who blow on knots: Verse 4 teaches the seeking of refuge with Allah from all those enchantresses who practise sorcery or magic. The word *Naffasaat* has been derived from *Nafas* which means "to blow (the breath)", and the word *Uqad* is the plural of *Uqdah* which means 'knot'. Thus the words *Naffasaate Fil Uqad* signify "blowing on the knots" tied on for the purpose of magic. These words have been used in this verse for the "feminine gender" which might be on account of the fact that generally sorcery is practised by the women. It may also be on account of the fact that the magic which was practised upon the Holy Prophet was also by the two daughters of Waleed bin Aasim, on account of which the present and the subsequent chapters were revealed (Ma'ariful Quran, Vol. VIII, p. 849). However, according to Imam Raazi, the word *Naffasaat* need not necessarily apply to the women. It may equally apply to the

5. And from the evil of the envier when he envies.[7]

٥-وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

Ja'ma'at or company of men. In the Arabic language the women as well as the *Jama'at* or company are both used as of feminine gender (also see Tafheemul Quran, *ibid.,* 5).

It may, however, be noted that the emulets (i.e. *Ta'aweez*) containing the Qur'anic words, phrases, or verses, are not hit by this verse, because they are not at all meant for evil purposes, as the magic or sorcery actually is. While using the verses of the Holy Qur'an, for the purpose of curing diseases, or achievement of any good motive, a believer in fact seeks the Blessings of Allah, and, therefore, right from the days of Holy Prophet and his Companions, and even after them, the practice of seeking the Blessings of Allah through recitation of the Holy Qur'an, and use its verses, words, and phrases, in the form of emulets, or in other manners, has always been extant and permissible. As reported by Hazrat Aisha: the Holy Prophet himself used to pray to Allah the Almighty, through recitation of the *Mu'awwazatain* (i.e. Chapters 113 and 114), for the cure of diseases (Naimuddin, *ibid.,* 5).

7. **Evil of the envier when he envies:** Verse 5 calls upon the believers to seek refuge with Allah from the "Evil of the envier when he envies".

The word *Hasad,* meaning envy or jealousy, applies to a case when anybody feels jealous of anything which Allah the Almighty has given to some one else, and, by his word and deed, wants that the latter should be deprived of it, although it may not benefit him in any way except the satisfaction of his jealousy. This in fact, speaks of the extreme evil of the heart and soul of a man, and sometime it also results in the commission of offences in the society. In this respect the first instance of *Hasad* quoted by Qur'an is that of *Iblees* i.e. Satan against Adam, before coming down to earth (vide *Bani Israil,* 17:61-65), and the second incident (which was the first on this earth) was that of the two sons of Adam, according to which due to *Hasad* Cain killed Abel (*Maa'idah,* 5:27-31) (Qurtabi) (Ma'ariful Quran, Vol. VIII, p. 849).

In this verse, therefore, the believers are called upon to seek refuge with Allah from the envy and jealousy of men. It may, however, be noted that envy is effective against the other when something is said or done on account of envy, otherwise the other man remains safe, and, therefore, refuge from envy is sought in this verse in the words *Iza Hasada* i.e. "when he envies". Thus jealousy in the heart and soul, although it is bad for the envier himself, does not cause any harm to the other one at all (see Ma'ariful Quran, Vol. VIII, p. 849).

Lastly, it may be noted that envy or jealousy is that desire by which anybody wishes or endeavours that the blessings which somebody enjoys should be withdrawn from him, or he should be deprived of them, in any manner whatsoever. If, on the contrary, the desire of anybody is that whatever blessings somebody is enjoining the same may also be granted to him by Allah the Almighty in a lawful manner, it is not envy or jealousy at all (see Tafheemul Quran, *ibid.,* and Ma'ariful Quran, Vol. VIII, p. 849).

CHAPTER 114[1]

AN-NAAS
(The Men)

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Say: I seek refuge with the Lord of mankind,[2]

١۔ قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۙ

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1. The Chapter is complementary to the previous chapter, in that while the previous one deals with the physical evils, the present one deals with the spiritual evils.

Chapter 114, consisting of 6 verses, teaches the believer to "say: I seek refuge with the Lord of mankind, the King of mankind, the God of mankind, from the evil of the sneaking whisperer, who whispers in the hearts of mankind, of the Jinn and of mankind".

2. Attributes of Allah Invoked: Verses 1, 2 and 3 teach the believers to seek refuge with Allah by invoking three of His Fundamental Attributes, namely *Rabb* (the Lord or Cherisher), *Maalik* (the King or Ruler), and *Ilaaha* (the God).

It may be noted that, while in the previous Chapter refuge was sought from the evil of created things in general as well as three specific physical evils, by invoking only one Attribute of Allah, i.e. the *Rabbil Falaq* (the Lord of Dawn), which in fact implies the Attributes of being the King as well as the God of mankind, in the present chapter three Divine Attributes have been separately invoked in order to seek refuge from one evil only, i.e. "the evil of the sneaking whisperer, who whispers in the hearts of mankind, of the Jinn and of mankind".

Thus, to quote Abdullah Yusuf Ali, "the previous *Surah* pointed to the necessity of seeking God's protection against external factors which might affect an individual. Here the need of protection from internal factors, mankind being viewed as a whole, is pointed out. For this reason the threefold relation in which man stands to God is mentioned" (Vol. II, Note 6307).

As regards the Attributes of Allah, mentioned in verses 1 to 3, it may also be noted that, as against the previous Chapter, in the present Chapter the reference to *Rabb* is towards the *Naas*

2. The King of mankind, ٢- مَلِكِ النَّاسِ ۙ

3. The God of mankind, ٣- إِلٰهِ النَّاسِ ۙ

4. From the evil of the sneaking whisperer.[3] ٤- مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ۙ

5. Who whispers in the hearts of mankind, ٥- الَّذِيْ يُوَسْوِسُ فِيْ صُدُوْرِ النَّاسِ ۙ

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i.e. the mankind, and the reason for this is that refuge from physical evils is not restricted to the mankind alone, because even the animals suffer from physical evils and they also equally need refuge from such evils. On the contrary, the Satanic whisperings only relate to the mankind, and, therefore, only mankind needs refuge from them. It is for this reason that refuge is sought in verse 1 from *Rabbin Naas* i.e. the Lord of mankind (Baizaavi, as referred to by Mazhari, vide Ma'ariful Quran, Vol. VIII, p. 851).

3. ***Waswaas:*** The word *Waswaas* means "the one who whispers repeatedly"; and the word *Waswasah* means "to whisper repeatedly evil suggestions into the heart of anybody in such a manner that he may not feel it that something evil has been put into his heart". Thus, like the word *Zalzalah,* the word *Waswasah* also implies the sense of repetition. Since it is usually difficult to pursuade man to any evil by one suggestion, therefore, the one who tries, time and again, to pursuade anybody to some evil, is known as the *Waswaas,* and the evil which he thus suggests is known as the *Waswasah.*

(i) ***Khannaas:*** The word *Khannaas* is from *Khunus,* which means "to retire or hide back after appearance"; and the word *Khannaas* is of superlative degree implying the frequent repetition of the act of appearance and holding back or hiding.

(ii) ***Waswaasil Khannaas:*** The word *Waswaas* and *Khannaas,* taken together, signify that "he comes repeatedly to suggest the evil and then goes away" (see Tafheemul Quran, Vol. VI, Chapter 114, Note 2).

According to these verses, refuge is to be sought from the *Waswasah,* which, as explained by Abul A'ala Maududi, is the beginning of evil. In fact, first there is an evil suggestion, and then by repetition, a man is made inclined to act on it. Therefore, the refuge is to be sought from the very root of evil, i.e. the secret suggestion for evil. It is for this reason that Qur'an says, "if a false imputation from the Satan afflicts you, seek refuge in Allah" (*A'araaf,* 7:200, and *Haa Meem Sajdah,* 41:36); and "say: my Lord! I seek refuge in You from the evil suggestion of the Satan" (*Mo'minoon,* 23:97); and "those who guard against evil, when a visitation from the Satan afflicts them, they become mindful" (*A'araaf,* 7:201). But, as Qur'an says, "none is granted this but those who are patient, and none is granted this but the owner of a mighty good fortune" (*Haa Meem Sajdah,* 4:35).

In this connection, it is also worth noting that the act of evil suggestion is not only from the outside agencies, viz., the Satan and the Jinn, but it is also from inside, viz., the self of man himself. This has also been referred to by Qur'an, saying, "We know what his mind suggests to him" (*Qaaf,* 50:16). For this reason, the Holy Prophet has said *Na'uzu Billahe Min Shurure Anfusina,* i.e., we seek refuge with Allah from the evils of our own self (see Tafheemul Quran, *ibid.,* 2). Also see Abdullah Yusuf Ali, Vol. II, Note 6309.

6. Of the Jinn and of mankind.[4]

٦-مِنَ الْجِنَّةِ وَالنَّاسِ ۝

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4. Of the Jinn and of Mankind: According to some scholars, the words *Minal Jinnate Wan Naas,* in verse 6, signify that the whisperer whispers in two kinds of people, viz., the Jinn and the Men. According to them, the word *Naas* applies to both, i.e. the Jinn as well as the men, because since the word *Rijaal* has been used for the Jinn in the Holy Qur'an itself, as in verse 6 of Chapter 72 (*Jinn*); and the word *Nafar* has also been used for the Jinn, as in verse 29 of Chapter 46 (*Ahqaaf*), the word *Naas* can also apply to the men as well the Jinn. But Abul A'ala Maududi disagrees with this view. According to him, even in their dictionary meanings both these words are opposite to each other. While the *Jinn* means the "Hidden beings", the *Naas* means the 'manifest beings'. Thus in verse 29 of Chapter 28 (*Qasas*) the word *Aanasa* has been used in the sense of 'seeing' , and in verse 6 of Chapter 4 (*Nisa*) the word *Aanastum* has been used in the sense of 'if you find (or see) in them'. This shows that according to Arabic Dictionary *Naas* cannot be used for the 'Jinn' Therefore, the correct significance of verse 6 is "of the Jinns and of the mankind", which means that the act of evil whispering is done by the evil ones among the Jinn as well as among the men. This is also confirmed by another verse of the Holy Qur'an, viz, "and thus did We make for every Prophet an enemy, the Satans among men and Jinn, some of them inspiring others with gilded speech to deceive (them)" (*An'aam,* 6:112). In a Tradition also, the Holy Prophet asked Hazrat Abu Zar to seek refuge from the evil of the Satans among the men and the Jinn, and, on the enquiry from Hazrat Abu Zar, the Holy Prophet confirmed that Satans are among the men also (Ahmad, Nisai, and Ibne Hibbaan, on the authority of Hazrat Abu Zar) (see Tafheemul Quran, *ibid.,* 3). Also see Ziaul Quran, *ibid.,* 3; and Ma'ariful Quran, Vol. VIII, p. 854.

Before concluding this subject, it may also be noted that according to Qur'an, Satan is admittedly an enemy to the mankind (*Taa Haa,* 20:117), he has also challenged to deviate the mankind from the Path of Allah (*Hijr,* 15:39), but he has also at the same time, admitted that he will not be able to deviate the righteous servants of Allah (*Hijr,* 15:40), which fact has also been confirmed by Allah the Almighty Himself, saying that 'My servants – you will surely have no authority over them" (*Bani Israil,* 17:65). Qur'an has also said that *Inna Kaidash Shaitaana Kaana Da'eefa* i.e. surely the struggle of Satan is ever weak (*Nisa,* 4:76); and, therefore, it is said "when you recite the Qur'an, seek refuge with Allah from the accursed Satan. Surely he has no authority over those who believe and rely on their Lord. His authority is only over those who befriend him and those who associate others with Him (i.e. Allah)" (*Nahl,* 16:98-100) (Ma'ariful Quran, Vol. VIII, p. 855).

With this, by the Grace of Allah, ends this Commentary of the Holy Qur'an.

PRAYER

To be read after reciting the Holy Qur'an

دُعَآءُ خَتْمِ الْقُرْاٰنِ

O Allah! change my fear in my grave into love; O Allah! have mercy on me in the name of the Great Qur'an; and make it for me a Guide and Light and Guidance and Mercy; O Allah! make me remember what of it I have forgotten; make me know of it that which I have become ignorant of; and make me recite it in the hours of the night and the day; and make it an argument for me O Thou Sustainer of (all) the worlds! Ameen! (Maajid, Vol. II, p. 637).

اَللّٰهُمَّ اٰنِسْ وَحْشَتِیْ فِیْ قَبْرِیْ اَللّٰهُمَّ ارْحَمْنِیْ
بِالْقُرْاٰنِ الْعَظِیْمِ وَاجْعَلْهُ لِیْ اِمَامًا وَّنُوْرًا وَّ
هُدًی وَّرَحْمَةً اَللّٰهُمَّ ذَكِّرْنِیْ مِنْهُ مَا نَسِیْتُ
وَعَلِّمْنِیْ مِنْهُ مَا جَهِلْتُ وَارْزُقْنِیْ تِلَاوَتَهٗ اٰنَآءَ
الَّیْلِ وَاٰنَآءَ النَّهَارِ وَاجْعَلْهُ لِیْ حُجَّةً یَّا
رَبَّ الْعٰلَمِیْنَ

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6. History

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*Prepared with the help of the Indices given by Abdullah Yusuf Ali and Muhammad Ali (Lahori) in their Commentaries of the Holy Qur'an, with modifications as well as addition of some more topics.

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