THE NOBLE

QURAN

Tafseer - e - Usmani

By

Allama Shabbir Ahmad Usmani

English Translation by

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Vol. II (Part 11 to Part 20)

Aalameen Publications

Bismillah-Ar-Rahman-Er-Rahim

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A BRIEF LIST OF IMPORTANT SUBJECTS
Vol. II (PART XI to XX)

Sura Tauba (Contd.)

1. **Allah has used the word 'unholy' (رِجس) for the hypocrites.** (Verse 95)
2. **The hypocrites utter false oaths and make lame excuses.** (Verse 96)
3. **If the hypocrites win to please you yet God is never pleased with them.** (Verse 96)
4. **The rustics are generally hard-hearted and very little do they absorb the divine light.** (Verse 97)
5. **Some hypocrites wished the turns of time for the Muslims.** (Verse 98)
6. **For the 'Formers' (سابقون الاولون) and their Followers is Forgiveness and Paradise.** (Verse 100)
7. **The hypocricy of some hypocrites was so concealed that even the Holy Prophet did not recognise them ; only Allah was aware of them.** (Verse 101)
8. **Zakat gives purification and draws divine blessing and the sincere giver receives the blessing from the Holy Prophet.** (Verse 103)
9. **Even a holy place like mosque can be founded on hypocricy and dissension, as the hypocrites had built the Masjid-e-Zirar.** (Verse 107)
10. **The Holy Prophet was forbidden to offer prayer in Masjid-e-Zirar but was urged to say prayer in Masjid-e-Quba.** (Verse 108)
11. **Their hypocricy can not be rooted out unless their hearts are broken.** (Verse 110)
12. **Allah has bartered Paradise for the wealth and life of the Believers.** (Verse 111)
13. **It is Haram for the Prophets, and the Believers to ask pardon for or send 'sawab' to the disbelievers and the polytheists.** (Verse 113)
14. **Allah does not lead a people astray before the 'guidance' is revealed to them.** (Verse 115)
15. **Those 'migrants' and 'helpers' who stood by the Holy Prophet in the hour of difficulty were given lofty ranks and degrees.** (Verse 117)
16. **The story of "Taubah" of those three men who did not join with the Prophet in the Tabuk expedition—Ka'ab bin Malik (كعب بن مالك), Helal bin Umayyah (هلال بن امیہ) and Murarah bin al Rabe'a (مراره بن الربیع).** (Verse 118)
17. **The King of Ghassan offered political asylum to Ka'ab bin Malik but Ka'ab bin Malik threw his letter into the fire.** (Verse 118)

18. Abu Khaseema said : The Prophet of God traverses the deserts and platues in scorching heat and we enjoy in cool shadows—it can not be ! (Verse 118)

19. There shall exist on this earth, the Righteous Ones in every period. (Verse 119)

20. Vexes not, either hunger, or fatigue or thirst, those fighting in the way of God. (Verse 120)

21. They tread not any where to the rage of the unbelievers nor do they snatch any thing from the enemy but that for them is written a virtue in recompense. (Verse 120)

22. The invading Jihad is Farz-alal-Kifaya and learning religious knowledge is also Farz-alal-Kifaya. (If the kuffar attack, then Jihad is Farz-e-Ain.) (Verse 122)

23. O' Believers ! Keep fighting the Kafirs who are near to you and must that they find in you harshness (both in peace and war). (Verse 123)

24. Each new Quranic Revelation added to the Eman of the Believers and increased the Hypocrites in their hypocricy. (Verse 125)

25. The Hypocrites are thrown into Fitna once or twice a year i.e. they are visited by some earthly and heavenly disaster, yet they do not turn to 'Taubah'. (Verse 126)

26. The Hypocrites are devoid and destitute of religious understanding and deep insight. (Verse 127)

27. The Holy Prophet is heart-pinched at thes ufferings of mankind, is ardently covetous for the human race and is specially gentle and kind to the Believers. (Verse 128)

Sura Yunus

28. Allah created the universe in six days (i.e. gradually) that mankind may also work thoughtfully. (Verse 3)

29. The calender of years, months and days marches with the solar and lunar movements. (Verse 5)

30. Those who disbelieved in the Divine Sight and prefered the worldly life and became satisfied with it are the People of the Hell. (Verse 8)

31. Remember thou thy Lord in comforts, thy Lord shall remember thee in adversity and hardship. (Verse 12)

32. The Unbelievers said : "The Quranic morals are appealing but we shall approve it if you banish from it the damnatory verses concerning our idols." (Verse 15)

33. The Prophet said : "I cannot change even a letter of my own accord ; if I do it (God forbid), who can save me from the chastisement of God." (Verse 15)

34. Forty years of my life are before you, did I ever say a single Word from God ? (Verse 16)

35. The last and the final decision regarding differences in religion will be made on the Day of Judgment. (Verse 19)

36. In adversity man's eye is lifted from ways and means and is fixed unto God ; but at the end of affliction he again turns to ways and means and forgets God. (Verse 21)

37. A heedless man reaches the pinnacle of hopes and the disaster comes from heaven and destroys the whole game. (Verse 24)

38. For the virtuous (محسنین) is good, and more i.e. the 'Sight of God' along with Paradise. (Verse 26)

39. It is not for the wise to wander in false superstitions leaving aside the truth. Verse 32)

40. Random arrows do not do an aught in the debate of truth and righteousness. Verse 36)

41. If the Quran is my product, bring ye a small Sura the like of it. (Verse 38)

42. When they did not comprehend the arguments and prodigies of the Quran, they resorted to denying. (Verse 39)

43. Quran is an advice, a remedy for the internal diseases, a highway to God's union and an absorbant of divine mercy. (Verse 57)

44. Neither there is fear on the friends of God (اولیاء اللہ), nor shall they sorrow, and for them are good tidings various, here and Hereafter. (Verses 62-64)

45. Those who forge against God, are always unsuccessful. (Verse 70)

46. A Prophetic character is that one should declare what is truthful and refute the falsehood despite the opposition and threats of the foes. (Verse 71)

47. Perpetual denial of Truth seals the heart. (Verse 74)

48. Pharaoh had let loose his hand to persecute the weak. (Verse 83)

49. Avails naught for salvation the embracing of Eman at the time of the soul-drawing and at the observation of chastisment (the Unseen). (Verse 91)

50. The Christians envisaged new principles and a new religious constitution for the good pleasure of Constantine. (Verse 93)

51. The Divine order of chastisment was not yet issued for the People of Yunus, only a form-chastisement was divulged due to the internal stir of Hazrat Yunus, and as such the Eman of his people was gone to acceptance. (Verse 98)

52. The right is Ours to save the Believers, the Sinceres. (Verse 103)

Sura Hood

53. If you do perform 'Taubah' your worldly life shall pass in peace. (Verse 3)

54. No part of the Quran can be changed or left off for the sake of time or due to the negative response of the people. (Verse 12)

55. Those who seek the worldly life and its adornment, their form-virtues are paid off here in this world. (Verse 15)

56. Europeans, Asians, Americans, China, Africa, Jews, Christians, Hindus, whoever they may be, cannot get salvation unless they believe in the Quran. (Verse 17)

57. He who says : the Quran is the 'word' (product) of the Prophet—is also a forger, and on him is the curse of God. (Verse 18)

58. Those who are internally blind do not see the perfections of the perfect ones just as the externally blind do not see the light of the sun. (Verse 28)

59. Hazrat Nooh said : "Neither have I the treasures of God, nor do I know the Unseen, nor am I an angel." (Verse 31)

60. Hazrat Nooh said : "I will never say they shall never be blessed—those who are contemptible in your eyes". (Verse 31)

61. Hazrat Nooh said : "My advice shall not benefit you if God would have willed to lead you astray". (Verse 34)

62. By the blessing of 'Bismillah', the Ark of Hazrat Nooh went on sailing in that Global Flood. (Verse 41)

63. The company of the 'Kuffar' was the real cause of the drowning of Noah's son. (Verse 42)

64. Who is that historian who taught the Holy Prophet the story of Noah and the drowning of his son ? (Verse 49)

65. Istighfar causes the rain to fall and increases in strength. (Verse 52)

66. Go upon the straight path—God shall meet you. (Verse 56)

67. With the angels was the chastisement for the People of Lot—this is why Ibraheem feared in heart. (Verse 70)

68. The 'Darood' of Salat is taken from Verse No. 73. (Verse 73)

69. The reward and punishment solely lies in the hand of God and His will. (Verse 108)

70. A country wherein virtues are in vogue, there guidance comes and error withers. (Verse 114)

71. "Sura Hood and her sisters have made me old", the Prophet said. (Verse 123)

Sura Yusuf

72. The Holy Prophet was unaware of the story of Yusuf before the revelation of Sura Yusuf. (Verse 3)

73. The brothers of Yusuf were not Prophets. (Verse 5)

74. In the story of Yusuf there are are ample signs of guidance and lesson-giving instructions. (Verse 7)

75. Brothers of Yusuf said: "Finish Yusuf, and become pious thereafter." (Verse 9)

76. The Quran avoids sentimentalism as found in all dramas and fictions; the Quran draws the reader towards Eman and Divine Recognition over-passing the details. (Verse 15)

77. "A liar loses his memory." The brothers blood-stained the shirt but forgot to tear it. (Verse 18)

78. The brothers sold out an invaluable thing like Yusuf for a paltry price. (Verse 20)

79. The brothers wanted to down Yusuf but Allah raised him to the heaven of glory. (Verse 21)

80. Even before prophethood, the Prophets are inspired with knowledge and wisdom. (Verse 22)

Note: Maudoodi is wrong when he says, Prophets are just like common men in the acquisition of knowledge before prophethood.

81. The Prophets possess strong power of abstinance before prophethood. (Verse 23)

82. The Prophets are 'Mukhlas' مخلص (the chosen) before prophethood. (Verse 24)

83. A man should pray for full good in distress and not for evil, though what is destined shall fall. (Verse 34)

84. Different people had different angles in sending Yusuf to jail. (Verse - 35)

85. Hazrat Yusuf first taught 'Tauheed' and then gave the interpretetions of their dreams. (Verse 41)

86. The heart of the great people should not stand on the external means. (Verse 42)

87. Hazrat Yusuf acquired a royal and judicial discharge from accusation so that no blot may come on Prophethood. (Verse 50)

88. Hazrat Yusuf did not mention Zulaikha's name in particular because she had reared him. (Verse 50)

89. In إِلَّا مَا رَحِمَ رَبِّيَ there is a hint that the Prophets are pure of major and minor sins before and after prophethood. (Verse 53)

90. Not for wish and self-elevation but for the service of humanity it is not unfair to seek a rank and enumerate some qualifications thereto. (Verse 55)

91. It is not beneath prophethood or piety to involve oneself in financial responsibilties. (Verse 55)

92. The Prophets possess high perfection in wisdom—ecclesiastical and temporal (عقلِ معاش وعقلِ معاد). (Verse 55)

93. The perfect ones manage full means and repose confidence in God, while the imperfect ones miss the one if adopt the other. (Verse 68)

94. Such a long and heavy restraint of such a piercing sorrow—none but a Messenger can bear. (Verse 84)

95. Despondency of God's merey and Divine Inspiration is but a manner of an Unbeliever. (Verse 87)

96. One who falls in misery but transgresses not the Sharia, nor becomes impatient, finally gets more than the misery. (Verse 90)

97. There is a remedy of every disease with God. (Verse 93)

98. For the acceptance of prayer about his sons, Hazrat Yaqoob waited for the time of Tahajjud or the Night of Juma or both. (Verse 98)

99. Yusuf gave a brief narration of his past events without throwing a slightest remark of shame upon his brothers. (Verse 100)

100. Got full wealth, received perfect knowledge, now he coveted for the degrees of his fathers. (Verse 101)

101. The story of Yusuf provides a strong proof of the prophethood of the Holy Prophet, Mohammed (be peace upon him). (Verse 102)

102. And believe not most men in God but commit association withal. (Verse 106)

103. The wisdom and insight of the Followers of the Holy Prophet, of the Sahaba is proven (منصوص). (Verse 109)

Note : It is therefore Mardood to criticize them as Maudoodi & others have done.

104. In reply to the whims and occasional satanic whisperings, the Holy Prophet said to the Sahaba, "This is Eman manifest." (Verse 110)

105. The story of Yusuf is neither a novel nor a fiction, but the lesson-giving historical facts for the wise. (Verse 111)

Sura Ra'ad

106. The Theory of Gravitation is not against the Quran. (Verse 2)

107. From the difference in the creations it seems that God will cause the good and evil to reach their respective abode by analysing the composite elements of this Universe. (Verse 4)

108. For every nation there has been a way-teller (guide). (Verse 7)

109. Allah does not deprive any nation of His mercy unless it changes its way with Allah. (Verse 9)

110. And the thunder-cloud or the thunder-angel celebrates the glories and praises of Allah. (Verse 13)

111. Whoever is in the universe, performs Sajda to God, and their shadows, in the morning and evening. (Verse 15)

112. The difference between a unitarian and a polytheist is like that between a seer and a blind. (Verse 16)

113. The similitude of Right and Wrong (Haqq and Batil) is as a scum and a thing of use. (Verse 17)

114. God shows him the way unto His Self who turns unto Him. (Verse 27)

115. Hearts get peace only by Zikrullah. (Verse 28)

116. Had the Quran set the mountains in motion, broken the earth into pieces, brought the dead to life, then would you have believed ? (Verse 31)

117. The Disbelievers shall always be receiving shocks at their misdeeds. (Verse 31)

118. The research of Taqdeer-e-Muallaq (تقدیرِ معلّق) and Taqdeer-e-Mubram (تقدیرِ مبرم). (Verse 39)

119. The spreading of Islam around Mecca is a sign of its truthfulness. (Verse 41)

Sura Ibraheem

120. We sent no Messenger but speaking the language of his own nation. (Verse 4)

121. If you do perform gratitude you shall receive bounties more and more. (Verse 7)

122. If the whole world disbelieves, His State of Independence shall not be a little affected. (Verse 8)

123. The Prophets said, "Do you have doubt in God who created the heavens and the earth ?" (Verse 10)

124. The Messengers said, "We are naught but mortals as you are, but God does kindness (grace) to whomsoever He will." (Verse 11)

125. If you expel men of guidance from the land, you shall be annihilated. (Verse 13)

126. The good works of the Unbelievers are like the heaps of ashes. (Verse 18)

127. On the Day of Resurrection the Satan will deliver a lecture : "If I had called you towards unbelief and sin, why had you become blind !" (Verse 22)

128. Kalema Tayyaba (كلمة طيبة) is like a good tree, whose root is firm and whose branches are in the heaven, evergreen and ever-fruitbearing. (Verse 25-27)

129. Kalema Kufr is like a bad tree sans fruit and sans constancy. (Verse 26)

130. Leaders of Kufr brought their nation to the pit of destruction i.e. the Hell. (Verse 28)

131. If you count God's bounties, you can never encompass them. (Verse 34)

132. Abundance of provision in Mecca is the effect of Hazrat Ibraheem's prayar. (Verse 37)

133. Externally he prayed for the whole progeny, internally it was meant for the Last Prophet. (Verse 38)

134. On the Day of Qeyamat this earth and the heavens shall be changed. (Verse 48)

Sura Al-Hijr

135. On the Day of Qeyamat the Unbelievers will say : "Would that we were Muslims !" (Verse 2)

136. We Ourself have sent down this Advice and We Ourself are Guardian over it. (Verse 9)

137. The Disbelievers are not satisfied even at the clear observation of the miracles. (Verse 15)

138. Why the flames are thrown upon the satans? (Verse 18)

139. Of everything there are treasures with Us and We send down everything according to an appointed measure. (Verse 21)

140. Of the flame of fire We made the Jinn before the creation of man. (Verse 21)

141. The Satan is unable to influence the Selected Ones. (Verse 40)

142. There are seven gates of the Hell and eight doors of Paradise. (Verse 44)

143. Even the Perfect Ones think about the external means. (Verse 54)

144. The people of Lot had became blind in their lust. (Verse 72)

145. Ruins are a lesson for the Momin, an excursion/history for the Kafir. (Verse 77)

146. The Thamud lived in a country named Hijr situated to the north of Madina. (Verse 80)

147. Sura Fatiha is an outline map of all knowledges and contents of the Quran. (Verse 87)

148. Sura Fatiha is called as Sab'a Mathani (سبع مثانی) and the Mighty Quran. (Verse 87)

149. Lower thy arms for the Believers. (Verse 88)

Sura Nahl

150. It is an argument of the foolish people : "Why Allah would let us do such and such work if He disliked it." (Verse 35)

151. Taghoot (طاغوت) is that who unrightfully claims to headship, possesses no authority. (Verse 36)

152. The proof of Taqleed-e-Aa'emma (تقلید ائمہ) i.e. to follow the Imams of Fiqh is not against the Shariah. (Verse 43)

153. Only that interpretation of the Quran is reliable which tallies with the Traditions of the Holy Prophet. (Verse 44)

154. The example of God is the highest, the supreme. (Verse 60)

155. Should Allah seize instantly on injustice no creature would have been left on earth. (Verse 61)

156. By virtue of this Quran the children of the Ignorant became men of perfect acquaintance ( ). (Verse 69)

157. God has preferred some of you to others in provision. (Verse 71)

158. The matter of Qeyamat is as a twinkling of an eye or even lesser. (Verse 77)

159. Some hesitate to become Muslim due to economic factor, so upon whom do rest the flying birds ? (Verse 79)

160. This Quran is a clear narration of all the knowledges or guidance and the principles of religion. (Verse 89)

161. Allah has composed every kind of virtue and vice in verse 90. Hazrat Umar bin Abdul Aziz inserted this verse in the Khutba of Juma prayer. (Verse 90)

162. Don't defame the Muslims by breaking the covenants bihe the Europeans. (Verses 91-94)

163. Say, " اَعُوْذُ بِاللّٰهِ " (I seek refuge in God) before beginning the recitation of the Quran. (Verse 98)

164. The parents of Hazrat Ammar (حضرت عمّار) gave their lives, but did not say the word of unbelief. (Verse 110)

165. How to invite the people unto God. (Verse 125)

Sura Bani Israeel

166. The Holy Prophet got Bodily Ascension (معراج جسمانی). (Verse 1)

167. If you return unto obeuience, We shall return unto mercy, if you return unto disobedience We shall return unto wrath. (Verse 8)

168. A man should work with sobriety and thoughtfulness and not with a hasty mind. (Verse 11)

169. With misfortune are misdeeds which can not depart, the same shall come to sight in Qeyamat. (Verse 13)

170. And We do not send calamity until We send some messenger. (Verse 15)

171. We shall give the world to the world-seeker as much as We want and not as much as he desires. (Verse 18)

172. The doors of worldly provision are not shut for mere disbelief and sins. (Verse 20)

173. Things of wisdom and hikmat. (Verses 23-29)

174. Do not speak a word without research, nor follow it. (Verse 36)

175. The wretched flee from the Quran and the fortunate come near it. (Verse 41)

176. Everything of the universe glorifies Allah but you do not understand their glorification. (Verse 44)

177. Only a polytheist runs away from the mention of Divine Unity. (Verse 46)

178. Do not use a heartrending and provocative language during a discussion, because the Satan tries to create enmity. (Verse 53)

179. All the Near Ones (Muqarrabeen) find the Holy Prophet as Wasila to get more and more divine nearness. (Verse 57)

180. The Holy Propet is made the Chief of the whole Creation. (Verse 70)

181. Address to the Near Ones in a harsh tone at occasions of mistake or fault is an argument of their high degree with God. (Verse 75)

182. The proof of the five prayers from the Quran. (Verse 75)

183. "Wake up from sleep and say the Tahajjud Prayer, the greatest rank (مقامِ محمود) is to be conferred upon you." (Verse 79)

184. By سُلْطٰنًا نَّصِيْرًا is meant "power and authority" supported by the Divine Help. It does not mean the help of any "foreign power" as Maudoodi has written. (Verse 80)

185. Both spiritual and physical diseases are cured by the Quran. (Verse 82)

186. The reality of Human Spirit ! Maudoodi has given a wrong interpretation of this verse. (Verse 85)

187. The Jinn and Men are unable to bring the like of the Quran. (Verse 88)

188. The Messengers did not possess the divine powers. (Verse 93)

189. If angels would live on earth, then angel-messengers would have been sent. (Verse 95)

190. The Ummat-e-Muhammadia shall not be niggardly in expending the spiritual and material treasures. (Verse 100)

191. Even without understanding the meaning, inner light is achieved by mere verbal recitation of the Holy Quran. Maudoodi has ignorantly dubbed the verbal reading as 'parrot-reading.' (Verse 102)

192. Recite the Quran in loud-prayers (Fajr, Maghrib, Isha), neither too low nor too loud. (Verse 166)

193. This verse of Divine Unity implies a negation of the belief of the Christians, the Polytheists and the Jews. (Verse 111)

Sura Kahf

194. The story of Ashab-e-Kahf (Cave-men) is not less than a revival after death. (Verse 21)

195. Whatever the historians may say but the most exact is that which Allah has described. (Verse 22)

196. The thing of future should not be uttered without saying Insha'allah (انشاءاللہ). (Verses 23-24)

197. Do not obey him whose heart We have made heedless of Our remembrance. (Verse 28)

198. When you see prosperity in your house, you should say : (Verse 39) مَاشَاءَاللّٰهُ لَا قُوَّةَ اِلَّا بِاللّٰهِ

199. Abiding virtues are those works whose Thawab continues after death as imparting of religous knowledge, dedicating some well etc. to God, leaving God-fearing children. (Verse 42)

200. How is it with this paper (Book of Deeds) that neither any big thing is left

nor any small thing is left but that it comprehends all ! (Verse 49)

201. Moses' knowledge was such that if men followed it they would reap benefit while Khizr's knowledge was such that others could not follow (comprehend) it. (Verse 78)

202. The story of Zilqarnain and Yajooj Majooj. (Verses 83-100)

203. Those shall be the greatest losers in the Hereafter whose efforts were confined to the achievement of worldly gains and material successes only. (Verse 104)

Sura Maryam

204. Inheritance does not proceed in the material wealth of the Prophets. (Verse 6)

205. "The Fast of Quietness" is not permissible in our Shariat. (Verse 26)

206. The difference between 'Rasool and Nabi.' (Verse 51)

207. Do thou knowest any one of His Name i.e. His Attribute ? (Verse 65)

208. The way to paradise goes across the Hell. (Verse 72)

209. The Satan always instigates the Kafirs against the Muslims. (Verse 82)

210. The word of the Christians that "Allah has a son" is so heavy that no wonder if the heavens and the earth fall down thereby. (Verse 90)

211. The difference between the Accepted and the Famous ( ). (Verse 96)

Sura Ta Ha

212. Zikr-bil-Jahr (ذکر بالجہر) is not against the Quran. (Verse 7)

213. The greatest purpose of the Prayer is the Remembrance of God (ذکراللہ). (Verse 14)

214. The Hour of Qeyamat is kept hidden from everyone. (Verse 15)

215. The company of the 'perverted and the heretics' corrodes the Eman. (Verse 16)

216. A Prophet is that on whom comes the Revelation of Orders. (Verse 28)

217 It is He who gave the sense of eating and drinking, if He teach not the infant to suckle, no one can teach him. (Verse 50)

218. My Lord neither goes astray nor forgets. (Verse 52)

219. High is he who got purified from filthy ideas, preposterous beliefs, mean morals and bad deeds. (Verse 76)

220. Samri was the Hypocrite of Moses. (Verse 85)

221. The Calf of Samri was an amalgam of Right and Wrong (Haqq and Batil). i.e. the gold taken from the people of Pharaoah was impure and the clay was pure, taken from underneath the steps of Hazrat Jibraeel's station. (Verse 96)

222. The Great Dajjal will complete the Fitna of Samri. (Verse 97)

223. The Amalgam of Haq and Batil ought to be burnt to ashes, as Hazrat Moosa burnt the Calf of Samri. (Verse 97)

224. For him who turned his face from My remembrance is tightness (narrowness). (Verse 124)

225. The proof of the Five Prayers from the Quran. (Verse 130)

Sura Anbia

226. Their hearts are diverted in amusements and turned away from the Quran. (Verse 3)

227. All the Prophets had clay-body. (Verse 8)

228. This world is a battlefield of Haq ond Batil (Right and Wrong). (Verse 18)

229. If there were other gods beside God the heavens and earth would have gone to dogs. (Verse 22)

230. Formerly the heaven and the earth were interlinked or juxtoposed or interpenetrated and their mouths were closed. (Verse 30)

231. Every living being is created from water. (Verse 30)

232. In the terrestrial arrangement of the mountains thers is a mighty sign of Nature. (Verse 31)

233. The sun, the moon, nay all planets and stars are revolving in their respective orbits. (Verse 33)

234 When the disbelievers became answerless about Tauheed at the arguments given by Hazrat Ibraheem they devised to throw him into the fire, but eventually got disappointed. (Verse 68)

235. The difference between the decisions of Hazrat Dawood and Hazrat Sulaiman was that of preference and non-preference. It was not the difference of Right and Wrong. Similar is the case of the difference of Imams of Fiqh in their diligence. (Verse 79)

236. The Strong Wind (عاصِفه) lifted up the Throne of Solomon in the air and the Soft Wind (رُخـآء) peacefully carried it in the space. Maudoodi's idea is wrong that Hazrat Sulaiman possessed a Commercial Fleet, and it found favourable wind in its journey to and fro in the Mediterranean Sea. (Verse 81)

237. Hazrat Yunus had committed a mistake in diligence, not that he had deviated from the station of prophethood, as Maudoodi has said in his ignorance. (Verse 87)

238. After the descension of Hazrat Eisa, the Yajooj and Majooj will come forth and spread over the earth. (Verse 96)

Sura Hajj

239. When you have passed through so many stages of creation, then believe in one more stage i.e. resurrection. (Verse 7)

240. One who adopts "Deen" with a worldly motive his world and hereafter are both who ruined. (Verse 11)

241. The one whose intention is on One God, is established. He who goes here and there is distressed, or becomes an atheist denouncing all. (Verse 31)

242. Neither flesh nor blood of the sacrifice but the piety of heart reaches God. (Verse 37)

243. The Muslims were ordered to raise the sword after severe persecutions from the side of the Unbelievers. (Verse 40)

244. The Pious Caliphs, the Migrant Sahaba and other Companions of the Prophet are praised in this verse. The function of an Islamic State is also defined. (Verse 41)

245. It is not that the eyes become blind, but the hearts become blind which are in the breasts. (Verse 46)

246. The difference between the Thought of a Prophet and the Divine Revelation which he receives. (Verse 52)

247. All the Prophets are unanimous in the Principles of Religion, but the ways of worship had been different for each Ummat. (Verse 67-69)

248. Struggle hard in Self-Purification/Self-Reformation. (Verse 78)

249. God gave you the name of Muslim in the former Books and in this Quran, or Hazrat Ibraheem especially called you by this name. (Verse 78)

250. The Rasool may teach you, and you teach the whole world. (Verse 78)

Sura Mu'minoon

251. The qualities of the Believers and their reward. (Verses 1-11)

252. The thought of the Unbelievers was that the Prophets should be superhuman. (Verse 34)

253. These people are unconsious of religion and are lost in varied engagements and activities. (Verse 63)

254. If the True Lord follow their desire the earth and the heaven will be ruined. (Verse 71)

255. The last four verses of Sura Mu'minoon have great excellence. (Verses 115-118)

Sura Noon

255. The punishment of a married fornicator is pelting and of an unmarried fornicator hundred stripes. Those who deny the punishment of stoning are heretics. (Verse 2)

257. Any order of the Lord, be it severe or lenient, is wisdom and mercy for the universe as a whole. If God's punishments as stoning, cutting the hand of the thief, etc. are Zulm (as Maudoodi has written) then God shall be Tyrant. (God forbid) (Verse 2)

258. The punishment of a slanderer is eighty lashes. (Verse 4)

259. The husband who casts imputation on his wife. (Verse 9)

260. The witness of the Quran on the purity and holiness of Hazrat Ayesha. (Verses 11-26)

261. The excellence of Siddiq-e-Akbar. (Verse 22)

262. He who calumnises Hazrat Ayesha, or any one of the holy wives is a Kafir and a rejector of the Quran ; he is outside the circle of Islam. (Verse 23)

263. For the unholy men are unholy women and for the holy men are holy women. (Verse 26)

264. Verses about the Veil. (Verses 28-31)

265. The women who are dragged to forced prostitution are liable of pardon. (Verse 33)

266. In the darkness of night the holy Prophet called his Lord, saying : وَاجْعَل لِّی نُورًا اَنْتَ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ and begged light from God for his ears, for his eyes, his heart, for his every organ, nay for his each hair, and in the last he said : وَاجْعَلْنِیْ نُوْرًا or وَاَعْظِمْ لِیْ نُوْرًا or i.e. make me light throughout.

Note : Those who say the Prophet was Noor and not Bashar should ponder over these prophetic words. (Verse 35)

267. God's attribute of Noor should not be imagined on the light of the mortals (creatures). (Verse 35)

268. To whom God does not give light, there is no light for him. (Verse 40)

269. Every creature has its own prayer and its own manner of glorification. (Verses 41)

270. There are mountains of hail in the sky. (Verse 43)

271. The true Momins are promised "Vicegerency on Earth." (Verse 55)

272. He who denies the 'Khilafat' of the four Caliphs is included among the Disobedient ( ). (Verse 55)

273. There are three times when even the slaves and the boys should not enter into the privacy without permission. (Verse 51)

274. Some social manners. (Verse 61)

275. Permission is also required before leaving as it is required before coming. (Verse 62)

276. Disobedience and opposition to the order of God and His Messenger create hypocricy in the heart. (Verse 63)

Sura Furqan

277. The hidden mysteries of the Quran can not be caught by the wisdoms and understandings without the Divine Succour. (Verse 6)

278. The Unbelievers thought a Prophet should be immune from eating, drinking and marketing. (Verse 7)

279. The Unbelievers thought a Prophet should also be rich like the worldly wealthy men. (Verse 8)

280. The Unbelievers thought a Prophet should be pure from humanness, or he should be a super-human. This is why they denied the Prophet seeing his human characters and manners of life. (Verse 8)

281. And all the Prophets and Messengers We sent unto mankind ate food and went to the bazars to fulfil their needs. (Verse 20)

282. No Prophet came to the world but that the sinners showed enmity against them. (Verse 31)

283. The wisdom in the gradual sending down of the Holy Quran. (Verse 32)

284. The Unguided Ones have made their wish their god. (Verse 43)

285. Do not obey the Disbelievers and encounter with them with (the arguments of) the Quran with a great force. (Verse 52)

286. Two rivers or seas—one is sweet, the other is bitter—God created them running side by side — an example of Islam and Kufr. (Verse 53)

287. The high qualities of the Believers (عِبَادُ الرَّحْمٰنِ). Verse 63 to the end of the Sura.

Sura Shu'ara

288. Will you dissolve yourself in the sorrow that they do not come to Islam. (Verse 2)

289. Before the contest Pharaoh had no intention to believe in Moosa. It means men of bad intention do not believe even if they see miracles. (Verse 40)

290. To keep trust in God in times of dangers is a work of those men who have high courage. (Verse 62)

291. Be he a Prophet or a Wali, God is neither helpless nor constrained in his matter. Only God's mercy and bounty is required all times. (Verse 83)

292. On the Day of Resurrection wealth and sons will not do, only a purified (diseaseless) heart will avail. (Verse 89)

293. The People of Aad made grand buildings and strong minarets for fame and glory. They only squandered wealth. (Verses 128,129)

294. The strong and rocky buildings of Thamood could not save them from the Divine Chastisement. (Verses 146,158)

295. If the People of Lut can be destroyed for that they thought Sodomy a right action, then how can the British People remain safe from the Divine Chastisement when their Parliament has legalized Sodomy ! (Verse 172,173,174)

296. Dishonesty in measuring and weighing is also a cause of Divine Punishment. (Verse 189)

297. Hazrat Jibraeel has brought down the Quran on the heart of the Holy Prophet. (Verses 194,195)

298. The satans have not brought down the Quran, they are averse to divine light, divine guidance and divine knowledge, and prone to darkness, corruption and misguidance. (Verses 210,211)

299. Lower thy wings of kindness upon the Momins and warn thy kith and kins. (Verses 214,215)

300. The satans come down on the sinners, liars. (Verses 221,222)

301. Two kinds of Poets — those who remember God in their works very oft and those who little remeuber God in their works. (Verse 224,227)

Sura Naml

302. God is pure of space, direction, body, shape, colour, ets. (Verse 8)

303. Hazrat Moosa had in his heart the fear of the unintentional murder of the Egyytian Qibtee, God had forgiven it. (Verses 10,11)

304. The opponents of Hazrat Moosa were sure in their souls that Moosa was truthful, but out of enmity, pride and prejudice they cried lies to him. (Verse 14)

305. Even little creatures like ants are given the power of expression and communication of their conscience, and Solomon was given the power of understanding them, as a miracle. (Verses 18,19)

306. Every creature possesses the light of divine recognition according to its

capaci'y given by God and within the orbit of its nature, as hoophoe recognized God within the field of its provision (insects in the sands). (Verse 25)

307. Even small creatures have the consciousness of Divine Oneness. (Verse 26)

308. Aasif Barkhia was an Ummati and Minister of Hazrat Sulaiman who had brought the Throne of Bilquees, by the spiritual power of the Divine Word, in the twinkling of an eye, from Yemen to Sham. (Verse 40)

309. Bilquees had sent precious gifts to Hazrat Sulaiman to judge his taste or know his price. (Verses 35-36)

Note : It is today an important subject of International Relations.

310. The change in the Throne of Bilquees and other extraordinary works were shown by Solomon to demonstrate the perfection of his own wisdom and to show the defect of her wisdom so that she might know that Solomon was right and she was wrong in the understanding of Religion. (Verse 41)

311. There were also nine ring-leaders in Mecca who worked against Islam and the Prophet of Islam. (Verse 48)

312. The answer of the People of Lut was nothing but that they would expel Lut from their city. (Verse 56)

313. Arguments in favour of God's Divinity. (Verses 60-65)

314. The thought of the Unbelievers concerning the Hereafter is worn out, and they could not reach the reality of the Hereafter. (Verse 66)

315. Today the heavy mountains look stable but on the Last Day they shall fly like clouds. (Verse 88)

316. By and by you shall observe those signs that will confirm what the Prophet had said from God. (Verse 93)

Sura Qasas

317. It is a great sign of God's power that Hazrat Moosa was brought up in the palace of Pharaoh — his enemy and God's enemy. (Verse 14)

318. The Prophets are given wisdon and knowledge before their Prophethood through divine inspiration. (Verses 14)

319. When Hazrat Moosa repented at the unintentional murder of the Qibtee God forgave him, and Hazrat Moosa knew it through divine inspiration. This event took place before his prophethood. After all, the Prophets are Wali (Saint) before prophethood. (Verse 17)

320. The Prophets serve mankind without any hope of return from them. Hazrat

Moosa before prophethood served the two girls under sympathetic sentiments for humanity. The Prophets only see towards God. (Verse 24)

321. Hazrat Shuaib was also a Prophet. He could not leave Moosa unrecompensed. (Verse 25)

322. Abdullah Yusuf Ali is wrong in presenting the character of a Prophet's danghter like that of Desdemona in the Othelo of Shakspeare. His legalization of Mut'a by these verses is heresy. (Verses 26,27,28)

323. Jehad was constitutionalized after sending down the Taurat, and the chastisements of extermination seldom came thereafter. (Verses 43)

324. You were not present on Mount Toor when We sent order to Moosa, or when We talked to Moosa, but that you speak through the Divine Revelation from God, the Seer of the present and the past. (Verses 45,46,47)

325. Sensible persons do not quarrel with the Ignorant especially when they talk absurdity. (Verse 55)

326. The fear of wealth and life generally prevents from Eman and Islam, but God's protection is above all fears. (Verses 57,58)

327. The Story of Qaroon has a great lesson for the Capitalists and those who desire for their wealth. (Verses 76-82)

Sura 'Ankaboot

328. Miseries are sent to test the Eman of a Muslim. (Verse 3)

329. Parents should not be obeyed if they order to disobey God and His Messenger. (Verse 8)

330. If miseries befall in the Way of God they should not be taken up as the Chastisement of God. (Verse 10)

331. No one shall bear tbe burden of the other on the Day of Resurrection. Of course, a man who misleads others shall bear the burden of his own sins and the burden of the sins of the misled. (Verse 13)

332. Hazrat Nooh lived one thousand and fifty years on this earth. (Verse 14)

333. They were wise in worldly affairs but they could not save themselves from the chastisement of God. (Verse 38)

334. Trust in other than God is like the trust in cobweb for defence. (Verse 42)

94. They will bring excuses before you when you return towards them. Thou say : "Make not excuses, we will never believe you, God has told us of your conditions. And God will now see your work and His Messenger, then you will be returned to the Knower of the Unseen and the Seen, then He will tell you what you were doing.[89]

٩٤- يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُلْ لَا تَعْتَذِرُوا
الجزء ١١
لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى
اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَ
الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ○

88. It means that real defaulters are those who have got sufficient means and good capacity but still they forsake Jihad and want to sit with the tarrying women wearing bangles out of utter shamelessness. The continuous committing of sin makes a man blind of heart that he cannot differentiate between good and bad, between vice and virtue, between knowledge and ignorance. When a man becomes so mad after ceaseless crimes that in place of getting sorry at his absurdities he rejoices in his heinous activities then understand that his heart is sealed by the Divine Providence. (God forbid)

89. God says that the Hypocrites have had made excuses and pretensions before starting for Tabuk and they will also make the same type of pretensions when you return to Medina from Tabuk in order to satisfy you. They will swear by God and say due to such and such unavoidable circumstances they could not accompany you. But God says to the Holy Prophet to denounce their false claims and excuses and say to them that there was no use to talk much because God has informed them of their hypocricy and falsehood. After the Divine information there was no question to believe them. Further on they will be seen how far they were true in their claims and excuses. God knows the Seen and the Unseen alike and nothing can be hidden from Him. He knows the hidden intentions of every soul on Earth. Everyone has to go before Him one day and He will show each and every action of the actor while computing their records and give recompense accordingly.

95. Now they will swear by Allah before you when you return towards them so that you may excuse them. So you excuse them. Verily they are unholy, and their abode is Hell, the recompense for their deeds.[90]

٩٥- سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ○

96. They will swear by Allah before you so that you may be pleased with them, so if you are pleased with them, God does not get pleased with the disobedient people.[91]

٩٦- يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ○

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90. The lame excuses and pretensions of the Hypocrites were meant to satisfy the Muslims and appease them so that they might be secure from the wrath of the Prophet and the matters might remain complicated as before and the Muslims might not meddle with them. So God also advises the Muslims to adopt a bypassing attitude and keep away from them as they were irredeemable and their souls were extremely unholy and wretched. They were filthy and defiled and as such it was better to leave them to God Who has prepared Hell for the crowd of such unholy and abominable souls of the Earth.

91. The big effort of the Hypocrites is to please the Muslims by deceit and deception and by lies and false-hood. Suppose if the people are pleased with these Hypocrites by their flattery and gilded talks, then what benefit they can receive when God is not pleased with them ? No treachery and cleverness can do before God. There is an implied sense in this verse that a Believer cannot be pleased with a people whom God is not pleased with. Therefore they should banish the frenzy of pleasing the Prophet and his Companions from their mind. If they are dealt with connivance it does not mean that the Muslims are pleased and satisfied with the Hypocrites.

Hazrat Shah Sahib says : "A man whose condition shows that he is hypocrite, connivance is allowed in his case but friendship, love and union with him is not allowed."

97. The Arabs of the desert are very stern in unbelief and in hypocricy and are more likely not to learn those laws which God has sent down on His Messenger. And God is All-knowing, All-Wise.[92]

٩٧. اَلْاَعْرَابُ اَشَدُّ كُفْرًا وَّنِفَاقًا وَّاَجْدَرُ اَلَّا يَعْلَمُوْا حُدُوْدَ مَآ اَنْزَلَ اللّٰهُ عَلٰى رَسُوْلِهٖ ۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

92. After the description of the Hypocrites and the sincere Muslims of Medina the desert Arabs are described that there are also different types of men among them — Hypocrites, Unbelievers and sincere Muslims. Generally the rural people are harsh and hardy in temperament due to their environmental conditions as given in the Tradition : (He who lives in a village becomes rude and stiff) and being away from the meetings of knowledge and wisdom absorb very little the light of knowledge and insight and the impression of culture and civilization, therefore their unbelief and their hypocricy is more stubborn than that of the urban population. They do not find such occasions as to know and learn in the company of learned scholars and pious personalities those laws and rules of culture and civilization which God has sent down on His Messenger. Knowledge and divine recognition is that thing which makes the heart soft for the absorption of culture and civility. Those who are drowned in ignorance their hearts must be hard and stubborn, and they go on marching on the way of hypocricy and unbelief blindly like the beasts and brutes, when once they adopt it. The hard-heartedness of the desert Arabs is described in several Traditions. In one Tradition it is said that once a desert Arab said to the Holy Prophet, "You people kiss your children ; by God I have never kissed my children." The Holy Prophet said, "What can I do if God has taken out His mercy from thy heart ?" In brief, the rural population of Arabia was rather dry in their internal capaities. God deals with His creatures according to their inherent capacities by His comprehensive knowledge and wisdom. And God's knowledge is encircling the creatures of the whole Universe.

Hazrat Shah Sahib says : "In the nature of the desert people disobedience, selfishness and ignorance is very hard, so God is All-Wise, He does not take hard jobs from them and also gives not high degrees to them." (Mozihul Quran)

98. And there are some of the desert Arabs who count their expending as fine and wait for you the turns of time. Let the evil turn come upon them. And God is Hearing, Knowing.[93]

٩٨۔ وَمِنَ الْاَعْرَابِ مَنْ يَّتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَّيَتَرَبَّصُ بِكُمُ الدَّوَآئِرَ ۚ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ○

99. And some of the desert Arabs are those who believe in Allah and the Last Day and count their expending as getting near to God and getting the prayers of the Messenger. Hear, it is a nearness for them. God will admit them into His mercy, No doubt, God is Forgiving, Kind.[94]

٩٩۔ وَمِنَ الْاَعْرَابِ مَنْ يُّؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرُبٰتٍ عِنْدَ اللّٰهِ وَصَلَوٰتِ الرَّسُوْلِ ۗ اَلَآ اِنَّهَا قُرْبَةٌ لَّهُمْ ۗ سَيُدْخِلُهُمُ اللّٰهُ فِيْ رَحْمَتِهٖ ۗ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○ ع ۱۲

93. Among the desert Arabs there are also such hypocritic souls who do not expend in the way of God but with heavy aversion as if they are paying off some fine or penalty. They are still awaiting that the Muslims should be entangled in some disasters by the misfortunes of Time so that they might enjoy and make merriment. But they know not that the misfortune was coming upon their own selves. Islam shall become dominant and triumphant, but these Hypocrites shall be badly humiliated and disgraced. God hears all and hears the prayers of the Muslims and the words of the Misbelievers and knows who deserves grace and honour and who deserves disgrace and humiliation.

94. This verse shows the wonderful effect of the Holy Quran and the miraculous effect of the education of the Holy Prophet that among those stubborn, hard hearted and merciless souls, incapable to absorb the divine methods and laws because of utter ignorance and blind hypocricy and unbelief, some pious personalities were produced by the most impressive method of education and purification of the Holy Prophet, who were highly sincere in Islam, believing correctly in God and the Last Day and expending in the way of God, not for show-off or with heavy heart, but with this spirit that their expending was a source of getting nearness of God and obtaining the prayers of the Holy Prophet. God gives them good tidings that they are right in their expectations and hopes — they will surely get what they have intended (Nearness to God) and God will surely place them in His mercy. As for the prayers of the Holy Prophet is concerned, they hear it by their own ears and see it by their own eyes that whenever someone comes to the Holy Prophet to present some offering, the Holy Prophet prays for him, the effect whereof is the said mercy and nearness which is promised by God for them.

SECTION 13

100. And those who are former—the first of the Emigrants and the Helpers—and those who followed them with virtue, God is pleased with them and they are pleased with Him and He has prepared for them gardens that streams flow beneath them to dwell therein for ever and for ever. This is indeed the mighty success.[95]

١٠٠- وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَ
الَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ رَّضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا
عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ
خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ○

95. After a description of the Arab Believers of the desert it was suitable to state some description of the vanguards and torch-bearers of Islam—the Muhajirs and Ansars who stood first and foremost in the acceptance and service of Islam. The Muhajirs left their homes and achieved pre-eminence in Hijrat (migration) and the Ansars stood first in helping and supporting the Emigrants and the Prophet of Islam. In brief those who raced for the acceptance of Truth and the service of Islam to their level best, and then those who followed those vanguards of Islam with virtue and good intention—all of them achieved the good pleasure of God and the real success according to their degrees. As they bowed down their necks before the Divine Commands and the Divine Will with an open heart and with the inner pleasure, God also conferred upon them the certificate of His good pleasure and unlimited rewards and favours.

Note : The Commentators are variant in the meaning and assertion of : اَلسّٰبِقُوْنَ الْاَوَّلُوْنَ
Some say they are those Muhajirs and Ansars who embraced Islam before Hijrat. Some say they are those who said their prayers towards both Qiblahs —the Ka'aba and the Baitul Muqaddas. According to some Commentators they are those who entered into Islam till the event of Badr. Some say all those men who embraced Islam till Hudaibeya are Sabiqoonal-Awwaloon. According to some others all the Muhajirs and Ansars are Sabiqoonal-Awwaloon with reference to the surrounding Muslims in space and the coming generations in time. And there is no contradiction in these assertions because first and foremost are relative in sense. One party may be first with reference to their following party and it may be second with reference to their forerunners. However, the success and good pleasure of God will be different in degrees and in proportion to the degrees of first and foremost standards.

101. And some of the desert Arabs around you are Hypocrites; and some of the people of Medina are refractory in hypocricy, thou knows them not, We are aware of them.[96] We shall chastise them two times, then they shall be returned to the mighty chastisement.[97]

وَمِمَّنْ حَوْلَكُمْ مِّنَ الْاَعْرَابِ مُنٰفِقُوْنَ ۛ وَمِنْ اَهْلِ
الْمَدِيْنَةِ ۛ مَرَدُوْا عَلَى النِّفَاقِ ۖ لَا تَعْلَمُهُمْ ۭ نَحْنُ ع ۱۰۱
نَعْلَمُهُمْ ۭ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّوْنَ
اِلٰى عَذَابٍ عَظِيْمٍ ۚ

96. In this verse the people of Medina and its surroundings are mentioned. Some of the people of Medina and its surroundings have become habituated to hypocricy and they are stubborn in it. But their hypocricy is so deep and hidden that even the profound insight and wisdom of the Holy Prophet could not discern it, and although those Hypocrites were so near to the Muslims but the Holy Prophet could not know them definitely by mere signs and marks. They are in the knowledge of God only in their exact position. As the common hypocrites were recognised by their faces, tone of speaking and other signs the hypocricy of these Hypocrites was so deep and hidden that it could not be known by such external signs. The Holy Quran says:
وَلَوْ شِئْنَا لَاَرَيْنٰكَهُمْ فَلَعَرَفْتَهُمْ ۔ وَلَتَعْرِفَنَّهُمْ فِيْ لَحْنِ الْقَوْلِ

97. The great chastisment is that of the Hell as given in Sura Nisa, Section 21: اِنَّ الْمُنٰفِقِيْنَ فِي الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ (The Hypocrites shall dwell in the lowest compartment of the Hell.) Before it they will have to suffer at least two chastisements—one is the chastisement of the grave and the second chastisement will reach them in this worldly life sure and certain. For example, according to Hazrat Ibne Abbas the Holy Prophet standing on the pulpit on Friday called the names of about thirty six Hypocrites and said اُخْرُجْ فَاِنَّكَ مُنَافِقٌ (Get out of the Mosque as thou art Hypocrite.) This insult was a kind of chastisement. Or as it is mentioned above that God has made their wealth and children a chastisement in the world, or some of them died of hunger and starvation or in some other heavenly and earthy disasters in a wretched condition, or their feeling enraged and gnawing at the astounding progress of Islam was also a chastisement for them. Hence all these chastisements may be categorized under two heads (a) Chastisement before death (b) Chastisement after death. The word "two" may also be taken in a generalized sense as God says in Sura Mulk: اِرْجِعِ الْبَصَرَ كَرَّتَيْنِ "Then turn your eyes two times" which means over and over again. It means they shall be chastised now and then in this world and afterwards they shall be returned to the mighty chastisement of the Hereafter.

102. And there are some people who admitted their sins, they mixed their one good deed with the other bad one. It is very near that God may forgive them. No doubt, God is Forgiving, Kind.

١٠٢۔ وَاٰخَرُوْنَ اعْتَرَفُوْا بِذُنُوْبِهِمْ خَلَطُوْا عَمَلًا صَالِحًا وَّاٰخَرَ سَيِّئًا ؕ عَسَى اللّٰهُ اَنْ يَّتُوْبَ عَلَيْهِمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ○

103. Take from their wealth Sadaqah that thou may purify them and make them blessed thereby and pray for them. No doubt, thy prayer for them is peacefullness, and God is All-Hearing, All-Knowing.[98]

١٠٣۔ خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ؕ اِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمْ ؕ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ○

98. Sadaqah here includes Zakat and freewill offerings both. According to several Traditions this verse was sent down about those men who had brought free-will offerings, after their repentence was granted, so that their repentence might be perfected by means of free-will offerings. The commentators, however, have taken the general sense of Sadaqah which includes the Obligatory Zakat and the free-will offerings both.

By the sin is forgiven—the answerability for that sin remains no more. But a kind of spiritual constipation and darkness etc. still remains, which is the natural effect of sin. That spiritual turbidity gradually withers away especially by Sadaqah and performing virtuous actions. Thus we can say that Sadaqah cleanses the bad effects of sins and purifies the giver. Moreover, Sadaqah increases the wealth of the giver. A great benefit of Sadaqah was that the Holy Prophet prayed for the givers, which was a great consolation and a source of comfort and peacefulness for the givers. Nevertheless, the prayer of the Holy Prophet scattered blessings even among the posterity of the giver. Even today it is constitutional that the Imam or Ruler should pray for the betterment of the man who offers Sadaqah before him. But according to most of the Commentators the Imam/Ruler should not use the word صلوٰة (Salat) which was the special right of the Holy Prophet. He should simply say Dua for him.

104 Have they not known that God is He who accepts repentance from His servants and takes the Sadaqat and that God is He who is the Acceptor of repentance, All-Kind.[99]

١٠٤- اَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَيَاْخُذُ الصَّدَقٰتِ وَاَنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ○

105. And say, " Do work, then God will see in future your work, and His Messenger and the Muslims. And you will be soon returned to Him who is aware of all hidden and open things, then He will tell you what you did."[100]

١٠٥- وَقُلِ اعْمَلُوْا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُوْلُهٗ وَالْمُؤْمِنُوْنَ ۭ وَسَتُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

99. Acceptance of repentance and Sadaqah is in the power of God only, because He alone knows who gave Sadaqah and repented with the sincerity of heart and was cautious of the conditions of their acceptance. It is mentioned before that some of the men were those who were wrathed and whose Zakat was rejected, and offerings of the Hypocrites were declared impious, and asking pardon for them was forbidden; even Janaza prayer on the Hypocrites was disallowed. In short, the people who claim to Islam are instructed to be sincere in giving alms, Zakat and free-will offerings because the real dealing is with God who is All-Knowing and who is the Acceptor of repentence with mercy and compassion. The repentence of those mentioned here was granted and the Holy Prophet was ordered to accept their offerings (Sadaqat) and also to pray for them.

100. The repentance no doubt, removed the past sins and failings, but later on it will be seen how far you present a practical proof of your truthfulness and perseverance. If some mistake is committed in the present Jihad of Tabuk, there shall be other battles in future and you will be put to test, in the presence of the Prophet or the Caliphs after him, and your performance shall be seen. Finally, before God all your deeds shall be put forth and He will judge them and pay full recompence for your deeds because He is alone aware of the open and hidden things, of the external deeds and internal intentions. He will deal with everyone according to his real state of external and internal affairs.

Hazrat Shah Sahib says, "Those who embraced Islam till the Battle of Badr are Formers and others are their followers. "

"Those Hypocrites shall receive trouble after trouble in this World too, then will be caught in the Hereafter. Those Hypocrites—some became blind, some suffered from leprosy and some succumbed to septic diseases. " (Mozihul Quran)

106. And there are some others that their case is deffered to the order of God, whether He may chastise them or forgive them. And God is All-knowing, All-Wise.[101]

١٠٦- وَاٰخَرُوْنَ مُرْجَوْنَ لِاَمْرِ اللّٰهِ اِمَّا يُعَذِّبُهُمْ وَاِمَّا يَتُوْبُ عَلَيْهِمْ ۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

101. The tarriers from the Tabuk Expedition included both treacherous hypocrites and indolent or careless believers. The hypocrites tarried because of hypocricy and deep-rooted doubt in their hearts. But the believers stayed behind out of indolence and comfortable indulgences. These tarriers were two kinds: (i) Those who tied themselves with the columns when they heard that the Muslim Mujahideen were approaching Medina with the Holy Prophet, and they were in majority. Their mention is made in the above verses. (ii) Three of these tarriers were those who neither got them tied with the columns nor made any kind of excuse for their non -participation in the Tabuk Expedition. They plainly accepted their blunder and put their case before the Holy Prophet truthfully and without any reservation. The present verse is connected with these three men. This verse openly declared that their case was in suspension. Wait for God's commandment—He may punish them, He may forgive them according to His unlimited knowledge and wisdom. The Holy Prophet ordered that all Muslims should disassociate with those three men till the revelation of the Divine Decision. For fifty days their case was held up, then they were forgiven. The details of their story are given at the end of the next section.

107. And those who have built a Mosque on adversity and on disblief and to sow dissension among the Muslims and as a place of ambush for the one who has been fighting God and His Messenger afore-time. And they will swear by God that 'we had desired not but good', and God is a witness that they are liars.[102]

١٠٧- وَالَّذِيْنَ اتَّخَذُوْا مَسْجِدًا ضِرَارًا وَّكُفْرًا وَّتَفْرِيْقًا
بَيْنَ الْمُؤْمِنِيْنَ وَاِرْصَادًا لِّمَنْ حَارَبَ اللّٰهَ وَ
رَسُوْلَهٗ مِنْ قَبْلُ ۭ وَلَيَحْلِفُنَّ اِنْ اَرَدْنَآ اِلَّا الْحُسْنٰى
وَاللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ ○

102. Formerly such people were mentioned who had commited an outwardly evil action that they tarried behind from Jihad but were forgiven because of good Faith and acknowledgement of their mistake. Here such men are described who had outwardly done a virtuous deed that they built a Mosque but it became a misfortune because of misbelief. The story of this good deed with bad faith is that when the Holy Prophet came from Mecca he first decended in the colony of Bani Umar bin Auf outside Medina. After a few days he entered into the city of Medina and built the Masjid-al-Nabvi. In the colony where he performed prayers aforetime the people built a Mosque known as Masjid-al-Quba. The Holy Prophet went there on Saturday generally and said prayers of two Raka'at and highly spoke about its excellence. The Hypocrites built another Mosque in adversity to the formers in order to divert the simple Muslims from the Masjid-al-Quba. This Evil House is known by the name of Zirar Mosque built by the enemies of Islam not far away from the Quba Mosque with an idea of creating mischief and dividing the Muslims, not for the worship of God but for seditious and subversive activities against Islam, the Prophet of Islam and the Muslim Community.

In reality, the chief protagonist of this evil scheme was a man, Abu A'mir Rahib Khazraji. Before Hijrat he had become a Christian Monk, hence was called Rahib by the people of Medina and its suburbs, who had been entrapped by his ostentatious piety and renunciation. But when the sun of guidance rose in Medina by the advent of the Holy Prophet such self made guides began to appear in their true colour. Who could recognize the dead candles before the light of the Sun? Abu A'mir became extremely jealous of the Holy Prophet, who invited him to Islam and said, "I have brought the right creed of Hazrat Ibrahim." Abu A'mir said, "I am already on the creed of Ibrahim, but you have added new things to that creed by yourself against it." The Holy Prophet forcefully refuted. At last the following words came out of his mouth :

"May God put him, who is false of us, to a wretched death of poverty and loneliness, away from his native land." The Holy Prophet said, "Amen" — May God do it.

After the Battle of Badr when Islam was firmly deep-rooted and the enemies of Islam became jealous of its dazzling rise Abu A'mir could no longer tolerate the further progress of Islam. So he fled to Mecca in order to bring the Meccans against the Holy Prophet and when the Meccans came in Uhad he personally joined with them. Before the war he addressed the Ansars, once his great admirers, and tried to win them. The duffer could not understand that his old magic could not do before the Prophetic feats. At length, the Ansars who called him Rahib (Monk) before, said, "O miscreant, the enemy of God, May God never cool thy eyes ! Shall we support thee against the Messenger of God ?" Hearing the disappointing answer from the Ansars he somewhat came to his senses and said in utter frenzy, "O Mohammad ! In future whoever will stand against thee, I shall support him against thee." Subsequently he fought from the side of the Unbelievers in every battle against the Muslims till the Hunain Battle. In the Uhad Battle it was he who had dug out blind pits between the two armies and the Holy Prophet was wounded and the teeth broken by those pits and he had fallen down in one of them. After Hunain, when Abu Amir understood that no Arabian power could then succeed in crushing Islam, he fled to Sham and wrote to the Hypocrites of Medina that he would bring a great army of the Roman King against the Prophet which would in no time destroy the Muslims and all their ambitions of aggrandizement, so they should build a house in the name of Mosque in order to devise all sorts of plans against Islam under the garb of congregational prayers. Moreover, that Mosque would also serve as a good station for his own stay, whenever necessary, and also a good address for his correspondence.

These were those evil designs for which the Masjid-al-Zirar was built, but before the Holy Prophet they pretended to be sincere servants of Islam. They said that their intention was not bad. The blind, disabled and old men could not reach the Quba Mosque particularly in rains or winters etc. so they had built the Mosque for the facilities of the Muslims. In the presence of that Mosque the Muslims would also not find any occasion to complain of the narrow quarter of the Quba Mosque. They entreated the Holy Prophet to say prayer in that Mosque for blessing and progress at least one time if not frequently. It was because to betray the simple Muslims who would consider it a great blessing to offer prayer there. The Holy Prophet was preparing for Tabuk at that moment, so he said if God will it would be done after returning from Tabuk. When the Holy Prophet was back near Medina, Hazrat Jibraeel came down with these verses which divulged the surreptitious designs of the Hypocrites of Medina. The Holy Prorhet ordered Malik bin Khasham and Ma'an bin Udi to raze that building, which was named Mosque out of mischief and deception, to the ground. They at once obeyed and burnt down that fictitious and fraudulent Mosque. Thus the evil designs of Abu A'mir and the Hypocrites were torn away and Abu Amir, according to his own prayer and the amen of the Holy Prophet, met a wretched and lonely death at Qunsirin in Sham. So the roots of the unjust and wrong-doers were cut down and all praises are unto God, the Lord-Cherisher of the Universe :

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

In the present verse the allusion of the words : مَنْ حَارَبَ اللَّهَ وَرَسُولَهُ is towards this miscreant fellow — Abu A'mir Fasiq.

108 Thou stand not in it ever. Of course the Mosque that was founded on piety from the very first day is worthy that thou stand in it.

Therein are such men who love to keep holy (purified). And God loves those who want to keep pure and holy.[103]

١٠٨- لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ ○

103. In that Mosque, whose foundation lies on mere adversity, misbelief, hypocricy, enmity against Islam and jealousy against the Prophet and clear opposition to God, you should never stand for prayer. That Mosque is worthy of your prayer which is founded on piety from the very first day (either Masjid-al-Nabavi or Masjid-al-Quba). The people of that Mosque try to purify themselves from sins, from internal and external defilement. And this is why God loves them.

Once the Holy Prophet asked the People of Quba what special arrangement they did for their cleansing that God praised their purity. They said that first they cleansed by earth and then by water. When they were so much particular about external purity how much they would have been anxious about their internal purification !

109. Well, He who founded his house on the fear of God and on His good pleasure — whether he better, or he who founded his building on the brink of a crumbling bank then it tumbled with him in the fire of the Hell. And God does not guide the people of the wrong-doers (unjust people).[104]

110. And there shall always remain from that building they had made, doubt in their hearts but when their hearts break down to pieces. And God is All-Knowing, All-Wise.[105]

١٠٩- أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَ
رِضْوَانٍ خَيْرٌ أَمْ مَّنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا
جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۗ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ ○

١١٠- لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا
أَن تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ○ ع ١٣ ١١ ٢

104. The work, whose basis is piety, belief, sincerity and the good pleasure of God, is very strong and stable. On the contrary the work based on doubt, hypocricy, fraud and deception is always weak, unstable and bad in its result and is like a weak building standing on a crumbling bank of a pit which falls down by a simple movement of the earth or an ordinary stroke of water or wind, and finally goes down into the fire of the Hell with its dwellers. Such Hypocrites donot succeed though they may do some good work (as the building of a holy house) in the outward sense, because their hypocricy and fraud internally spoils their work and they do not receive any divine help or guidance from above.

105. The doubt here means hypocricy. The effect of that evil work resulted in the deep-rooted hypocricy in the hearts of the workers, always tormenting their hearts just as a thorn prickles the heart and the man is always mentally and spiritually restless due to the intermittent pain from within. This doubt or thorn is seated so deep into the hearts that it is not possible to root it out till the hearts are torn to pieces (either by a piercing divine light or by ceaseless strokes of Zikrullah, Remembrance of God). Even death can not root out their hypocricy because in the Hereafter that hypocricy will be destructive for them and bring them to the lowest department of the Hell. And God is All-Knowing and All-Wise and He knows well how the hypocricy of the Hypocrites can be rooted out.

SECTION 14

111. God has bought from the Muslims their selves and their wealth at this price that for them is Paradise; they fight in the way of God then kill and are killed : promise exactly resolved upon Him in the Taurah, the Gospel and the Quran. And who is more fulfilling of word than God, so do rejoice in the bargain you have done with Him. And this is the mighty success.[106]

١١١۔ إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم
بِأَنَّ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ
وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَاةِ وَالْإِنجِيلِ
وَالْقُرْآنِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا
بِبَيْعِكُمُ الَّذِي بَايَعْتُم بِهِ ۚ وَذَٰلِكَ هُوَ الْفَوْزُ
الْعَظِيمُ ○

106. What a better trade and mightier success might be than that God became the buyer of our ordinary persons and transient wealth? The wealth and selves of ours, as a matter of fact, are His creations and a little relation with them has made them our wealth and our persons. Despite this fact, God has fixed the price of our selves and wealth and that is Paradise, the highest place of virtue and honour and the means to reach the Purchaser Himself. It is the kindness of God and a great honour given to man. The Holy Prophet has said, "There will be such bounties in the Paradise that no eye, ear or heart have ever perceived them." So it is the most excellent reward of God for things which are not our real possessions but they really belong to God. Moreover, those things are not let out of our possession at the moment of bargain instantaneously, but He only demands their sacrifice when needed. This is why it is said that they kill and are killed in His way— they present their wealth and their persons in His way, then they kill or are killed. In both cases the bargain is done and the price promised became their fortune. One might doubt that though the transaction is really mighty but the price is not given at once. So it is said that there is no fear of loss of the price because God has written a very good and reliable document in the most famous Heavenly Books—the Taurat, the Gospel and the Quran—to that effect, and there is no fear of its violation, because there is none in the Universe more truthful than God and there is none so powerful as to prvent Him from keeping His promise. So His credit bargain would be far stronger and truer than the cash transanction of others. Then what a better occasion for the Believers would be to rejoice and feel proud in their fortune than that God, the Most Honoured and Glorious, Himself becomes the purchaser and with such a glorious style. Abdullah bin Rawaha has rightly said that this is such a glorious bargain whereafter there is no question of loss whatsoever. May God admit us into the party of such Believers!

112. They are the repenters, the worshippers, the thankers, the abstainers,[107] the bowers, the sajda-performers, the bidders of good and the forbidders of vice,[108] the safeguarders of God's bounds; and give good tidings to the Believers.[109]

١١٢- اَلتَّآئِبُوْنَ الْعٰبِدُوْنَ الْحٰمِدُوْنَ السَّآئِحُوْنَ الرّٰكِعُوْنَ
السّٰجِدُوْنَ الْاٰمِرُوْنَ بِالْمَعْرُوْفِ وَالنَّاهُوْنَ عَنِ الْمُنْكَرِ
وَالْحٰفِظُوْنَ لِحُدُوْدِ اللّٰهِ وَبَشِّرِ الْمُؤْمِنِيْنَ ○

107. السَّآئِحُوْنَ means those who keep away from the worldly indulgences, tastes and wishes of Nafs (self). According to some writers it means the keepers of fast because they climb the spiritual heights by asbtaining from drinking, eating and other tastes and desires. Some say that it is for the Muhajireen who gave up their possessions and native associations and left for the Dar-ul-Islam. Some have given the allusion to the Mujahideen who gave up their life for God. According to some writers they are students of Islamic Sciences who sacrifice all associations and comforts for the sake of seeking knowledge.

Hazrat Shah Sahib says, "Perhaps Assa'i-hoon (السَّآئِحُوْنَ) means those who do not engage their hearts in the World."

108. It means that first they correct themselves and then correct others. In other words their main business is the worship of God and the service to humanity.

109. It means one should not cross the bounds of virtue and vice which God has set for mankind. In other words one should not take any step against Shariah and without Shariah. All these qualities are of those Believers who have sold their wealth and persons to God.

113. It is not for the Prophet and the Muslims to desire for pardon for the Polytheists, even though they be near kinsmen when it has become clear to them that they are the people of the Hell.[110]

١١٣- مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ اٰمَنُوٓا اَنْ يَّسْتَغْفِرُوا
لِلْمُشْرِكِيْنَ وَلَوْ كَانُوٓا اُولِىْ قُرْبٰى مِنْۢ بَعْدِ مَا تَبَيَّنَ
لَهُمْ اَنَّهُمْ اَصْحٰبُ الْجَحِيْمِ ○

110. When the Believers are sold to God with their wealth and persons, it is imperative to keep exclusively aloof for Him alone. They should not keep associations of love and kindness with those about whom it is known that they are the enemies of God and the inhabitants of the Hell, even though these enemies of God be their mother, father, uncle and near kinsmen. How can the enemy of God be their friend ? So about whom it is known with certainty—either through revelation or through knowledge, of his dying on manifest and public disbelief and polytheism—it is forbidden to ask pardon for him, whoever he may be. Some Muslims had desired to ask pardon for their relatives who died on Kufr. By this verse they were forbidden to ask pardon for the Disbelievers and Polytheists. As for the parents of the Holy Prophet one should keep silent and should not open his tongue and leave the matter to God, and should not even ponder over this delicate matter lest the Satan should misguide just during pondering over it.

114. And the asking of pardon of Abraham for his father was but for the promise that he had made promise to him; and when it became clear to him that he was an enemy of God he turned quit of him. No doubt, Abraham was of a very soft heart, clement.[111]

١١٤- وَمَا كَانَ اسْتِغْفَارُ إِبْرٰهِيمَ لِأَبِيهِ إِلَّا عَن
مَّوْعِدَةٍ وَّعَدَهَآ إِيَّاهُ ۚ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ
لِّلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ ○

115. And God is not such as to lead a people astray when He has brought them to guidance untill He makes clear to them as to what they should abstain from. No doubt, God is Aware of every thing.[112]

١١٥- وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدٰىهُمْ حَتّٰى يُبَيِّنَ
لَهُم مَّا يَتَّقُونَ ۚ إِنَّ اللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ○

111. In Sura Maryam it is given that when the father of Abraham denied to accept the Truth put forward by Hazrat Ibrahim and threatened to stone him to death, he said to his father with respect : سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّيْ إِنَّهُ كَانَ بِيْ حَفِيًّا "Good bye! I shall ask my Lord for thy pardon. He is kind to me no doubt." According to this promise he went on asking pardon for his father, but stopped when God revealed to him that he was enemy of God. Some of the Followers read about the Istighfar of Hazrat Ibrahim in the Holy Quran, so they also desired to ask pardon for their forefathers, kinsmen etc. So God clarified the position and asking pardon (Istighfar) for a Kafir is totally prohibited for ever. According to a Tradition, the father of Abraham will be transformed into a pig and thrown into the Hell and the people shall not be able to recognize him. This will be done to save Abraham from dishonour in the Hereafter.

112. God does not lead anyone astray before revealing the Truth and completing the Argument through the Prophet. What is Error? Error is that one may not obey the Order of God sent though the Prophet. So those who asked pardon for their disblieving or polytheistic relatives before prohibition will not be taken to task, but they should not do so after getting information, because then it will be an error.

116. To God alone belongs the Kingdom of the Heavens and the Earth. He brings to life and makes to die. And for you there is none beside God as your supporter or helper.[113]

١١٦- إِنَّ اللَّهَ لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ ۗ وَمَا لَكُمْ مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ○

117. Allah became kind to the Prophet and the Muhajireen and Ansars who remained with the Prophet in the hour of difficulty after that it was well-nigh that the hearts of some of them might turn, then He turned kind towards them. No doubt, He is Kind to them, Merciful.[114]

١١٧- لَقَد تَّابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهٰجِرِينَ وَالْأَنصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُ بِهِمْ رَءُوفٌ رَّحِيمٌ ○

113. When the whole Kingdom is His, so His command alone should prevail. Whatever orders He promulgates through His Prophet by His comprehensive knowledge and perfect power, the servants of God should obey without fear and hesitation. They should not allow any personal consideration or threat or external allurement to hinder obedience to Divine Law, because beyond God there is no true helper and supporter.

114. "The Hour of Difficulty" here denotes the difficult period of Tabuk Expedition. There were many types of difficulties suffered by the Mujahideen—scorching heat, long tiresome journey, the time of ripe harvest of dates, the fighting against a mighty power of that time away from the native land, extreme poverty conditions. One date was divided between two soldiers daily and afterwards only one date could be provided for ten soldiers who sucked it one by one and drank water. When water was not available, water was extracted from the offals of camels to quench the thirst. This was the unparalleled devotion and sacrifice of the Followers of the Holy Prophet that enabled a small number to dominate over the world. In such hard times there is no wonder if some sincere souls might have stumbled, but God by His grace and mercy at once came to their succour and strenghtened their hearts. No doubt, God is very merciful and kind to the Holy Prophet and through the Holy Prophet to the Believers. God has been very kind to the Believers throughout by virtue of the blessed Prophet—God gave them the wealth of Eman, the blessing of spiritual ascendency, the light of heavenly knowledge, the grace of following the footsteps of the Holy Prophet, the grace of Jihad, the resolute determination of undertaking great works and performing them with courge and fortitude, the profound knowledge and deep insight, piety, selflessness, devotion, sincerity, will and a wonderful power of action.

118. And (He turned) to those three ones who kept behind, untill when the Earth on them became narrow for all its breadth and their souls became strait for them and they understood that there is no shelter from God but in Him, then He turned to them so that they might return. No doubt, Allah alone is Kind, Merciful.[115]

١١٨- وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا حَتّٰٓى اِذَا ضَاقَتْ
عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَ
ظَنُّوْٓا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّآ اِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ
لِيَتُوْبُوْا اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ۝ ع ١٣

115. These three men who kept behind and did not accompany the Mujahideen proceeding in Jihad for Tabuk were Ka'ab bin Malik, Hilal bin Umayya and Murara binal Rabe'a(كعب بن مالک ہلال بن امیہ و مرارہ بن الربیع). They were not Hypocrites but sincere Muslims. They tarried behind out of laziness and bodily comfort. This is why they made no lame excuses when the Holy Prophet returned from Tabuk, nor tied them with the columns as some of the Followers had done. They confessed their mistake and related the real facts in public. Those who had tied themselves with the columns were forgiven, but these three cases were let into suspension for trial. No doubt, it was a hard trial which took fifty days for their pardon. After all they were forgiven after fifty days as related by Ka'ab bin Malik in Bukhari. Some of the important extracts of his speech are as follows:

Ka'ab bin Malik says, "The Expedition of Tabuk was very hard and arduous, so the Holy Prophet gave a general order for preparations. While the people were busy in making their possible preparations, I was not a bit anxious because I thought I would join with them whenever I liked as I had ample provision and I required no preparations to be made beforehand. I had got two transports instead of one and by the grace of God had goods needed at such occasion. I kept in this whim and the Holy Prophet ordered thirty thousand Mujahideen to march. Even at this time I thought it was no matter if the Holy Prophet had started, I would overtake them at the next station. Conseqently much time passed in deferring my start till tomorrow. At Tabuk the Holy Prophet said: 'What has gone with Ka'ab bin Malik?' One of the people of Bani Salma remarked: 'O Prophet! His luxury and pride did not let him out,' Hazrat Muaz bin Jabal said: 'You uttered a bad word. By God we have seen nothing but virtue in him.' The Holy Prophet kept silent at this conversation."

Ka'ab says that the greatest desert for him was that in Medina no one except the Hypocrites or the disabled Muslims was seen. Ka'ab says, "I began to think about different excuses by which I would save myself in the eyes of the Muslims and the Holy Prophet. But when I came to know that the Holy Prophet returned safe and sound all the false ideas disappeared. I made up my mind to say nothing but truth before the Holy Prophet, because nothing but truth could deliver him in the court of the Holy Prophet. The Holy Prophet was sitting in the Mosque and the followers were present in great number. The Hypocrites were coming with false excuses and were getting external salvation. I came before the Holy Prophet and saw a loathsome and angry smile at his face in response to my Salam. The Holy Prophet asked the reason of my absence. I answered : "O Messenger of God! Had I been before any other man of the world, I would have saved myself by my fast and steady tongue making all sorts of false excuses. But I am standing before the person of such a great man that if I please him for the time being by false statement, God will inform him of the real fact shortly after and make him angry with me. On the other hand, though I will have to suffer your anger when I speak the truth, but I hope a better result from God in expressing true facts, and my final salvation lies in speaking the truth, and in that case only I will be able to save myself from the wrath of God and the Messenger. O Messenger of God! The real fact is that I have no excuse to present for my absence. I was never so much affluent as I was at that time when your person had departed for Tabuk. as provided with all possible means and goods for journey abundantly. I am a criminal indeed, and wait for any decision you take against me." The Holy Prophet said, "This man spoke the truth. Well, go and wait for the Divine Decision." Ka'ab continues, "I rose and got to know that the cases of Hilal bin Umayya and Murara binal Rabe'a are just the same as his case. The Holy Prophet ordered that

no one shall talk with us. All should keep away (from us). As a result no Muslim talked with us, nor responded to our Salam. Both of them (Hilal and Murara) sat inside their home, they wept day in and day out in their solitary corner, but I was somewhat bold and went to the Mosque to perform congregational prayers. I saluted the Holy Prophet and saw if his Holy lips moved in response, but to my despair the Holy Prophet turned his face from me. Even kith and kins became strangers. Meantime a man gave me a letter from the Christian king, Ghassan, which contained sympathy for me and an invitation for me to his country where I would be cordially wel'comed. I said this letter was a great ordeal too for me. At last, I burnt that letter in fire. After forty days I received a new order from the Holy Prophet that I should also keep away from my woman. So I told my wife to go to her father's home and stay there till the divine decision for me comes down. The greatest trouble was that if I died in that very state, the Holy Prophet would not pray at my Janaza, and in case the Holy Prophet passes away the Muslims will deal with me in this very manner and no one will come near my dead body. In short, fifty days passed in this state that the Earth became strait for me despite its lenght and breadth. Indeed my life was narrowed and death was more pleasant than life that all of a sudden a voice came from the Mount Sila'(جبل سلع) : "O Ka'ab bin Malik! Be merry! Good tidings!" I at once fell down in Sajda. I came to know that in the final hours of night the Holy Prophet was informed that our repentance was granted. The Holy Prophet informed the Followers after morning prayer. A rider ran towards me to inform, but another man shouted from the top of the mount to expedite the good tidings and his voice reached me sooner than the message of the rider. I took off my clothes and gave them to the caller. Then I went to the Holy Prophet and received heartiest congratulations from the teeming numbers. From the Muhajirs Hazrat Talha stood and shook hand with me. The face of Holy Prophet was shining with the brightness of moon. Holy Prophet said, "God has granted thy repentance." I said,"The supplement of this repentance is that I offer all my wealth and property in God's way." The Holy Prophet said, "Not all, somewhat should be kept for yourself." So I kept the Khaiber property and the rest I gave as freewill offering. Since I got deliverance through truth, so I determined on oath that I shall never tell a lie what may come. After this oath I passed through various ordeals but I never told a lie, and Inshaallah I shall never budge from it."

The allusion in the present verses is towards the above story. So God's kindness and mercy first gave them Eman and sincerity and then saved them from hypocricy. The new kindness was that they were given the grace of solid repentance and then drawn near and the errors forgiven.

SECTION 15

119. O Believers ! Fear you God and keep with the truthful (righteous) ones.[116]

120. It is not for the people of Medina and the desert Arabs around them to stay behind God's Messenger, and to prefer their lives to his,[117] that is because neither thirst, nor fatigue, nor hunger reaches (the Mujahideen) in the way of God; and they tread not anywhere enraging the Unbelievers nor do they snatch anything from the enemy but that there is written to their account a good action as its return. No doubt, God does not spoil the right of the good-doers,[118]

١١٩- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ ○

١٢٠- مَا كَانَ لِاَهْلِ الْمَدِيْنَةِ وَمَنْ حَوْلَهُمْ مِّنَ الْاَعْرَابِ
اَنْ يَّتَخَلَّفُوْا عَنْ رَّسُوْلِ اللّٰهِ وَلَا يَرْغَبُوْا بِاَنْفُسِهِمْ
عَنْ نَّفْسِهٖ ۭ ذٰلِكَ بِاَنَّهُمْ لَا يُصِيْبُهُمْ ظَمَاٌ وَّلَا نَصَبٌ
وَّلَا مَخْمَصَةٌ فِيْ سَبِيْلِ اللّٰهِ وَلَا يَطَــــُٔوْنَ مَوْطِئًا يَّغِيْظُ
الْكُفَّارَ وَلَا يَنَالُوْنَ مِنْ عَدُوٍّ نَّيْلًا اِلَّا كُتِبَ لَهُمْ بِهٖ
عَمَلٌ صَالِحٌ ۭ اِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ○

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116. Keep the company of truthful ones and do as they do. Just see ! the three persons mentioned above were pardoned because of truth and entered into the accepted ones. The Hypocrites presented a sad contrast; they told a lie and banished the fear of God from their hearts and finally the lowest compartment of the Hell became their fortune.

117. 'The Holy Prophet (صلی اللہ علیہ وسلم) suffers difficulties and we sit comfortably at home,' this should not be done. It is said in a Tradition that Hazrat Abu Khaithma (ابو خیثمہ رض) had also stayed behind during the Tabuk Expedition. When the Holy Prophet had gone away for Tabuk Khaithma went to his garden. The beautiful wife was before him and she had cooled the earth by watering, spread the mat, brought fresh dates and presented cool and sweet water before him. A thunder flashed in his heart at these luxurious things. He said, "Woe to such a life that I am enjoying the luxury of cool shadows, cool water and the green atmosphere of the garden and the beloved Messenger of God is traversing the deserts and plateaus in such a hot and scorching heat and thirst. At once he stood up and brought the conveyance and took the sword and spear and followed the footsteps of the Holy Prophet. The camel was running fast like wind and at last overtook the army. When the Holy Prophet saw from a distance that some camel-rider was coming traversing the sand-rocks he said : " كُنْ اباخیثمہ " (Be Aba Khaithma). After a short while all of them saw that it was but Abu Khaithma. (God is pleased with Abu Khaithma and all other Followers and they were pleased with Him).

118. Despite this fact that hunger, thirst, hardship are (in their natural effect) painful but the blessing of Jihad minimizes their effect and in recompense to these things virtues shall be written in their accounts whereon God will give them good wages. Though hunger and thirst are involuntary states yet God shall give Thawab (reward) on these involuntary conditions because they occurred to the Mujahideen in the way of God.

121. And nor do they expend any sum, small or great, nor do they traverse any field, but it is written to their account, that God may recompense them the best of what they were doing.[119]

١٢١. وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَّلَا كَبِيرَةً وَّلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ○

122. And it is not for the Believers to go forth totally, so why should not a party of every section of them go forth so that they might (learn and) create understanding in Religion, and warn (inform) their people when they return to them, that they might avoid.[120]

١٢٢. وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ○ ع ١٥ ٤

119. Expending and traversing any plain or desert, valley or plateau, are themselves good performances so here the words إِلَّا كُتِبَ لَهُم are used and not the words إِلَّا كُتِبَ لَهُم بِهِ عَمَلٌ صَالِحٌ which are used in the previous clause, because hunger and thirst are involuntary states while traversing and expending in the way of God are voluntary actions (Ibne Kathir).

The best wages of the best deeds shall be given to them by God.

120. In the previous sections the excellence of going forth in Jihad and the censure at not going forth in Jihad were described, so it was possible that some one might think that going forth in every Jihad was always obligatory on all Muslims. Here it is cleared that neither it is always necessary nor wise that all of the Muslims should get out for Jihad all of a sudden. The most suitable thing is that a section of each tribe or nation should take part in Jihad and the rest should perform other business.

Hazrat Shah Sahib says : "Some people of every section of the Muslims should keep with the Holy Prophet in order to learn and understand Religion and teach others. Now the Prophet is not there but Religious Knowledge is there, Learning Religious Knowledge is Farz-alal-Kifayah (فرض علی الکفایہ) and Jihad is also Farz-alal-Kifayah."

When the Head of the Islamic State issues a general proclamation of Jihad it is obligatory on all. In Tabuk Expedition the proclamation was general. This is why those who tarried behind were taken to task. Similarly when an attack is made by the Darul Harb on Darul Islam, Jihad becomes obligatory on all men and women, slaves and free men. During these days of technological wars the soldiers shall fight on the front and the rest shall help them in various ways. Consequently if an attack is made on Darul Harb, Jihad is not obligatory on all the Muslims of the Islamic State. It will be فرض علے الکفایہ (Farz-alal-Kifayah).

SECTION 16

123. O Believers ! Do ye fight the Kafirs near to you, and must that they should know in you harshness. And know it that Allah is with those who fear.[121]

١٢٣۔ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قَاتِلُوا الَّذِيْنَ يَلُوْنَكُمْ مِّنَ الْكُفَّارِ وَلْيَجِدُوْا فِيْكُمْ غِلْظَةً ۭ وَاعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ○

121. Jihad is Farz alal Kifayah which should be done according to the natural sequence against those Kafirs who are near to the Muslims and then those who are close to them. In this way the circle of Jihad should be widened. The Jihads of the Holy Prophet and the Khulafa-e-Rashideen were made according to this arrangement. In defensive Jihads the same system is given by the Muslim Fuqaha (Jurists)—if some Kuffar invade a Darul Islam (Islamic State) Jihad is obligatory on the Muslims of that Islamic State. If those Muslims are not sufficient or are indolent then those Muslims who are adjacent to them should wage Jihad on the aggressors. If they too are insufficient or week then those near them should join the Jihad, and so on so forth the Jihad shall become obligatory from the East to the West.

The Muslims should be soft in case of their brothers and harsh against the enemies of God and His Messenger lest the enemy should become dauntless to see the leniency and laxity of the Muslims. The Holy Quran says :

اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ (مائدہ رکوع ۸) وَالَّذِيْنَ مَعَهٗٓ اَشِدَّاۗءُ عَلَى الْكُفَّارِ رُحَمَاۗءُ بَيْنَهُمْ رُحَمَاۗءُ بَيْنَهُمْ (الفتح ۴ع) جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ (توبہ رکوع ۱۰)

and the Holy Prophe says : انا الضحوك القتال

The substance of the verses of the Holy Quran and the Holy Tradition, is that a Muslim should be hard and strict against the Kafirs. They should not fear the unbelievers because those who fear God do not fear anyone. The Muslims remained dominant over the Unbelievers until they feared God. The degree of dominance has been proportional to the degree of fear of God. May God create His fear in our hearts !

124. And when some Sura is sent down, some of them say : "Which of you has this Surah increased in Eman ?" So those who have Eman have increased in Eman thereby and they are joyful.

١٢٤- وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِ إِيمَٰنًا ۚ فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ ○

125. And those in whose hearts is sickness, them it has increased in abomination with abomination and they remained Kafir till death.[122]

١٢٥- وَأَمَّا الَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَٰفِرُونَ ○

122. Whenever some Surah was sent down the Hypocrites said to one another or to the simple Muslims out of joke, "Well Sir ! which one of you this Surah has increased in Eman ?" By this ridiculous question they meant that there was nothing in that Surah, no deep secrets of knowledge and enlightenment that could increase Eman. So God says that undoubtedly the Momins increase in their Eman by the Word of God and their Eman becomes fresh and strong and the hearts become hale and happy. Of course, those, whose hearts have the disease and defilement of disbelief and hypocricy, increase in hypocricy and the pollution of Kufr (disbelief). Death finally comes while they are submerged in their filthy and preposterous misbeliefs.

باراں کہ در لطافت طبعش خلاف نیست در باغ لالہ روید و در شورہ بوم خس

(There is no defect in the purity of rain-water, but in a (good) garden flowers grow and in barren land only thorns.)

Hazrat Shah Sahib says : "A Muslim said : 'This word or verse of God increased my Eman,' when it tallied with the idea of his heart. The Hypocrites also said the same words when the Verse or Word of God described their inner guilts. But the Muslims said those words with the happiness (of heart), while the Hypocrites said with shamefulness, and still they did not embrace Islam and accept the Truth, and wanted to hide their inner guilt more than before. This is abomination over abomination. It is incumbent on the part of a guilty man to give up the guilt after hearing the advice, and not that he may hide it more from the adviser." (Mozihul Quran).

126. Do they not see that they are tried every year once or twice, yet still they repent not nor do they catch instruction.[123]

١٢٦- أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ○

127. And when some Surah is sent down they look one at another, "Does anyone (Muslim) see you ?" Then they slip away. God has turned their hearts, for that they are a people who do not have under-standing.[124]

١٢٧- وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَاكُم مِّنْ أَحَدٍ ثُمَّ انصَرَفُوا ۚ صَرَفَ اللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ○

123. These Hypocrites are thrown into trial every year once or twice i.e. famine, starvation, diseases or other earthly and heavenly disasters afflict them, or their hypocricy is made public at the tongue of the Prophet and thus they are disgraced, or their cowardice and darkness of their interior is divulged in public at the time of Jihad etc. but they are so shameless and wretched that they do not move a little even after flogs, nor do they repent on past guilts, nor do they receive advice for future.

124. When the Revelation came down and the Hypocrites were present in the meeting of the Holy Prophet it was very hard and heavy on them to hear the Divine Word especially those verses wherein their faults were divulged. At that time they saw each other stealthily and made signs and looked hither and thither to observe if any Muslim recognized them, and then slipped away from the gathering silently. So God says that they turned not away from the Meeting of the Prophet, but God turned their hearts for that they do not like to understand the deep knowledge of Eman and Divinity, nor do they like to accept the Divine Revelation out of ignorance and foolishness.

128. Now there has come to you the Messenger from among yourselves,[125] grievous to him is your suffering,[126] anxious is he over your good,[127] to the Believers very gentle and kind. 8

١٢٨- لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ○

125. You know his lineage, caste, morals, manners, honesty and integrity.

126. Your suffering and anything which is difficult or painful for you makes him grievous and sorrowful. It is very heavey on him that you fall in difficulties or sins. He tries his level best to extricate you from the miseries of this World and that World and desires possible easiness for you. This is why the Religion he has brought for you is also easy and light. To the administrators this was the general instruction : يَسِّرُوا وَلَا تُعَسِّرُوا from his side, which means the rulers, administrators, jurists, collectors etc. should do easiness, and should not be harsh nor create difficulties for the people.

127. He has a peculiar anxiety and uneasiness in his heart for your benefit and welfare. The people run towards the Hell and he catches them by their backs and keeps them away and aside from it. His first and the last attempt is that mankind should embrace the Real Good and the Real Success. The purpose of Jihad is not bloodshed but to moderate the general disposition of mankind through a necessary operation.

128. When the Holy Prophet is so much anxious for the whole humanity, naturally he would be exceedingly merciful and excessively compassionate for the Momins (Believers).

129. Yet if they turn their face, say : "God is enough for me, there is no god but He. In Him alone I have reposed my trust, and He alone is the Lord of the Mighty Throne."[129]

١٢٩۔ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ ۖ لَا إِلَٰهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۝ ع ١٦ ٥

129. If the people become senseless and pay no heed to the great morality of the Prophet and disregard his love, anxiety, well-wishing, kindness and earnest desire for human good and human salvation, there is no harm. Suppose if the whole world turn its face from you, then Allah is alone sufficient for you — Allah is supreme in the Universe because He is God and there is no god but He; and He is the only Being who can be righty trusted upon, because He is the Owner of the Mighty Throne and the Kingdom of the Heavens and the Earth belongs to Him alone, and everything— profit and loss, guidance and virtue — are completely in His power.

Note 1 : According to a Tradition in Abu Daud from Abu Darda (God is pleased with him) the Holy Prophet is quoted to have said : "One who recites the above two verses seven times in morning and seven times in evening — God shall be sufficient for all his anxieties and sorrows."

Note 2 : Arsh (Throne) is the seat of Divine Adminstration. All orders descend from the Throne. See Ruhul Ma'ani for further details.

Sura Tauba has ended by the grace and Kindness of God.

"O God, turn towards me and appoint for me salvation from the Fire ! Verily Thou art Turning, Compassionate !"

سُوْرَةُ يُوْنُسَ مَكِّيَّةٌ اٰياتها ١٠٩ ركوعاتها ١١

SURA YUNUS—VERSES 109, SECTIONS 11—MECCAN

In the name of God—Most Merciful, Most Compassionate.

SECTION 1

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Alif Lam Ra, these are the verses of the Wise Book.[1]

١۔ الٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ○

1. These are the verses of a wise, exact and precise Book whose every content and fact is solid, well-determined and keenly touching the heart and mind—the words because they shall be always secure from change and misconstruction, the knowledges because they are in total conformity with reason and wisdom, the orders because no other Book shall come down to abrogate it, the stories and prophecies because they are absolutely correct in time and space. Why not these qualities should be found in this Book and its verses when the All-Knowing and All-Wise has sent it down by dint of His absolute knowledge ?

2. Was it a wonder to the people that We revealed to a man from among them: 'Warn the people and give good tidings to the Believers that they have a true footing with their Lord ?' The Unblievers said: "This is a manifest sorcerer."[2]

٢۔ اَكَانَ لِلنَّاسِ عَجَبًا اَنْ اَوْحَيْنَآ اِلٰى رَجُلٍ مِّنْهُمْ اَنْ اَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِيْنَ اٰمَنُوْٓا اَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۭ قَالَ الْكٰفِرُوْنَ اِنَّ هٰذَا لَسٰحِرٌ مُّبِيْنٌ ○

2. What is wonderful in that God may appoint a man for the guidance and reformation of men and send to him that message which others may be unable to know directly; and that honourable man warn mankind of the destructive results and ends of disobedience to God, and give good tidings to those, who accept and obey the Word of God, that they have a dignified rank and glorious degree with God of Honour for their virtuous deeds and what a good fortune and excellent glory is written for them since eternity ?

These lofty ideals must have been dearly cherished by all mankind but a section, which had infidelity in the heart, denied the Book and the glorious teachings of the Book calling them efforts of a magician. The people generally called an extra-ordinary man as magician and extra-ordinary thing as magic. The Unbelievers called the Prophet a Magician and the Holy Quran a magic, perhaps because the Quran sustained a high standard of morality, knowledge and wisdom and the Un-believers possessed a very low standard of intellect.

3. Verily your Lord is Allah who created the Heavens and the Earth in six days[3] then sat Himself on the Throne, plans the affair, no one can intercede but after His permission. He is Allah, your Lord, so worship Him. Do you not ponder?[4]

٣۔ اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ یُدَبِّرُ الْاَمْرَ مَا مِنْ شَفِیْعٍ اِلَّا مِنْۢ بَعْدِ اِذْنِهٖ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ فَاعْبُدُوْهُ ؕ اَفَلَا تَذَكَّرُوْنَ ○

3. God created the Heavens and the Earth in six days, and one day is equal to one thousand years according to the interpretation of Hazrat Ibne Abbas. Hence the Heavens and the Earth etc. were created in a time equal to six thousand years of our world. No doubt, God was powerful over creating them in a moment, but perhaps there is an instruction in the periodical creation of the Universe that mankind should also observe the principle of progressive and gradual advancement in worldly affairs. They should perform with thought, sanity and pre-ponderance and not haphazardly and hurriedly. This is why perhaps Wisdom demanded a gravely gradual process in the Divine Creation. Moreover, in gradual creation the element of option is more manifest than in sudden creation, because gradual process proves that God is not the Subject perforce, but every thing depends upon His will and option in its coming into existence.

4. After the creation of the Heavens and the Earth God maintained the administration of the Universe and did not keep aloof of its virtual order as some mis-believers think. He plans and administers and all orders descend from His Royal Throne. He has no partner in the administration. Even intercession cannot be made by anyone but after His permission, then how can partnership be imaginable ?

When God is attributed with such outstanding qualities and supreme powers, then who is there in the Universe beside Him to be worshipped ? How do you dare worship others leaving that All-Powerfull, Aboslute Emperor and All-Wise ? and how do you dare deny His Messages and Messengers on the basis of your false fancies and frivolous thinking? Worshipping is the demonstration of extreme love and respect for the object of worship. No one is more entitled to our love and respect than God, because He is the Supreme Being worthy to be loved extremely and respected excessively. Let us bow down in worship before God, the Lord-Creator and the Lord-Planner of the Universe including mankind.

4. To Him shall you return, all together. It is the promise of God, true. It is He who creates first time, then will bring him again second time in order to recompense those who had believed and done good deeds, with justice. And those who disbelieved, they shall have to drink boiling water and for them is painful chastisement, for that they disbelieved.[5]

٤- اِلَيْهِ مَرْجِعُكُمْ جَمِيْعًا ۭ وَعْدَ اللّٰهِ حَقًّا ۭ اِنَّهٗ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ لِيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ بِالْقِسْطِ ۭ وَالَّذِيْنَ كَفَرُوْا لَهُمْ شَرَابٌ مِّنْ حَمِيْمٍ وَّعَذَابٌ اَلِيْمٌۢ بِمَا كَانُوْا يَكْفُرُوْنَ ○

5. It is He who has made the Sun a radiance and the Moon a light, and determined for it stations, that you may know the number of years and the arithmetic. Not frivolously has created God all that but with a scheme, divulges the Signs for the people who have understanding.[6]

٥- هُوَ الَّذِيْ جَعَلَ الشَّمْسَ ضِيَاۗءً وَّالْقَمَرَ نُوْرًا وَّقَدَّرَهٗ مَنَازِلَ لِتَعْلَمُوْا عَدَدَ السِّنِيْنَ وَالْحِسَابَ ۭ مَا خَلَقَ اللّٰهُ ذٰلِكَ اِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ○

5. He is the Origin of all, and eventually all of you shall go to Him. This is decided and there is no possibility of contarriety in the Divine Decision. So it is not wise to disobey His Commands and His Messengers. This scheme of creation and re-creation is based on sound wisdom and justice that He will reward the good-doers and punish the evil-doers, because in this worldly life full reward and full punishment cannot be given. It requires a longer life and a greater world.

6. Light (نور) is general and radiance (ضيا) is particular. Radiance (ضيا) is that Light (نور) which is rather brilliant and illuminating. The Sun and Moon not only give light but are also useful for human affairs in general. The numbering of days, nights, months and years are linked with the movements of the Sun and Moon. Had there been no Sun and Moon, how could the Solar and Lunar months be known ? Apart from the general affairs of mankind most of the Divine Orders are related with time as the month of Ramadhan, the performance of Hajj, the yearly payment of Zakat, the observation of five times prayers etc. So the celestial system is not created by God without any scheme. It consists of a very important planning and thousands of benefits for mankind. Wise men reach God through observation and speculation of His creations which are systematically arranged in His Scheme. From the Material System they turn towards the Spiritual System. When God has created Sun and Moon and Stars in the material world, surely He must have created Sun, Moon and Stars in the spiritual World too. These Sun, Moon and Stars are the Prophets, Messengers and Apostles of God giving spiritual light to mankind.

6. Of course, in the changing of night and day and in what God has created in the Heavens and the Earth are signs for those who fear.[7]

٦۔ اِنَّ فِی اخۡتِلَافِ الَّیۡلِ وَالنَّهَارِ وَمَا خَلَقَ اللّٰهُ فِی السَّمٰوٰتِ وَالۡاَرۡضِ لَاٰیٰتٍ لِّقَوۡمٍ یَّتَّقُوۡنَ ○

7. Of course, those people who have no hope of meeting with Us and are glad at the life of the present world and are satisfied with it, and those people who are heedless of Our Signs (Our Powers)—[8]

٧۔ اِنَّ الَّذِیۡنَ لَا یَرۡجُوۡنَ لِقَآءَنَا وَرَضُوۡا بِالۡحَیٰوةِ الدُّنۡیَا وَاطۡمَاَنُّوۡا بِهَا وَالَّذِیۡنَ هُمۡ عَنۡ اٰیٰتِنَا غٰفِلُوۡنَ ○

8. Those — their abode is Fire, the recompense of what they earned.[9]

٨۔ اُولٰٓئِكَ مَاۡوٰىهُمُ النَّارُ بِمَا كَانُوۡا یَكۡسِبُوۡنَ ○

7. Verily in all the creations of God, great or small, there are the reasons of the existence of God and His Unity :

وَفِیۡ كُلِّ شَیۡءٍ لَهٗۤ اٰیَةٌ تَدُلُّ عَلٰۤی اَنَّهٗ وَاحِدٌ

(And in everything there is a sign of God. Everything suffices for a proof that 'He is One').

"Even the atom provides a proof of God and His Unity. Who is that who makes the electron revolve round the nucleus with such a fast velocity ? It is none but God, the All-Mighty. But these signs are a source of guidance for those who fear God. Those who have no fear of God in their heart pass over these signs of God without observation." (Tr)

8. Those people who do not believe that one day they will meet their Lord-Creator, and they are well-pleased with the present life of the world and are satisfied with the present life of the world and are satisfied with the worldly beauties and worldly enjoyments, and have made the present world as their only object of achievement, and never ponder over the above signs of God and the most systematic administration of the Universe — such people are deprived of guidance.

9. And as such their destination is not Paradise but Hell where they will get the recompense of what they had been doing in their wordly life with their heart, brain, tongue, hands and feet.

9. Of course, those who believe and do good deeds — their Lord will guide them by their Eman,[10] beneath them rivers flow in the gardens of bliss.

10. Their prayer therein : "Glory to Thee, O God,"[11] and their greeting therein : "Salam,"[12] and the end of their prayer on that : "All praise unto God, the Lord of the whole universe ! "[13]

٩۔ اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ يَهْدِيْهِمْ رَبُّهُمْ بِاِيْمَانِهِمْ ۚ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ فِيْ جَنّٰتِ النَّعِيْمِ ○

١٠۔ دَعْوٰىهُمْ فِيْهَا سُبْحٰنَكَ اللّٰهُمَّ وَتَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ۚ وَاٰخِرُ دَعْوٰىهُمْ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ○ ع

10. But the Believers will reach their destination — Paradise — by the Light of their Eman under the shadows of God's Mercy. How can the Unbelievers reach the real destination — Paradise — when they are bereft of the Light of Eman ? Darkness cannot lead to the Paradise. God does not guide such people to paradise who have no light of Eman. He will only guide those people to Paradise who possess the light of Eman.

11. When the Believers will reach Paradise they will lead a very decent and pure life. They will be thankful to God who led them to the Garden of Bliss. They will say سبحان — Glory to God — when they will see the beautiful and magnificent bounties of God in Paradise. And when they will desire for something from God e.g. some bird or some fruit looked them beautiful and they found an yearning for it in their self, they will say : سُبْحَانَكَ اللّٰهُمَّ, and just hearing it the angels will at once present that thing to them. In other words the said words will suffice for all demands and prayers. It is also seen in the society of honourable men that when a guest praises something in possession of the host, the honourable host tries to please the guest by offering that thing.

12. When the people of the Paradise will meet one another they will say Salam (سلام) to one another as it is the custom among the Muslims in this world. Moreover, the angels shall say Salam to the Muslims in Paradise. And God also will say Salam to the Paradisers as mentioned in Sura Yasin— سَلٰمٌ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ

13. In Paradise where all sorrows, pangs and afflictions shall end, and the desired things shall be presented to the desirer merely on the words of— سبحانك اللهم — every prayer and dua of the Paradisers shall end with these words— الحمد لله رب العالمين — All praises belong to God who is the Lord-Cherisher of the Worlds. These words flow naturally from the depth of the heart of a grateful man. These words are expressions of gratitude and thanks at the endowment of bounties from God, whether they are given in this World or in that World which is known as Hereafter. The angels' salutation shows the honour given to the Paradisers. The angels will salute the Paradisers at every door of the Paradise i.e. on all occasions.

وَالْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِّنْ كُلِّ بَابٍ سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ

"And the angels shall enter upon them from every door and say : Be peace upon you for that you kept patient (in the world)." (Sura Ra'ad, verse 24)

SECTION 2

11. If God may hasten unto men evil, as they demand good quick, their age shall be finished. So We leave those who have no hope of Our meeting in their arrogance wandering blindly.[14]

١١۔ وَلَوْ يُعَجِّلُ اللّٰهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجَلُهُمْ ۚ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ○

14. Formerly it was told that the abode of those, who are heedless and do not believe in meeting with God, is Hell. Here it is told that God does not seize the criminals at once in this world, but gives them respite, whereas the people become so bold and shameless that they demand chastisement for themselves soon. For example, they say :

اَللّٰهُمَّ اِنْ كَانَ هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَاَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ

(O God, if this Religion of Islam or the Prophet is true from Thee then rain on us stones from the sky—Anfal, Verse 32)

And on other occasions of accidents or troubles they demand death and call bad prayer for their children etc. If God should hasten to their bad prayers (as they hasten to good fortune) or should hasten to their criminal actions, they cannot get a single moment of peace and leisure, and their life may be cut short all of a sudden. But God has a wise standard of measurement for both good and evil. He gives respite to the criminals so that the heedless may increase in their haughtiness and the virtuous souls may be trained well. When the haughty men reach a certain degree of haughtiness, appointed in God's knowledge, they are then seized by God's chastisement.

12. And when affliction visits a man, he calls Us (lying) on his side or sitting or standing, then when We remove that affliction from him he goes away as if he never called Us on the affliction that visited him, even so looked fair to the dauntless people that they have been doing.[15]

١٢۔ وَإِذَا مَسَّ الْإِنسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرٍّ مَّسَّهُ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ ○

13. And assuredly We have destroyed generations before you when they became unjust (wrong), although their Messengers had brought to them clear signs but they were never to believe. Even so We punish the people of the sinners.[16]

١٣۔ وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ○

15. Man first demands chastisement out of his fearlessness and asks for evil out of his foolishness, but he is so weak that when some affliction visits him he begins to cry and call on God. So far as the affliction continued he went on calling on God lying, sitting and standing, but when the affliction is removed by God he forgets what he said before as if there was no relation between him and God. The same pride and heedlessness, the same haughtiness and arrogance which had seized him before remained intact. The Holy Prophet has said : "Remember God in thy comfort and luxury, He will remember thee in thy affliction and hardship." A Momin is that who does not forget in any time. In distress he keeps patient and in affluence he thanks God. This is the thing which no one except the Momin receives from the Divine Grace.

16. If the chastisement may not come soon according to their demand and request, or if the affliction and distress may go off after visitation they should not become careless. Arrogance and haughtiness, wrongfulness and infidelity shall have to be punished sooner or later. It is the old habit of God that when people stuck to wrongfulness, and went on dis-believing and denying the Truth, even after seeing the clear signs brought by the Prophets and Messengers, and did not bow down in belief and acceptance in any way, the Heavenly Chastisement came and annihilated them all together. The criminals are always punished in one way or other.

14. Then We made you viceroys in the Earth after them, that We might see how you would do.[17]

15. And when Our clear verses are recited unto them, those people who have no hope of meeting Us say : "Bring a Quran other than this or change it."[18] Thou say : "It is not my job to alter it of my own accord; I follow nothing but what is revealed to me ; I fear, if I disobey my Lord, the chastisement of a great day."[19]

١٤- ثُمَّ جَعَلْنٰكُمْ خَلٰٓئِفَ فِي الْاَرْضِ مِنْۢ بَعْدِهِمْ
لِنَنْظُرَ كَيْفَ تَعْمَلُوْنَ ○

١٥- وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيَاتُنَا بَيِّنٰتٍ ۙ قَالَ الَّذِيْنَ لَا
يَرْجُوْنَ لِقَآءَنَا ائْتِ بِقُرْاٰنٍ غَيْرِ هٰذَآ اَوْ بَدِّلْهُ ؕ
قُلْ مَا يَكُوْنُ لِيْٓ اَنْ اُبَدِّلَهٗ مِنْ تِلْقَآئِ نَفْسِيْ ۚ
اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰٓى اِلَيَّ ۚ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ
رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ○

17. Like the formers you are now inhabited after them to see how you recognize the Divine Obligations and Human Rights and how you respond to the Messengers of God. You shall be dealt with according to your good or bad deeds. In the following verses it is described how those people dealt with the Messengers of God.

18. The Polytheists generally appreciated the general lessons and advices of the the Holy Quran, but when they heard the contradiction of their particular beliefs and customs they hated and frowned. They said to the Prophet that he should ask his God to send a Quran other than this, or cancel those verses of this very Quran which refuted polytheism and idolatry. It is not strange if the idolaters might have made such absurd requests to the Prophet.

19. God answers to their absurd requests that it is not the business of any Prophet or Angel to bring about the slightest alteration in the Word of God. It is the duty of the Prophet to follow what is revealed to him in letter and spirit without the least change in word or meaning. God is not subservient to the Prophet that he may bring for you from God what you like. It is the mightiest sin to change a single letter of the Revelation; and the Prophets who are the most innocent and the most God-fearing servants of God cannot go near such a sinfulness. In the words:
اِنِّيْٓ اَخَافُ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ there is an implication that the demanders of change in the Holy Quran should fear the chastisement of a dreadful day when making requests of alterations in the Divine Book or when asking a Book other than the present Quran.

16. Say : Had God willed I would have not recited it before you, and nor He would have given to you its information, for I have lived among you an age before it. So even then you do not understand.[20]

١٦۔ قُلْ لَّوْ شَآءَ اللّٰهُ مَا تَلَوْتُهٗ عَلَيْكُمْ وَلَآ اَدْرٰىكُمْ بِهٖ ۖ فَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ ۗ اَفَلَا تَعْقِلُوْنَ ○

20. "I read before you what God wills, and what much He wills, He informs you about through me. Had He not willed to send the Quran, I had no power to bring even a single Word of my own accord, nor I could construe my own production to the Divine Revelation. After all, I have lived forty years among you and you have seen and experienced me well during this long period of my life. My truthfulness, honesty, integrity, trustworthiness, my morals have been proverbial in you. And you know that I have never learnt from a mortal teacher, I have never writ ten any poem or prose, I have never taken the pen in my hand, I have never moved the meeting of poets, I have never read any book, I have never joined any school or institution, I am quite Ummi — I do not know how to read and write. With these crystal facts how do you think about him ?—who has brought for you such a prodigious Word whose fluency and eloquence, maturity and rhetoric, grandeur and plentifulness, novelty of style and versatility has subdued all jinn and mankind, all sciences and knowledges of the world; such a perfect and universal Law of Guidance, that may dispense with all past Laws and Constitutions and which may revive the dead hearts and spirits of the might ynations of the world within a short time and provide for them new channels of spiritual perfections and lofty achievements, can not be expected from a mortal soul. You should think honestly that how such a holy soul, who has never forged a lie against a man, can forge a lie against God, the Most High, the Most Holy, the Most Powerful ? It is to be accepted therefore that the Divine Word which I recite unto you has no atom of my own efforts, nor I am at liberty to communicate the Word of my own accord. Whatever God wills He recites unto you through my tongue. No one is entitled to change or alter a single letter or word of Holy Quran."

17. Then who is more unjust (wrong) than he who forges a lie against God or cries lies to His verses. No doubt, the sinners do not succeed.[21]

١٧- فَمَنْ أَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا أَوْ كَذَّبَ بِاٰيٰتِهٖ ۭ اِنَّهٗ لَا يُفْلِحُ الْمُجْرِمُوْنَ ○

18. And they worship beside God the thing which can neither hurt them nor profit them, and say: "These are our intercessors with God."[22] Thou say, "Do you tell God what He knows not either in the Heavens or in the Earth. He is most Glorious and far Exalted above that which they associate."[23]

١٨- وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُوْلُوْنَ هٰٓؤُلَاۗءِ شُفَعَاۗؤُنَا عِنْدَ اللّٰهِ ۭ قُلْ اَتُنَبِّـــُٔوْنَ اللّٰهَ بِمَا لَا يَعْلَمُ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ ۭ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ○

2I. Hazrat Shah Sahib says, "If I forge I am the most unjust, if I am truthful the same applies to those who cry lie." The above argument proves the truth of the Prophet. So no one is more unjust and wrong on the surface of the Earth than the Rejector.

22. The Polythiests worship things which can neither harm them nor do them any good. When they are questioned about its validity they say that no doubt the great God is one (who created the heavens and earth) but to please the idols is also necessary, because they are their intercessors with God in their worldly affairs and if there is Hereafter they will also intercede with God there; and so far as the small jobs are concerned they are within their own power only, therefore they are bound to worship those idols.

23. Both these two claims that the idols are intercessors with God and as such they deserve worship are wrong and baseless and it is obvious that God's knowledge shall contain only that which is real. So the assertions of the idolaters and Polytheists are a challenge to the Knowledge of God. In other words the ideals and idols of the Polytheists and idolaters are absolutly wrong(باطل) and have no basis or origin. God is far far above the things which the Polytheists and idolaters associate with His Holy Highness.

19. And mankind were but one community (in Religion), then they became different (in Religion). But for a word that preceded from thy Lord, it had been decided already between them in which they were differing.[24]

١٩. وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَّاحِدَةً فَاخْتَلَفُوْا ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ فِيْمَا فِيْهِ يَخْتَلِفُوْنَ ○

20. And they say: "Why not a sign has been sent down upon him from his Lord ?" So thou say: "The Hidden is with God alone, then watch and wait; I with you too watch and wait."[25]

٢٠. وَيَقُوْلُوْنَ لَوْلَآ اُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ۚ فَقُلْ اِنَّمَا الْغَيْبُ لِلّٰهِ فَانْتَظِرُوْا ۚ اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ○ ع

24. It was possible that some Polytheists or idolaters might say that idolatry was forbidden in the Religion of Muslims but it was not prohibited in their own Religion. Here it is told that the Religion of Allah has always been one and the same in different periods of history. In the fundamental beliefs there is no diversity or variousness. Meanwhile, when the people varied getting away from the straight path, Messengers were sent by God to make them understand and bring them to the Right Religion. God never legalized polytheism and association with God in any Millat (creed or community). However, the differences were not eliminated per force because it was appoined in God's Knowledge beforehand that this world is a place of action, a house of examination, and not the place of final and last decision. Here the people are somewhat left free by giving them choice and free-will that they may select and adopt whatever way they like. Had it not been appointed beforehand all the differences would have been decided at once.

25. Why not one of those signs,which they had demanded, was sent down ? This was the question of the Unbelievers. The substance of the answer given to them by God is that the signs of truth they had seen so many times before. Showing of the demanded signs is neither necessary nor much useful. In future God will show what He wills and deems congenial to the circumstances. It is in the knowledge of God when and what signs He will show in future. So you do wait, I also wait with you.

Hazrat Shah Sahib says: "If they (Polytheists and Disbelievers) say how should they know that the word of the Prophet is true ? The answer is given that God in future will make this Religion resplendent and the opponents shall become humiliated and shall be destroyed. And this is what actually happened. The Signs of Truth is enough for once. And if the opponents are disgraced each time the matter is decided. But the day of decision is not in the world." (Mozihul Quran)

SECTION 3

21. If We let the people taste Our Mercy after the affliction which had visited them, they lose no time in making devices about Our signs (power). Say: "God can make devices most swiftly." Verily Our angels write down what you devise.[26]

٢١۔ وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً مِّنۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ
إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا ۚ قُلِ ٱللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ
رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ۝

26. God inflicted seven years' famine on the Meccans. When they reached the brink of destruction they requested the Holy Prophet to pray for them, and promised to embrace Islam if that misery was removed from them. At the Prophetic prayer God removed that calamity. But again they started mischievous activities, denied the verses of God and overlooked the Mercy of God and His Divine Powers. Unfortunately they began to misconstrue the Divine Rewards to the material factors and unreal thoughts and superstitions (like the modern man). So God says to them that they may make all sorts of cunning interpretations for the affliction which visited them and for the Mercy which removed their miseries, but they should remember that all their cunning devices against the Divine Truth and the Prophetic Prayer are being written down by Our angels, and the whole record shall be put before you on the Day of Resurrection. Then when no device of yours is hidden from the angels, how can it be left out of God's comprehensive knowledge. You are proud of your evil devices, whereas God's counter-device is far swifter and more effective. He leaves the criminal so much free in his criminal activities that he entirely forgets the horrible result of his crimes in his utter infatuations. When the cup of mischief is filled up the criminal is seized all of a sudden and the neck is broken to his surprise. Hence a wise man should not become proud and arrogant at the leniency and forbearance of God and at the joyous circumstances. No one knows except God what type of misery is going to come after joy as described in the following example of a sea-voyage.

Hazrat Shah Sahib says: "In times of hardship man's eye slips off the material factors and centres on God. When he emerges from the hardship and conditions become favourable he construes it to the material factors. He does not fear that God can create another cause of a new affliction or the same affliction. All causes are in the hand of God. One of them is described below."

22. It is He who conveys you in the land and sea, till at last when you sat in the ships and they sailed with the people by a fair wind and they rejoiced in it, there came upon them a strong wind and came on them waves from every side and they were sure that they were surrounded, they began to call upon God becoming sincere in His worship (service) :"If Thou deliverst us from this, we will undoubtedly remain thankful."

٢٢۔ هُوَ الَّذِيْ يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۭ حَتّٰٓى اِذَا كُنْتُمْ فِي الْفُلْكِ ۚ وَجَرَيْنَ بِهِمْ بِرِيْحٍ طَيِّبَةٍ وَّفَرِحُوْا بِهَا جَاۗءَتْهَا رِيْحٌ عَاصِفٌ وَّجَاۗءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَّظَنُّوْٓا اَنَّهُمْ اُحِيْطَ بِهِمْ ۙ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ ةَ لَىِٕنْ اَنْجَيْتَنَا مِنْ هٰذِهٖ لَنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ○

23. Then when We saved them they began to do mischief in the Earth the very moment, wrongfully.[27] Listen! O mankind! your mischief is only against yourselves, the enjoyment of the present life, then unto Us you will have to come back, then We shall tell you what you were doing.[28]

٢٣۔ فَلَمَّآ اَنْجٰىهُمْ اِذَا هُمْ يَبْغُوْنَ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ ۗ يٰٓاَيُّهَا النَّاسُ اِنَّمَا بَغْيُكُمْ عَلٰٓى اَنْفُسِكُمْ ۙ مَّتَاعَ الْحَيٰوةِ الدُّنْيَا ۡ ثُمَّ اِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

27. In the beginning the voyage was pleasant, the wind was fair and favourable, the passengers were rejoicing. All of a sudden a strong wind began to blow and the waves began to strike against the ship from all sides. When they were sure that they were in the jaws of death and there was no way of deliverance, they began to call upon One God leaving all self-made gods and idols—the right demand of human nature. Disappointed of all gods they resorted to the service of One God. They made strong promises and covenants with God that they would always remain thankful to God if only they were delivered from that adversity. But when God by His mercy removed that calamity and they felt somewhat peaceful on the shore they again resorted to mischief and forgot their recently made promises and covenants. They again began to pollute the land of God by their corrupt activities and anti-God versions of their fortune.

Note : Ekramah (عكرمةرض) the son of Abu Jahl, had not embraced Islam after the Meccan Victory, and ran away from Mecca to settle somewhere overseas. When he sailed a distance from the shore, strong winds surrounded the boat. The captain said to the passengers to call upon One God, i.e. their idols would not do there. Ekramah said, "That is the One God unto whom Mohammad invites us. If deliverance is impossible in the sea without the help of the Lord of Mohammad, it is equally impossible to achieve the deliverance on land without His help and assistance. O God! If thou delivers me from this misery, I shall give my hand into the hand of Mohammad (صلعم) after returning. I hope he (Mohammad) will forgive my faults by his ingenuous morality." God accepted his prayer. He returned and came to the Holy Prophet and embraced Islam. (God is pleased with him.)

There is also a lesson to those Muslims in this verse who call upon others in their distress e.g. they say: "O Ghaus Pak! help us! " Ghaus Pak is the title of Hazrat Sheikh Abdul Qadir Jilani (be God's mercy on him). Such words bear clear association. (Tr)

28. The misfortune of mischief-mongering will finally fall on you. If suppose you get some wordly benefit for the time being by doing mischief in the world several days, but at last unto God shall you return. There you shall find before you what you do in this world for final results. God, the Lord of Respect, will tell by punishing you what your activities had been in the World.

24. The example of the worldly life is as We sent water from the heaven emerging thereby mingled vegetation whereof eat men and animals, till when the earth took its glitter and became fairly decked and its people thought that it would come into their hand, all of a sudden came upon it Our Command by night or by day, then We turned it into cropped stumps as though there was no flourish there yesterday. Thus. We explicate Our signs for those who reflect.[29]

٢٤- إِنَّمَا مَثَلُ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ أَنْزَلْنٰهُ مِنَ السَّمَآءِ
فَاخْتَلَطَ بِهٖ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَ
الْأَنْعَامُ ۖ حَتّٰٓى إِذَآ أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ
وَظَنَّ أَهْلُهَآ أَنَّهُمْ قٰدِرُوْنَ عَلَيْهَآ ۙ أَتٰهَآ أَمْرُنَا لَيْلًا
أَوْ نَهَارًا فَجَعَلْنٰهَا حَصِيْدًا كَأَنْ لَّمْ تَغْنَ بِالْأَمْسِ ۚ
كَذٰلِكَ نُفَصِّلُ الْأٰيٰتِ لِقَوْمٍ يَّتَفَكَّرُوْنَ ○

25. And God summons to the Abode of Peace and shows to whomsoever He will the straight path.[30]

٢٥- وَاللّٰهُ يَدْعُوْٓا إِلٰى دَارِ السَّلٰمِ ۖ وَيَهْدِيْ مَنْ يَّشَآءُ
إِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ○

29. Hazrat Shah Sahib says; "The Spirits came down from the heaven into the body. Mingling with the body it obtained power, then did human and animal deeds. When he became fully mature in all arts and his relations got confident (of his talents), all of a sudden the death approached." (Mozihul Quran)

It means when the order of God comes, no one can check it in whatever state he may be, whether sleeping or walking, heedless or conscious. It also means that death comes all of a sudden. The life of the present world is most uncertain. The rains come down and mingles with the earth producing all kinds of fruits, vegetations, grains etc. Within a short time the land becomes green and beautifull. The verdure of the production gives happiness and confidence to the owners. All of a sudden an unexpected misery comes from above or below in the form of hailstorm, tornedo, volcanic eruption, flood etc. and completely destroys it as if there was no growth there one day before. Similar is the example of the worldly life, though it may appear very beautiful and verdant and the foolish people becoming infatuated with its beauty and verdure forget the reality, but its beauty and verdure is only transient soon becoming a thing forgotten and unremembered.

30. Do not become enchanted at the temporary life of the world. Come to the Abode of Peace (Paradise). God is calling you towards the House of Peace and showing also the way leading to it. That is the House whose dwellers shall be secure from all sorts of grief and sorrow, misery and calamity, loss and trouble, affliction and disaster, evanescence and extintion, exhaustion and perishing. The angels shall be saluting them and also the Lord of Respect will send them the gift of peace.

26. To those who did good is good and abundance.[31] And neither darkness shall overspread their faces nor disgrace. Those are the inhabitants of the Paradise, they shall therein dwell for ever.[32]

٢٦. لِلَّذِيْنَ اَحْسَنُوا الْحُسْنٰى وَزِيَادَةٌ ۭ وَلَا يَرْهَقُ
وُجُوْهَهُمْ قَتَرٌ وَّلَا ذِلَّةٌ ۭ اُولٰۗىِٕكَ اَصْحٰبُ الْجَنَّةِ ۚ
هُمْ فِيْهَا خٰلِدُوْنَ ○

27. And those who earned evils — the recompense of an evil is equal to the evil,[33] and abasement shall cover them — there is none to save them from God — as if their faces are covered by the pieces of dark night.[34] Those are the people of the Hell, they will dwell therein for ever.

٢٧. وَالَّذِيْنَ كَسَبُوا السَّيِّاٰتِ جَزَاۗءُ سَيِّئَةٍ بِمِثْلِهَا ۙ
وَتَرْهَقُهُمْ ذِلَّةٌ ۭ مَا لَهُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ كَاَنَّمَآ
اُغْشِيَتْ وُجُوْهُهُمْ قِطَعًا مِّنَ الَّيْلِ مُظْلِمًا ۭ اُولٰۗىِٕكَ
اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ○

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31. The workers of good shall also get the place of goodness e.g. the Paradise and more than that i.e. the good pleasure of God and His Sight. The meaning of (زِيَادَةٌ) by the Blessed Sight is described in many Traditions and by the Followers. Hazrat Suhaib says that the Holy Prophet recited this verse and said that when the Paradisers shall have entered into the Paradise and the Hellers into the Hell, a Caller shall call: "O People of the Paradise! there is still a promise of God for you which is to be fulfilled. The Paradisers will ask, "What is that? Has God not outweighed the balance of our virtues? Has He not made our faces bright? Has He not led us to the Heaven and saved from Hell? What is left more? At this the curtain shall be raised and the Paradisers shall look towards God. So by God no bounty given to them shall be more beloved to them than the Sight of God, nor anything else can cool their eyes."

(May God give us by His grace and benveolence!)

32. The faces of the Unbelievers and Sinners shall be covered by darkness and abasement on the precincts of Resurrection. The faces of Paradisers shall present a happy contrast — no kind of darkness or abasement (as in case of the Hellers), there shall be all light and brightness.

33. The recompense of vice shall not exceed the vice. He has the power, however, to curtail the punishment or forgive completely.

34. Their faces shall be so dark as if covers of dark night are applied on them. (God forbid.)

28. And the day We shall gather them all, then We shall say to those who associate : "Stand you at your place, you and your associates !" Then We shall sever one from the other, and their associates will say : "Not us you worshipped (served)."

٢٨۔ وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاؤُهُمْ مَا كُنْتُمْ إِيَّانَا تَعْبُدُونَ ○

29. "So God is sufficient for witness between us and you, we had no knowledge of your service."[35]

٢٩۔ فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ ○

35. There will be a great chaos and distraction at that time. The worshippers and their gods shall be severed and all those relations which had been maintained in the world on account of their whims and convictions shall be cut off. In this critical hour when the Associators would have great expectations from their Associates, they would flatly answer to their admirers, "You have no relation to us. You tell a lie that you served us. You attributed Divine qualities to the thing you served according to your faith. But no body possesses Divine qualities. (So you neither served the Christ, nor the angels, nor the stone-idols, but worshipped your own fancy or the cursed Satan and attributed that worship to a prophet or angels or saints or some pictures etc.) God is a witness that you did not worship us by our leave or pleasures. And we did not know that you had made us gods against God out of your sheer folly and insolence."

Note 1 : God is powerful to make lifeless objects speak for themselves. It will be done in order to disgrace the idolaters before their idols and gods :

Note 2 : include all those objects whom the associators believe as their gods against God and believe them as the partners of God, or the sons and daughters of God. The idolaters said that the angels were the daughters of God. The Christians believe that Jesus is the son of God or the God Himself. Some of the people have had given the Divine status to their Saints and Ulma. The Polytheists of Mecca had distributed the Divine Powers among their idols. All of them shall be ordered on the Day of Resurrection to stand at their respective positions.

30. There every soul shall scrutinize what he had done before and they shall be restored to God who is their True Master, and there shall go astray from them the lie which they had been forging.[36]

٣٠- هُنَالِكَ تَبْلُوْا كُلُّ نَفْسٍ مَّآ اَسْلَفَتْ وَرُدُّوْٓا اِلَى
اللّٰهِ مَوْلٰىهُمُ الْحَقِّ وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ○ ع ٣

SECTION 4

31. Thou ask : "Who provides you out of the Heaven and the Earth or who is the owner of the ears and the eyes, and who brings forth the living from the dead, and (who) brings forth the dead from the living, and who plans the affairs?" They will say out: "God." Then thou say: "Even then you do not fear."[37]

٣١- قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ اَمَّنْ يَّمْلِكُ
السَّمْعَ وَالْاَبْصَارَ وَمَنْ يُّخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ
يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُّدَبِّرُ الْاَمْرَ ؕ
فَسَيَقُوْلُوْنَ اللّٰهُ ۚ فَقُلْ اَفَلَا تَتَّقُوْنَ ○

36. On that day all the false and unreal superstitions will vanish. Every soul shall see with his own eyes that there is no place of return except turning towards the True Lord and everyone will judge by himself the nature and weight of his good and bad deeds.

37. The rains come down from the heaven and the heat comes out of the sun and the matter of the earth mingles with them, then the livelihood of man is provided. It is God who controls the factors of production and feeds man. Similarly the eyes and ears of man and his other faculties are created by God. As a matter of fact, man is not the owner of his faculties, but God is the Real Owner of his eyes and ears etc. because whenever He wills He gives them to mankind and whenever He wills He takes them back. He is the Real Creator, He creates the living from the dead as the animate from the egg or semen, and brings out the dead of the living as the egg or the semen from the living object, or He creates living souls from a spiritually dead people, and gives spiritual death to the d· obedient people. These are divine facts which the polytheists and the disbelievers lso recognize. So they should fear God and worship Him alone and should not suggest associates of God possessing the above qualities. The whole administration of this great Universe lies in His Divine Hand. So the polytheists should not believe that any other being controls the Universe or shares the control and administration of the Universe.

قَالُوْٓا اَنْطَقَنَا اللّٰهُ الَّذِيْٓ اَنْطَقَ كُلَّ شَيْءٍ (حٰمٓ السجدہ رکوع ٣)

32. So it is Allah, your Lord, the True, then what is left after truth but wandering astray ; so wherefrom are you turned about ?[38]

٣٢- فَذٰلِكُمُ اللّٰهُ رَبُّكُمُ الْحَقُّ ۚ فَمَاذَا بَعْدَ الْحَقِّ اِلَّا الضَّلٰلُ ۖ فَاَنّٰى تُصْرَفُوْنَ ○

33. Thus the word of God came out true against those disobedient that they would not believe.[39]

٣٣- كَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ فَسَقُوْٓا اَنَّهُمْ لَا يُؤْمِنُوْنَ ○

34. Ask : "Is there any of your associates who may originate creation, then bring it back again?" Thou say : "God — He first originates creation, then will bring it back again, so how are you perverted ?"[40]

٣٤- قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ ۭ قُلِ اللّٰهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ فَاَنّٰى تُؤْفَكُوْنَ ○

38. When it is a fact and the polytheists recognize it too that all the affairs of mankind and the great system of the Universe are managed by God, so they should not make others gods beside Him. God is that who is the Absolute Owner, Absolute Lord, Absolute Master, Aboslute Planner and Absolute Adminstrator. When He is True, others are false. A wise man should not wander in darkness leaving the True God. Outside Truth there is nothing but falsehood, beyond Truth there is nothing but error.

39. The word of God came out true against the disobedient and the haughty people that they were deprived of Eman. It means God had not written Eman in the fate of those haughty and insolent men, the cause whereof in the Divine Knowledge is their haughtiness and disobedience. Thus the Divine Word came true against them due to their disobedience and haughtiness.

40. Formerly the proof of 'Origination' was given. Now the affair of 'Re-creation' is mentioned. When the whole mankind recognizes that God is the Real Creator and Sustainer of the Heavens and the Earth, eyes and ears, death and life, so the work of recreation will also be His. Hence there is no reason to refuse this reality when it is communicated to you by the Prophets. After recognizing the 'System of Origination' by God, why are you gone back about the Process of Re-creation ?

35 Ask : "Is there any of your associates who may tell true path?" Thou say : "God — He tells the true path. So who is wortheir to be followed — He who tells the true path, or he who finds not the way by himself but when someone else may tell him the way ? What has then gone wrong with you, how do you judge?"[41]

٣٥۔ قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّهْدِيْٓ اِلَى الْحَقِّ ۭ قُلِ اللّٰهُ يَهْدِيْ لِلْحَقِّ ۭ اَفَمَنْ يَّهْدِيْٓ اِلَى الْحَقِّ اَحَقُّ اَنْ يُّتَّبَعَ اَمَّنْ لَّا يَهِدِّيْٓ اِلَّآ اَنْ يُّهْدٰى ۚ فَمَا لَكُمْ ۣ كَيْفَ تَحْكُمُوْنَ ○

36. And they often follow only surmise, and surmise avails not against the Truth even an aught. Allah knows well whatever they do.[42]

٣٦۔ وَمَا يَتَّبِعُ اَكْثَرُهُمْ اِلَّا ظَنًّا ۭ اِنَّ الظَّنَّ لَا يُغْنِيْ مِنَ الْحَقِّ شَيْـــًٔا ۭ اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا يَفْعَلُوْنَ ○

41. Now the agencies between Origination and Re-creation( ) are mentioned. As God is the First Creator and He will also create second time,so reasonably there is no one to guide towards the Resurrection except God. It is God only who can rightly guide His servants. All the creatures, great or small, are dependent on His guidance. All of the creations have to obey and follow His guidance. Even the great Prophets and Angels, (much less the lifeless idols) have always been declaring that they cannot walk a step without God's guidance and assistance. The guidance of the Prophets is acceptable only because God directs them directly. So it is very unjust and unfortunate if man leaves Prophets and the True Lord — the Absolute Guide—and searches for weak props as the philosophers and ideologists, thinkers and scientists, the priests and monks, who are themselves in the dark and stand in need of light and guidance from the external source.

42. These leaders of imagination do not follow but their whims and fancies which they call "Philosophy of Life" out of ignorance and lack of knowledge. But their philosophies have no importance before the Divine Revelation. It is absolute truth and their philosophies are either basically wrong (because they do not tally with the Reality of Tauheed) or they provide only partial truth which cannot suffice for guidance. As a matter of fact, they have nothing but whims and fancies, and rejoice in random targets of Reality.

37. **And it is not that Quran that someone may make it except God,[43] but it confirms the Word before it,[44] and describes those things which were written upon you, wherein is no doubt, from the Lord of the Universe.[45]**

٣٧. وَمَا كَانَ هٰذَا الْقُرْاٰنُ اَنْ يُّفْتَرٰى مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ تَصْدِيْقَ الَّذِىْ بَيْنَ يَدَيْهِ وَتَفْصِيْلَ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ۝

43. Formerly it was said that the Polytheists follow only surmise and superstition, although that one is worthier to be followed who tells the true way. Now it is told, as a matter of logical sequence, that the Holy Quran is the only Book in the world which is the true guide against the prevalent whims and superstitions. Observing its sciences and knowledges, orders and laws, the miraculous versatility and the prodigious presentation, one is compelled to say that it is not the Book which can be made and presented by other than God, the Pure. Not to speak of the whole Quran, only one Sura like it cannot be made by all the Jinn and Man as follows.

44. The truth of the Holy Quran is ev dent from this fact that it puts a seal on the truthfulness of the past Books, and guards their original subjects, and clearly announces the truthfulness of their predictions.

45. The Holy Quran details those Divine Laws and those knowledges and realities which were briefly mentioned in the past Books. The truth is that for a wise and honest man there is no scope of any doubt in this Book. Such a comprehensive, versatile, wise and enlightened Word can be only from the Lord of the Worlds.

38. Do they say that he has forged it ? Thou say : "You bring a Sura only like it and call whom you can, apart from God, if you are true.[46]

٣٨- اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ فَاْتُوْا بِسُوْرَةٍ مِّثْلِهٖ وَ ادْعُوْا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

46. They said : "Mohammad (صلعم) has forged it." They are given a very wise answer : "If I have made it, you are also men like me. You bring a Sura like it by your collective efforts. Just call all the creations, collect the Jinn and Men, and the literary scholars of the world should meet together and present a brief word like the Quran, then it will be understood that Quran is also a word of a mortal whose match is possible. But impossible it is to bring a like Word till the Day of Resurrection. No mortal can produce such a Word today or tomorrow. The Holy Quran only is that Book which comprises all methods and Laws relating to the refinement of morals, culture and society, politics and administration, spiritual recognition of God, purification of heart and soul, and enlightenment of the brain. In short, it consists of all the means and methods to achieve union with God and the welfare of humanity, and thus provides the accomplishment of the main purpose of creation of the Universe. All those laws could not be codified by the Ummi individual of an Ummi nation. Then, apart from its noble sciences and exact directions, its astounding versatility and maturity, its expressive and impressive style, its rhetoric currents, its sweet eloquence, its decorative methods, proper to the spirit and mind, its lucid style catching the heart, its delicious sweetness touching the soul and spirit, and its royal grandeur and splendour are those characteristics which have chellenged the whole world vigorously and resonantly. Since the moment the Quran unveiled the Hidden and introduced itself to mankind its claim has been one and the same : "I am the Word of the Holy God." And as the whole world is helpless to create a sun like the Sun, a heaven like the Heaven, and earth like the Earth, a moon like the Moon, similarly the whole world shall be unable to produce a work like the Quran. They will conspire against the Quran and try to extirpate it, they will make treacherous plans to defeat it, they will die in bitter opposition, they will invite and call on big powers to help them in crushing the Quran, they will leave no stone unturned in their efforts against the Quran, they will throw themselves and all others in utter distress, they will bear all possible pangs and troubles, but they will not be able to bring a Sura like it.

قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ وَالْجِنُّ عَلٰٓى اَنْ يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَاْتُوْنَ بِمِثْلِهٖ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرًا (بنی اسرائیل- آیت ۸۸)

Say : "If men and Jinn gather together on that they would bring a Quran like it, they would never bring like that, though they may help each other." (Bani Israeel-88)

39. The fact is that they began to falsify that, the comprehension whereof they could not command, [47] and as yet its reality has not come out.[48] Even so those before them had been crying lies, then see how was the end of the sinners.

٣٩- بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ۚ كَذَٰلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ ○

40. And some of them will believe in the Quran and some will not believe. And thy Lord knows very well the treacherous ones.[49]

٤٠- وَمِنْهُم مَّن يُؤْمِنُ بِهِ وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِ ۚ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ○ ع ٤ ٩

47. Their saying that the Quran is a forgery is not out of understanding but out of ignorance, sheer folly and lack of observation. Prejudice and enmity does not allow them to ponder over the realities and the miraculous contents of the Quran with a cool heart. Out of ill-understanding or due to not utilizing the mental faculties in a right way when they could not comprehened the reasons and wonders of the Quran they began to cry lies.

48. Some commentators have said that تأويل here means تفسير, meaning thereby that the meanings of the Quran have not yet entered into their brain. Some have said that they are the predictions of the Quran i.e. one of the reasons of their belying is that the time of the occurrence of the Quranic predictions about the future has not yet come and they are awaiting when they will take place. But this is not a sound reason of their non-confirming and belying attitude.

49. In future some of these people will embrace Islam. Leaving them the rest of the people who will persist in treachery are in the knowledge of God. He will punish them at the appropriate time.

SECTION 5

41. If they cry lies to thee, then thou say : "For me my work, and for you your work, you are quit of what I do and I am quit of what you do."[50]

۴۱۔ وَاِنْ كَذَّبُوْكَ فَقُلْ لِّيْ عَمَلِيْ وَلَكُمْ عَمَلُكُمْ ۚ اَنْتُمْ بَرِيْٓـُٔوْنَ مِمَّآ اَعْمَلُ وَاَنَا بَرِيْٓءٌ مِّمَّا تَعْمَلُوْنَ ○

42. And some of them give ear to thee. What! Wilt thou rehearse unto the deaf though they donot have understanding?

۴۲۔ وَمِنْهُمْ مَّنْ يَّسْتَمِعُوْنَ اِلَيْكَ ؕ اَفَاَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوْا لَا يَعْقِلُوْنَ ○

43. And some of them look unto thee. Wilt thou show the way to the blind, though they do not possess insight?[51]

۴۳۔ وَمِنْهُمْ مَّنْ يَّنْظُرُ اِلَيْكَ ؕ اَفَاَنْتَ تَهْدِى الْعُمْىَ وَلَوْ كَانُوْا لَا يُبْصِرُوْنَ ○

44. Allah does not wrong men an aught, but the men themselves wrong to their souls.[52]

۴۴۔ اِنَّ اللّٰهَ لَا يَظْلِمُ النَّاسَ شَيْـًٔا وَّلٰكِنَّ النَّاسَ اَنْفُسَهُمْ يَظْلِمُوْنَ ○

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50. If these people still cry lies to you after hearing such strong reasons and weighty arguments then thou say to them : "We have fully performed our duty. If you do not accept after our clear explanation, then your way and my way are apart from each other. You are answerable for your action and I am responsible for my deeds. Everyone shall get the recompense of his works.

Hazrat Shah Sahib says : "If I communicate the order of God wrongly, then I am sinful. And if I bring true order and you do not accept, then the sin is upon you. In no way, however, you are at a loss in accepting (the Divine Order)." (Mozihul Quran)

51. Some peolpe outwardly heard the Quran and the Hadith of the Holy Prophet, and saw the miracles and perfections of the Holy Prophet. But hearing is beneficial when it is done from the ears of the heart and looking is useful when it is done with the eyes of the heart. It is not within the power of the Prophet to make the deaf hear or the blind see when their internal eyes and ears are gone due to their perpetual crimes. The real ears and eyes lie in the heart. When the heart is bad the internal ears and eyes fail their functions.

Hazrat Shah Sahib says : "They hear and see with this hope that the Prophet should convert their hearts, as happened in so many cases, so this thing is in the hand of God."

The substance is that such people cannot come to guidance who have destroyed their inner faculties by constant sins and perpetual denial.

52. Those whose hearts do not receive effect from the teachings of God and His Messenger are themselves faulty. They themselves destroyed their good faculties by their own wrong actions and misconduct, otherwise by nature man is endowed by God with the faculty of understanding and accepting (the Divine Truth).

45. And the day He shall gather them, as if they had not lived but an hour of the day, mutually recognizing one another.[53] No doubt, they fell in loss who denied the meeting with God, and they came not to the right path.[54]

٤٥- وَيَوْمَ يَحْشُرُهُمْ كَأَنْ لَّمْ يَلْبَثُوٓا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَآءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ○ .

53. Seeing the horrible events on the Day of Resurrection the comforts and luxuries of the present world will look so short and insignificant that they will think as if they had stayed only an hour of the day in the world. They will be extremely pained at the recollections and reminiscences of the worldly life, passed in futile efforts and useless engagements, as a man passes one or two hours in idle gossip. The terrible miseries of that Day will efface the enjoyments of the worldly life from their mind and they will think that they had not lived even a short while in the world that the terrible moment came upon them beyond their expectation converting the wide span of worldly life into moments of running comforts. The miseries of the other world are quite different from the miseries of the present world. In the miseries of this world one can find and receive the sympathy of his relatives, friends and other human beings. But on that day the people will be so much self-worried that they will not be able to help their relatives or friends. They will not become ignorant of one another. Nay! they will recognize their fathers and mothers, their brothers and sisters, their friends and patrons, their sons and daughters. But they will not be able to help one another. Each one for himself, the tortures will present a very selfish scene. The father shall run from the son and vice-versa, the man shall run from his woman and vice-versa. The Holy Quran says :

فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَّلَا يَتَسَآءَلُونَ (سورة المومنون-آیت ۱۰۱)

(There will be no kinship among them, nor will they ask of one another). (XXII, 101)

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ (عبس-آیت ۳۴ تا ۳۶)

On that day when a man will flee from his brother and from his mother and from his father and from his female partner and from his sons. (LXXX, 34, 35, 36)

54. Of course, they will be all in wholesome gain who confirmed the meeting with God and went on the right path.

46. And if We show thee something of the promises We have made to them, or We draw thee unto Us so unto Us there shall be their return then Allah is a witness to the deeds they do.[55]

٤٦- وَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ○

47. And to every nation is a Messenger, then when their Messenger came to them the decision was made between them with Justice, and no wrong is done to them.[56]

٤٧- وَلِكُلِّ أُمَّةٍ رَسُولٌ ۚ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ○

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55. The promises of punishing the Unbelievers and glorifying Islam and rewarding the followers of Islam, which We have made, will be definitely kept whether in the lifetime of the Holy Prophet as shown in Badr etc. or afterwards. The Unbelievers, however, cannot escape divine chastisement.

Hazrat Shah Sahib says : "The glory of Islam was somewhat established in the lifetime of the Holy Prophet and the rest appeared at the hand of the Caliphs."

(Mozihul Quran)

56. Previously this Ummat and the glorious Prophet of this Ummat were described, now a general principle is narrated that the communicators of Divine Commands have been sent to every nation or community, who are known as Messengers, so that God's argument might be established. Before the establishment of God's argument chastisement is not given to anyone. The people do actions but before the coming of a Messenger (who communicates God's Commands and establishes God's argument) the people are not given divine chastisement. There is no injustice or wrong in the court of God that the defaulters may be punished before informing them of law and before proving the crime. On the Day of Judgment too there will be regular hearing and the Messengers will be present with their respective nations. The crime report of every person will be presented before God, the witnesses shall be summoned.

In brief, the Judgment shall be given after full scrutiny of the merits of the individual cases. There can be no injustice or misjudgment in the court of God.

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ (الزمر آیت ٦٩)

(And the Earth shineth with the light of her Lord and the records are pesented, and the Prophets and the witnesses are brought, and it is judged between them with justice, and they shall not be wronged). (Sura Zumar, Verse 69)

Note : Mujahid etc. has maintained that this verse belongs to the events of the Hereafter.

48. And they say : "When will this promise be, if you are true ?"[57]

٤٨۔ وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

49. Thou say : "I am not the owner for myself of bad, nor of good, but as God will. For every nation is a promise, when their promise shall reach they will neither move back a single hour nor will move forward."[58]

٤٩۔ قُلْ لَّآ اَمْلِكُ لِنَفْسِيْ ضَرًّا وَّلَا نَفْعًا اِلَّا مَا شَآءَ اللّٰهُ ؕ لِكُلِّ اُمَّةٍ اَجَلٌ ؕ اِذَا جَآءَ اَجَلُهُمْ فَلَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ ○

50. Thou say : "Well ! observe if His chastisement come to you by night or day, what will the sinners do before it?[59]

٥٠۔ قُلْ اَرَءَيْتُمْ اِنْ اَتٰىكُمْ عَذَابُهٗ بَيَاتًا اَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُوْنَ ○

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57. They say to the Prophet, "The threats of punishment and chastisement which you give are false and unreal. If you are really true, why don't you bring it ? When will this promise be fulfilled after all ?

58. The Prophet is told to reply that the Causes of Nature are in the control of God. It is God Who sends the chastisement. The Prophet does not command Divine Chastisement. He does not even possess the causes of his own profit and loss. He only possesses as much loss or gain for himself as God will. Then how can he command the loss or gain of others ? Only God has the power of harming and benefitting the creatures. The chastisement comes according to the term fixed in the knowledge of God. When that time comes after the term is completed, not a single moment shall be then allowed to the sinners. In short, there is no use to hasten for the chastisement. It will come according to the knowledge of God. They cannot move forward or backward a single hour against the knowledge of God.

59. If the chastisement comes suddenly by day or night, when they are busy in their worldly affairs or sleeping comfortably, what can the criminals do for their safety in a haste. When they cannot manage for their security against the sudden chastisement, then what is the use of asking about its exact time. Moreover, the chastisement of God is not something cheerful that they are asking about its time and demanding it soon. It is strange that the criminals are making so much haste for such a terrible thing. On the other hand they should have trembled at the very thought of the promised chastisement and run towards those factors which avert the chastisement.

51. What, when the chastisement comes, then you will believe in it. Now you came to believe and you did hasten for it ! "60

٥١۔ اَثُمَّ اِذَا مَا وَقَعَ اٰمَنْتُمْ بِهٖ ؕ آٰلْـٰٔنَ وَقَدْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ○

52. Then it will be said to the sinners, "Taste the chastisement of eternity! The recompence is given of what you earned."61

٥٢۔ ثُمَّ قِيْلَ لِلَّذِيْنَ ظَلَمُوْا ذُوْقُوْا عَذَابَ الْخُلْدِ ۚ هَلْ تُجْزَوْنَ اِلَّا بِمَا كُنْتُمْ تَكْسِبُوْنَ ○

53. And they ask thee (about the event), "Is this thing true?" Thou say: "Of course, by my Lord, It is true and you cannot frustrate."62

٥٣۔ وَيَسْتَنْۢبِـُٔوْنَكَ اَحَقٌّ هُوَ ؕ قُلْ اِيْ وَرَبِّيْٓ اِنَّهٗ لَحَقٌّ ؕ وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ ○

60. The fact, however, is that they do not really believe in the promised chastisement. This is why they are tentatively making haste for it. If they had believed in it they would have done something for safety. But believing after occurrence is not useful. If they declare their belief at the time of occurrence it will be said to them, "Now you have come to believe and had cried lies aforetime (because repeated questioning about the chastisement was not due to inquisition but out of mockery and denial). Believing at this time is of no use.

فَلَمَّا رَاَوْا بَاْسَنَا قَالُوْٓا اٰمَنَّا بِاللّٰهِ وَحْدَهٗ وَكَفَرْنَا بِمَا كُنَّا بِهٖ مُشْرِكِيْنَ ○ فَلَمْ يَكُ يَنْفَعُهُمْ اِيْمَانُهُمْ لَمَّا رَاَوْا بَاْسَنَا ؕ سُنَّتَ اللّٰهِ الَّتِيْ قَدْ خَلَتْ فِيْ عِبَادِهٖ ۚ وَخَسِرَ هُنَالِكَ الْكٰفِرُوْنَ (سورہ المومن آیت ۸۴۔۸۵)

Then, when they saw Our calamity, they said, "We believe in God, the One, and forsake those things which we called as God's associates. But their belief did not avail them when they observed Our chastisement—the custom which has been prevalent among His servants—and destroyed at that place were the rejectors. (XL, 84,85)

61. "Now taste the chastisement eternally for that you had been disbelieving and associating and rejecting." This will be said in the Hereafter.

62. Extremely absorbed in forgetfulness they ask the Holy Prophet with amazement, "Is it true that we shall be raised after death and shall taste the chastisement of eternity ? Will we be given a second life after turning into particles of dust ?" The Holy Prophet is told to say to them, "There is no wonder in it. It is quite certain that you will be raised again. Your turning into particles of dust cannot disable God to recreate you like before, and punish you against your misdeeds. You cannot run away from the seizure of God and frustrate Him."

Note : There are two other verses which have got similarity with the present verse—One in Sura Saba (XXXIV, 3) and the other in Sura Taghabun (LXIV- 7). Both these two verses are related to Hereafter and Resurrection. On account of similarity Hafiz Ibne Kathir has put the present verse under Resurrection.

SECTION 6

54. And if every soul that has done wrong possessed all that is in the Earth may give it for his ransom ; and they will be remorseful secretly when they will see the chastisement, and it will be decided justly between them and they will not be wronged.[63]

٥٤. وَلَوْ اَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْاَرْضِ لَافْتَدَتْ بِهٖ ۭ وَاَسَرُّوا النَّدَامَةَ لَمَّا رَاَوُا الْعَذَابَ ۚ وَقُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُوْنَ ○

55. Listen! surely to God belongs what is in the Heavens and Earth. Listen! God's promise is true, but most men do not understand.[64]

٥٥. اَلَآ اِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ اَلَآ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ○

56. It is He who gives life and makes to die, and to Him shall you be returned.[65]

٥٦. هُوَ يُحْيٖ وَيُمِيْتُ وَاِلَيْهِ تُرْجَعُوْنَ ○

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63. If the treasures of the Earth may be in the possession of the wrong-doer and he may offer them for his ransom, he will not get emancipation from the punishment. On that day they will be remorseful at their activities and try to hide their remorse from the people. But in the long run their remorseful condition will come to light against their will due to sheer circumstances and they will call out :

يٰحَسْرَتٰى عَلٰي مَا فَرَّطْتُّ فِيْ جَنْۢبِ اللّٰهِ ۡ يٰوَيْلَنَا قَدْ كُنَّا فِيْ غَفْلَةٍ مِّنْ هٰذَا

64. In the whole Universe the government is of God only. So judgment is certain and justice is sure. No criminal can neither run away, nor can get release through bribery. This is a fact that human affairs shall be all decided with justice. There is no doubt in it, but most men do not understand these realities. This is why they utter whatever comes to their tongue and do whatever comes into their heart.

65. When the whole process of creating and annihilating lies in the power of God, then recreation is not a difficult job with God.

57. O men! now there has come to you an admonition from your Lord and a cure for the disease of the hearts and a guidance and a mercy for the Muslims.[66]

٥٧۔ يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مِّنْ رَّبِّكُمْ وَشِفَآءٌ لِّمَا فِى الصُّدُوْرِ ۙ وَهُدًى وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ○

66. All these are the attributes of the Quran. Quran is an admonition from the beginning to the end and prevents the people from destructive and harmful things. It is an excellent prescription for the cure of heart diseases. It tells the way to the union with God and to the attainment of God's good pleasure. It makes its believers entitled to the mercy of God in the world and hereafter. According to the researches of some Scholars this verse indicates the progressive stages of man's spiritual perfection i.e. a man who adheres to the Quran in the true sense can achieve all those progressive degrees mentioned in the verse.

(1) The word admonition indicates the purification from undesirable actions and deeds in the external sense.

(2) The word شفاء (cure) indicates the purification of the interior (باطن) from preposterous beliefs and convictions and from base morals and ignoble characters.

(3) The word 'guidance' (هُدیٰ) comprises the righteous beliefs (حقائق حقہ) anb noble morals.

(4) When a man is purified internally and externally then the lights of Divine Mercy descend upon his soul, and the word (رحمۃ) (mercy and kindness) indicates this final stage of human pefection. By the four words in the verse — admonition (موعظۃ), شفاء (cure), هُدیٰ (guidance) and رحمۃ (mercy and kindness) — Imam Razi has elucidated شریعۃ (Shariat), طریقۃ (Tareeqat), حقیقت (Haqeeqat) and خلافۃ (Khilafat) in order.

58. Say : "By the grace of God and by His kindness — so they should be happy at that.[67] It is better than the things they amass."[68]

٥٨۔ قُلْ بِفَضْلِ اللّٰهِ وَبِرَحْمَتِهٖ فَبِذٰلِكَ فَلْيَفْرَحُوْا ؕ هُوَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ○

67. Rejoicing (فرح) may be desirable and undesirable both. To rejoice at some bounty, with the spirit of gratitude and with an idea of God's grace and kindness, is desirable as given here. But to rejoice at the worldly vanities and exult in them (especially thinking that the worldly bounties are the result of his own efforts) is highly detestable. Qaroon said about his wealth and treasures : اِنَّمَآ اُوْتِيْتُهٗ عَلٰى عِلْمٍ عِنْدِىْ — All these treasures and wealth are given to me on account of a knowledge with me.

Qaroon did not say that the immense wealth was the bounty of God, but said that it was the result of an extra-ordinary technique or knowledge which he possessed. This is exultation and God does not like the exulting people. In brief, the word فرح is not used in the sense of exultation in the present verse. It is used in a good sense to show that men should be happy at God's rewards and bounties thanking Him in heart. This rejoicing is an expression of gratitude and is far alien to the exultation of modern man.

68. The real thing is the grace and mercy of God. Man should hanker after it. The material wealth and worldly izzat and glory are nothing before the grace and mercy of God.

59. Say: "Just see the provisionGod has sent down for you and you have made some of it Haram and some Halal."

Say : "Has God given you order thereto, or do you forge against God?"[69]

٥٩۔ قُلْ اَرَءَيْتُمْ مَّآ اَنْزَلَ اللّٰهُ لَكُمْ مِّنْ رِّزْقٍ فَجَعَلْتُمْ مِّنْهُ حَرَامًا وَّحَلٰلًا ۭ قُلْ آٰللّٰهُ اَذِنَ لَكُمْ اَمْ عَلَى اللّٰهِ تَفْتَرُوْنَ ○

69. The real authority of Haram and Halal is the Holy Quran which has come to you as admonition, cure, guidance and mercy. Men should refer to the Quran in finding Haram and Halal and should not be led astray by his personal ideas and wishes. The reason is that man's knowledge is limited and imperfect, and God's knowledge is perfect and unlimited. So man cannot know perfectly and exactly what is physically and spiritually useful (Halal) and what is physically and spiritually detrimental to man (Haram). When the position is clear man should not use or argue with his imperfect knowledge about Halal and Haram. And if you say : "God has ordered so," it is highly extravagant and a forging against God. Forging against God is a serious crime.

60. And what an idea of those who forge against God about the Last Day ?[70] God is gracious to men, but most of them are not thankful.[71]

٦٠. وَمَا ظَنُّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ يَوْمَ الْقِيٰمَةِ ۭ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَشْكُرُوْنَ ۝

70. This verse shows that forging against God is a very serious crime and the unbelivers do not take it so serious. So God asks them about their idea concerning the nature of the crime of forging against God. In fact they are wandering in their absurd ideas about the seriousness of the crime of forging against God. Those who forge against God should remember that they cannot escape the terrible punishment which is appointed by God for such serious crimes on the Day of Resurrection.

71. It is the grace of God that He has distinguished the Haram things from the Halal things and relieved man of the immense efforts which he would have to engage in finding what is useful (Halal) and what is harmful (Haram) to man without confidence of exact results. But most men do not recognize this great kindness of God and follow their wishes in maintaining the standards of Haram and Halal (what to use and what to leave). The imperfect knowledge of man has led him to distant pits and falls, but he is not prepared to believe in the perfect knowledge of God. This indeed, is a great ingratitude on the part of man. Despite disbelief and disobedience God gives respite to man, forgives many of his sins, but many men become more dauntless at the leniency and connivance and turn more unthankful. At last they are punished.

SECTION 7

61. And thou art not in any state, neither recitest thou some Quran of it, and nor do you do any work but that We are present over you when you are engaged in it, and not an atom's weight in the Earth or in the Heaven escapes from thy Lord, nor what is less than that or greater than that but that it is in the Manifest Book.[72]

٦١- وَمَا تَكُوْنُ فِيْ شَأْنٍ وَّمَا تَتْلُوْا مِنْهُ مِنْ قُرْاٰنٍ وَّ
لَا تَعْمَلُوْنَ مِنْ عَمَلٍ اِلَّا كُنَّا عَلَيْكُمْ شُهُوْدًا
اِذْ تُفِيْضُوْنَ فِيْهِ ۭ وَمَا يَعْزُبُ عَنْ رَّبِّكَ مِنْ
مِّثْقَالِ ذَرَّةٍ فِي الْاَرْضِ وَلَا فِي السَّمَاۗءِ وَلَآ اَصْغَرَ
مِنْ ذٰلِكَ وَلَآ اَكْبَرَ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ○

72. Previously the attributes of the Quran were mentioned—it is a light for the guidance of mankind all in all, it is a cure for the diseases of hearts, it is a mighty grace and a great mercy — then an indication was made to the rejectors who donot come to the Quran for the solution of their material and spiritual problems but wander in the dark shadows of their whims and fancies and forge against God to deny His boundless grace and bounty sent down in the form of the Holy Scriptures.

In the present verse the position of the Holy Prophet and the people who do not pay heed to the words of Holy Prophet is analysed distinctly. The Prophet is making sincere efforts in delivering the people from the worldly pangs and the chastisement of the Hereafter according to the order of God. The rejectors are continuously denying his precious sermons and creating difficulties in his mission of guiding from darkness to light. He is reciting the Holy Quran with the most impressive spirit imaginable to the people around him, but the rejectors are paying no heed to this most impressive admonition from their Lord. The positive role of the Prophet and the negative response of the Rejectors are both before God. He knows and sees the works of the creatures when they are busy, whether they are conscious of God or not. The Holy Prophet has remarked : فَاِنْ لَّمْ تَكُنْ تَرَاهُ فَاِنَّهٗ يَرَاكَ — if thou cannot see Him, verily He sees thee. There is no atom in the Heavens or the Earth which may escape His sight or knowledge. Even a partical smaller than the atom cannot be out of His sight and knowledge. In brief every material and non-meterial thing is in the sight and knowledge of God, whether big or small, thick or thin, perceptible or imperceptible. Descending from His knowledge everything of the past and the future is inscribed in the Manifest Book (Loh-e-Mahfooz) — which may be called as the Booklet of Divine knowledge in the scheme of administration of the Universe. When nothing is hidden from God, how can the deeds and engagements of these rejectors and opponents be hidden from God. Then, what are they thinking about the affairs of the Hereafter ? They should understand well that their minutest activity is before God. No treachery and stealth of these Infidels can do there an aught. They shall be punished for each and every evil deed. And as the affairs of the Foes are before Him, the performances and achievements of the Friends are also before Him in consecutive details. Those Friends are given good tidings in the next verse.

62. Remember! Those who are the friends of God — no fear shall be on them, nor shall they sorrow —.[73]

٦٢- اَلَآ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝

73. According to Ibne Kathir the Friends of God(اولیاء اللہ) shall have no fear at the terrible events of the Last Day, neither they shall be sorrowful at the departure of the world. This meaning he has maintained on the basis of certain Traditions. Some commentators have taken its meaning in general — the terrible events will neither occur on them in this world nor in that world; neither they feel sorrowful at the non-attainment of certain desire or the expiration of a certain object. It does not mean that the Friends of God (اولیاء اللہ) will have no fear of God or will have no anxiety about the Hereafter. It means that they will have no worldly fear in the world concerning the opposition of the enemies of God, and they will not sorrow at the worldly miseries and disasters like common man. They receive constant peace from God in their hearts and are aided by Divine Spirit every now and then. They have full trust in their Lord and they think that what happens in the world is not without wisdom. The events of the Universe are the acts of God and the acts of God can never be unwise. With this belief they are not worried at the revolutionary events of the Universe. Likewise they are not led away by whimsical fears because they know the Law of Punishment.

Note : لَا خَوْفٌ عَلَيْهِمْ denotes that the Friends of God will not suffer any sort of annihilation or tremendous loss in this world and in the other world. If suppose they undergo some worldly disaster or loss in the outward form, it cannot be called a major loss because it becomes a source of spiritual progress and the strenghtening of Eman (Belief). So far as temporary fear at some occasions in this world of cause and effect is concerned they can have it but not so much horrifying as in the case of common men. Sometimes the fear of Hereafter affects the normal functions. But this fear is not against the spirit of the present verse. The verse informs us that the Friends of God will not suffer any terrible thing, it does not say that they will have no fear in any circumstances. Perhaps, this is why لَا خَوْفٌ عَلَيْهِمْ is used instead of لَا يَخَافُوْنَ which outwardly appears more appropriate to لَا يَحْزَنُوْنَ . So far as لَا يَحْزَنُوْنَ is concerned it is connected with the future i.e. they will not sorrow at the time of death and after death. The Quran says in Ha Mim Sajda, "Verily those who said : 'Our Lord is Allah', then they persistently adhered to it, on them descend the angels (saying): 'Do not fear, nor sorrow and hear the good tidings of that Paradise you were promised". And the Quran says in Sura Ambia (سورۃ انبیاء),"They will not receive the grief of that Supreme Horror (in the Hereafter) and the angels will receive them, (saying) : 'Today the Day is yours which you were promised."

63. Those who believed and feared.[74]

64. For them is good tidings in the life of the present world and in the Hereafter;[75] the Words of God do not change.[76] This is indeed the mighty success.

٦٣- اَلَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ۝

٦٤- لَهُمُ الْبُشْرٰى فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ ۭ لَا تَبْدِيْلَ لِكَلِمٰتِ اللّٰهِ ۭ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝

74. This is the definition of اولیاء اللہ (Friends of God) i.e. a friend of God is a pious Believer. Formerly it is noted at many places that Belief and Piety have different degrees. So friendship (ولایت) will vary according to the degree of ایمان (Belief) and تقویٰ (Piety). But as ten or fifty rupees is wealth, and one lakh or two lakh rupees is wealth too, but the owner of ten or fifty rupees is not popularly known as a rich man, unless he possesses a reasonable amount for such title. Similarly any degree of Eman and Taqwa will allot a kind or portion of ولایت (Friendship of God) to the pious Believer because Eman and Taqwa (in whatever degrees they are) are the branches of ولایۃ (wilayat) and as such all pious Believers are the Friends of God, but in the popular sense ولی (Friend) will be that man who is possessed of a distinguished degree of Eman and Taqwa. There are some signs of ولایۃ (Friendship) mentioned in the Traditions e.g. God is remembered at their sight, they love the creatures of God selflessly and sincerely without any idea of gaining any profit from them. The Knowers have described the definition of اولیاء اللہ (Friends of God) according to their taste.

75. The Friends of God have different good tidings in the world e.g. God has informed that they will receive no fear upon them, nor they shall sorrow in this world and the coming world, the angels will descend upon them giving them good tidings as given in Sura Ha Mim Sajda, they see true dreams very often bearing good blessings from the Hidden, or other people see blessed dreams concerning them, (and a true dream is the 46th part of Prophethood) or they get special help and support from the Hidden in their affairs, they get popularity among important servants of God, and sometimes this popularity passes to the common men and the people praise them variously.

76. The Words of God are unchangeable. All His Words and promises are sound and perfect. The good tidings which are given will definitely come to light.

65. And let not their words grieve thee. Indeed all power is for God alone. He is the All-Hearing, the All-Knowing.[77]

66. Why, surely to God belongs everyone that is in the Heavens and in the Earth.

And those who are following other than God—the callers of associates—indeed they are naught but following their own idea and they are naught but merely conjecture.[78]

٦٥- وَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ السَّمِيعُ الْعَلِيمُ ○

٦٦- أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْأَرْضِ ۗ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ ۚ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ○

77. After a comparative description of the enemies and friends the Holy Prophet is given solace that he should not feel sorrowful at the words of the fools and rascals. Power lies with God alone, so He will certainly make the Truth dominate over falsehood and sentence the opponents to utter failure and disgrace. He hears all their talks and knows all their conditions.

78. The whole Universe is the Kingdom of God. All the jinn, angels and men are the servants and creatures of God. So the calling of other than God by the Polytheists and giving them share in Divinity is nothing but their surmise and absurd conjecturing. These Polytheists neither possess reality, nor have any argument for their standards. They are groping in the darkness of their whims and fancies.

67. It is He who made for you the night that you may get peace in it and gave you the day shower. Surely in it there are signs for the people who hear.[79]

٦٧- هُوَ الَّذِيْ جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُوْا فِيْهِ وَ النَّهَارَ مُبْصِرًا ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّسْمَعُوْنَ ○

79. The Creator of night and day, light and darkness is the only One God. Consequently all opposites—night and day, virtue and vice—are the creations of God. So the Majoos are wrong who have established god of virtue and god of vice. There is also an indication to this fact that as God brings the bright day after the darkness of night, similarly He brightened the Sun of Quran in order to tear the curtain of darkness of the preposterous ideals of the Polytheists. He showed in the bright light of the Quran those realities which were not visible in the dark shadows of polytheistic ideas and beliefs. This Quran removed that dark cover over realities, which had become thicker and thicker due to dark ideas and beliefs of the polytheists and the wrong convictions of philosophers. This Quran shows the right way to the union with God.

68. They say : "God has taken to Him a son;" Glory be to Him. He is All-Sufficient ; to Him belongs all that is in the Heavens and in the Earth ; you have no authority for this. Why do you say a lie concerning God that you know not? [80]

٦٨. قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ ؕ هُوَ الْغَنِیُّ ؕ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ اِنْ عِنْدَكُمْ مِّنْ سُلْطٰنٍۭ بِهٰذَا ؕ اَتَقُوْلُوْنَ عَلَی اللّٰهِ مَا لَا تَعْلَمُوْنَ ○

69. Say : "Those who forge falsehood against God donot prosper."

٦٩. قُلْ اِنَّ الَّذِیْنَ یَفْتَرُوْنَ عَلَی اللّٰهِ الْكَذِبَ لَا یُفْلِحُوْنَ ○

70. Availing a little (benefit) in the world, then unto Us they shall return, then We shall make them taste the terrible chastisement, the recompense of their Kufr (unbelief, disbelief). [81]

٧٠. مَتَاعٌ فِی الدُّنْیَا ثُمَّ اِلَیْنَا مَرْجِعُهُمْ ثُمَّ نُذِیْقُهُمُ الْعَذَابَ الشَّدِیْدَ بِمَا كَانُوْا یَكْفُرُوْنَ ○ ع ١٢

80. The above verses refuted the polytheism of the Polytheists and Idolaters. Here the polytheism of the Christians is disproved, who maintained that Jesus Christ (Be peace on him) was the son of God. The thing which is notable is that if the Christians held that Jesus Christ was the real son of God (born in the pattern of human order) then it is extreme type of insolence in the superlative degree. It is self-evident that God is pure and independent of wife and sons. And if they mean that Jesus is not a real son but an adopted son, then what is the necessity of an adopted son and why God should take to Him a son from His creatures ? Did God regret or grieve for not having a son ? Or was He anxious about the inheritance of His unlimited possessions ? Or did He require a son for a good name ? Or did God have the fear of old age wanting a prop ? God forbid ! nothing of the sort, God is Independent of all, and all are dependent upon Him in every moment. How can He need a son, grandson or adopted son ? Everything is His creation and He is the Owner of all things. When the position is this then there can be no latitude for such relations between God and His creatures. It is highly insolent to utter such a lie and such a thing, without any authority, only out of ignorance.

81. Whatever power the forgers against God may possess, and however proud they may become of their wealth and possessions, but they cannot get real prosperity and success. They may enjoy the world for some time ; at last their case shall go to God, and they shall taste a terrible chastisement in consequence of their crimes.

SECTION 8

71. And recite to them the story of Noah,[82] when he said to his people, "My people, if my standing has been heavy on you and advising you with the verses of God, so I put my trust in God, you resolve on your affair and collect your associates, then let there be no doubt in your decision, then execute against me and give not respite to me.[83]

وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ ۘ إِذْ قَالَ لِقَوْمِهِ يٰقَوْمِ إِنْ
كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكِيرِي بِآيَاتِ اللَّهِ
فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ
ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا
إِلَيَّ وَلَا تُنْظِرُونِ ○

82. Now the Holy Prophet is told to describe the story of Hazrat Noah and his nation to the Meccans, so that they might know that the rejectors never prosper in the real sense, and their hubbling-bubbling and ostentations are but shortlived culminating in everlasting destruction. The Meccans should receive a lesson from the story of Hazrat Noah and his nation. If they do not refrain from opposition and polytheism they can also face the same fate as the nation of Hazrat Noah met. Moreover in these verses the Holy Prophet is given consolation in that the opposition of the naughty persons against the Prophets is a common feature, so he should not much worry about their inimical behaviour. Every Prophet had to undergo such circumstances but in the end Truth prevailed and the enemies of Truth and Righteousness were destroyed. The general readers, however, receive a good argument from these facts in favour of the Prophethood of Muhammad (صلی اللہ علیہ وسلم) who delivered such historical facts to the world without receiving any formal knowledge from the mortals. Verily his master is God, the Creator of the Heavens and the Earth and the Knower of all events in them ; and He alone could give such exact facts to the world through the Holy Prophet. It means Muhammad (صلے اللہ علیہ وسلم) is none other than the True Messenger of God and the whole world should recognize this established fact.

83. In this verse the resolute determination of a Prophet is described. A Prophet does not care a little the pleasure or displeasure, opposition or apposition, of the people in the performance of his duty as a Messenger of God. Hazrat Noah said to his people who opposed the Divine Message : "Your inimical activities against me cannot move me from my mission as a Messenger of God. I do not care whether you are pleased or displeased, become friend or foe, I have to perform my duty as a Messenger of God and I will not shirk in it. My trust is in God only like other Prophets. Whether you resent it or not, or conspire against me to do harm I will not give up my mission. Your inimical resolutions cannot exercise any negative effect on my determination. You are free to do whatever possible in your power against me. Do make plans and conspiracies against me with the help of your comrades including your adopted gods and make some decisive effort without doubt against me collectively, and see whether you can crush this mountain of perseverance and determination, or your diabolical contrivances are fatally crushed by the Prophetic wall of lofty determination. The whole world cannot be able to move the Prophet from his stand. The forces and plans of the worldly powers finally fail before the resolute stand of a Prophet. So you are at liberty to do whatever you like and resolve against me, but to no avail."

72. Then if you turn your face, I have not asked you for any wage, my wage is with God, and I am commanded to keep obedient."[84]

٧٢۔ فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِّنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ○

73. Then they cried him lies, so We saved him and those who were with him in the boat and established them in place and drowned those who cried lies to Our words, then behold how was the end of those who had been warned.[85]

٧٣۔ فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَّعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ○

84. "I am not troubled at the loss of my wealth and property, nor I am fearful about any physical pain during the performance of my mission, and you have no chance to say that my efforts are for the sake of accumulating wealth and property, because I do not take any wage for the service of preaching the heavenly instructions and for the service of inviting you to the path of God. My wages are with God whose work I am doing and whose command I am carrying out. When I am His obedient servant and performing the assigned duty without hope or fear, then how is it possible that (upon me) He may not keep open the doors of His mercy and grace ?"

85. Those who have the eyes of lesson can see how was the end of those who rejected the Prophet Noah. Hazrat Noah advised them and taught them and preached them hundreds of years, and informed them of their profit and loss, but they did not yield. On the other hand, they became his avowed enemy, and their enmity increased as years passed. When they reached the point of no return God sent the terrible flood of water and all the rejectors were drowned. Only Hazrat Noah and his several followers who had got into the boat were saved. They settled on the Earth after the annihilation of his rejectors and became the forefathers of the coming human race. (See also Sura Aaraaf.)

74. Then We sent after Noah so many Messengers to their nations and they brought them clear signs ; but they were not to believe in that they had rejected aforetime. Thus We seal the hearts of the transgressors.[86]

٧٤. ثُمَّ بَعَثْنَا مِنْ بَعْدِهٖ رُسُلًا اِلٰى قَوْمِهِمْ فَجَآءُوْهُمْ بِالْبَيِّنٰتِ فَمَا كَانُوْا لِيُؤْمِنُوْا بِمَا كَذَّبُوْا بِهٖ مِنْ قَبْلُ ؕ كَذٰلِكَ نَطْبَعُ عَلٰى قُلُوْبِ الْمُعْتَدِيْنَ ○

86. After Hazrat Noah (Be peace on him) Hazrat Hud, Hazrat Saleh, Hazrat Lut, Hazrat Ibraheem, Hazrat Shuaib and other Messengers (Be peace on all of them) were sent to nations with clear signs and miracles. But they persisted in their old Kufr and Ignorance, wherein they had been living before the coming of the Prophets, and they were not men to believe in those things which they had been rejecting and denying before despite the stranuous teaching and instructing of those Prophets. On the other hand, they also belied all those righteous principles which had been rejected by the people of Hazrat Noah. And when once they said "No", they never returned to say "Yes". They persisted in this disbelieving and rejecting the Truth till the end. So, when the people cross the bounds in enmity against the Truth and in denying the heavenly guidance brought by the Divine Messengers, their hearts are sealed. The hearts are not sealed in the early instances but they are sealed at the point of no return. First they cry lies to the Truth, then they become refractory in their denial, then they show enmity against the Truth, then they become stern foes of the Truth-bearers, till at last the screws of the heart are damaged and the potency of receiving the Truth is ruined.

75. Then We sent after them Moses and Aaron to Pharaoh and his chiefs with Our signs, but they waved proud and they were a sinful people.[87]

٧٥۔ ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهِمْ مُّوْسٰى وَهٰرُوْنَ اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ بِاٰيٰتِنَا فَاسْتَكْبَرُوْا وَكَانُوْا قَوْمًا مُّجْرِمِيْنَ ○

76. So when the truth from Us came to them, they said : "Surely this is a manifest sorcery."[88]

٧٦۔ فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوْٓا اِنَّ هٰذَا لَسِحْرٌ مُّبِيْنٌ ○

77. Moses said : "Do you say this to the truth when it has come to you ? Is this a sorcery ? And the sorcerers do not get salvation."[89]

٧٧۔ قَالَ مُوْسٰٓى اَتَقُوْلُوْنَ لِلْحَقِّ لَمَّا جَآءَكُمْ ۭ اَسِحْرٌ هٰذَا ۭ وَلَا يُفْلِحُ السّٰحِرُوْنَ ○

87. The People of Pharaoh also rejected the Truth. They were sinful people. Their criminal mentality did not allow them to accept the Truth. Their pride forbade them to surrender before the Messengers of God though they had seen clear miracles.

وَجَحَدُوْا بِهَا وَاسْتَيْقَنَتْهَآ اَنْفُسُهُمْ ظُلْمًا وَّعُلُوًّا (سورہ النمل آیت ۱۴)

"And they denied the signs — and they had believed them in their self — out of injustice and pride." (Naml, 14) And this was the pride which excited Pharaoh to say these words :

اَلَمْ نُرَبِّكَ فِيْنَا وَلِيْدًا وَّلَبِثْتَ فِيْنَا مِنْ عُمُرِكَ سِنِيْنَ (شعراء آیت ۱۸)

"Did we not bring thee up in childhood within our fold and thou lived amongst us several years of thy age?" (Sura Shura'a — 18)

88. So when the Miracles of Asa (عصاء) and Yad-e-Baiza (يد بيضاء) etc. were shown and the impressive sermons were delivered they said that it was nothing but a clear sorcery, because in the last analysis every ultrahabitual thing in their imagination was magic. They could not think beyond magic.

89. Hazrat Musa said, "Do you say magic to the Truth? Is magic like this? Can the magician succeed (in the arena of Truth and Falsehood) by claiming to Prophethood?" Only those amateurs who are unable to differentiate between brass and gold fail to distinguish miracle from magic. The Prophets are never magicians. Their bright faces, pure morals, stainless character, pious habits, grand personality and respledent status in society clearly prove that they have no connection with such base things like sorcery and jugglery. So it is highly insolent and insane to call a Prophet a sorcerer.

78. They said : "Hast thou come to turn us from that we have found our forefathers on, and you two alone may get domination in this country: and we are not men to believe you."[90]

79. And Pharaoh said : "Bring me every sorcerer well-versed."[91]

٧٨۔ قَالُوْٓا اَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ
اٰبَآءَنَا وَتَكُوْنَ لَكُمَا الْكِبْرِيَآءُ فِى الْاَرْضِ ؕ
وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِيْنَ ○

٧٩۔ وَقَالَ فِرْعَوْنُ ائْتُوْنِىْ بِكُلِّ سٰحِرٍ عَلِيْمٍ ○

90. Pharaoh and his people said to Moses and Aaron, "You seem to be highly covetous for worldly power and grandeur and your intentions are not fair. You are launching a political move in the garb of religious mission. You want domination in this country through religious revolution; thus you want to turn out the real natives of this country and establish your own authority in their stead. So you should note down that you will never succeed in this ulterior motive. We are not men to be easily taken by you and we are not so simple as to believe you and your religion. We will never obey you, nor recognize your holiness. We will never denounce our old religion which our forefathers had been practising so long."

91. Moses did his best to guide Pharaoh and his people but Pharaoh could not recognize him as a Prophet. On the other hand, he tried to bewilder his people by dubbing Moses as a sorcerer having ulterior designs of snatching power and establish his own domination or the domination of Bani Israeel over the Qibtees — a thing which the native population could not tolerate. So Pharaoh excited the public against Moses by this trick that Moses wanted to make them the abject slaves of Bani Israeel in retaliation. But to the Mosaic miracles he had to answer and pacify the public in this direction because he feared if he did not defeat the miracles of Moses the public might be snared at some other moment. So he ordered to gather well-versed magicians and sorcerers from the remotest corner of Egypt to vie with the miracles of Moses.

80. Then when the sorcerers came, Moses said to them : "Cast you down what you will cast."[92]

81. Then, when they cast, Moses said : "What you have brought is but sorcery. Now God will bring it to naught. Verily, God does not set right the work of the corruptors.[93]

82. And God verifies the Truth by His words and let the sinners be averse.

٨٠۔ فَلَمَّا جَآءَ السَّحَرَةُ قَالَ لَهُمْ مُّوْسٰٓى اَلْقُوْا مَآ اَنْتُمْ مُّلْقُوْنَ ○

٨١۔ فَلَمَّآ اَلْقَوْا قَالَ مُوْسٰى مَا جِئْتُمْ بِهِ ۙ السِّحْرُ ۭ اِنَّ اللّٰهَ سَيُبْطِلُهٗ ۭ اِنَّ اللّٰهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ ○

٨٢۔ وَيُحِقُّ اللّٰهُ الْحَقَّ بِكَلِمٰتِهٖ وَلَوْ كَرِهَ ۚ ١٣ الْمُجْرِمُوْنَ ○

92. When the two parties came into the arena the sorcerers asked Moses whether he was to show his miracles first or they would demonstrate their sorcery first. Hazrat Musa replied that they should show first whatever they wanted to show. This Musa said not because he was afraid of their sorcery or he felt weak in his heart, but because after full wrestling and show of Falsehood the appearance of Truth and the destruction of Falsehood by the Truth in the contest is more imperessive and more elucidatory in the domination of Truth. The public is more impressed by such victory of Truth and the matter is decided distinctly. When the Falsehood is mingled with the Truth or vice versa the matter is not decided clearly.

93. The sorcerers threw their sticks and ropes on the ground and the observers saw the illusory movement of the ropes and sticks thinking that the whole field was strewn with snakes. Hazrat Musa remarked at this illusion that it was sorcery indeed and not that which he had shown before Pharaoh and his courtiers and which was called by them by the wrong name of sorcery. There was a lot of difference between magic display and the demonstration of miracle. The magicians by then had exerted all their force within their power. Now they should be ready to see the end of their magic display which was utterly false. God would destroy their false game in no time and it would be never set aright again before him. God does not make the corrupters succeed against the reformers. God does not make Falsehood dominate over Truth. It is against His wisdom and His Sunnah. In the contest of Falsehood and Truth God helps those who are the advocates of Truth against the supporters of Falsehood. It is the Law of God, it is Divine Sunnah, it is the Wisdom of God—Truth prevails, Truth is victorious.

SECTION 9

83. So none believed in Moses but some boys of his nation fearing Pharaoh and his chiefs lest they should make them slip into error. And Pharaoh was unjustly shooting (towering) high in the land and he was violently high-handed.[94]

٨٣- فَمَآ اٰمَنَ لِمُوْسٰٓى اِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهٖ عَلٰى
خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَا۟ئِهِمْ اَنْ يَّفْتِنَهُمْ ؕ وَ
اِنَّ فِرْعَوْنَ لَعَالٍ فِى الْاَرْضِ ۚ وَاِنَّهٗ لَمِنَ
الْمُسْرِفِيْنَ ○

94. The Bani Israeel were in great distress due to the harsh treatment of Pharaoh and his nation i.e. Qibtees. They were waiting for the completion of the traditional prophecies which said that their days of persecution would end when a glorious Prophet from amongst them would be raised and he would destroy the power of Pharaoh and overturn his throne. Hazrat Moosa appeared with the said glory, they were so eagerly waiting for, so they thought the coming of Hazrat Moosa as a great Divine Mercy. They believed him as the True Prophet by heart, but most of them did not publish their Eman for fear of Pharaoh and his chiefs lest they should oppress them and compel them to change their religion. So in the beginning they did not embrace Eman according to the principle of Shariah, but waited for the domination of Hazrat Moosa. They thought they would publish their Islam without any fear when Pharaoh would become powerless to persecute. Of course, few of the brave young men and boys published their Eman and Islam despite the fear of Pharaoh's persecution. Several souls from the Qibtees also embraced Eman and Islam. Later on when Hazrat Moosa gained sufficient power and success, and Truth attained domination to a great extent, then the whole nation of Bani Israeel consisting of about six lac of mature men became Muslims. Here the story of early period is described.

Note : The fear of Bani Israeel was not unreasonable, because the material power of Pharaoh had reached its zenith when Hazrat Moosa stood as Prophet. His tyranny and highhandedness had crossed all bounds of humanity in persecution especially of the weak and poor people.

84. And said Moses : "O my people ! if you have believed in God, so in Him put your trust, if you are obedient."[95]

٨٤- وَقَالَ مُوسٰى يٰقَوْمِ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوْٓا اِنْ كُنْتُمْ مُّسْلِمِيْنَ ○

85. Then they said : "In God we have put our trust. O Lord! test not upon us the force of this unjust people."[96]

٨٥- فَقَالُوْا عَلَى اللّٰهِ تَوَكَّلْنَا ۚ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظّٰلِمِيْنَ ○

86. "And deliver us by Thy mercy from these disbelieving people."[97]

٨٦- وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِيْنَ ○

95, When Hazrat Moosa found the Believers somewhat fearful of Pharaoh's tyranny he said to them, "You need not be troubled and fearful. A Believer who is obedient to his Lord does not fear the material power of the worldly men, but has full confidence in the power of his Lord, who has got unlimited strength, and no one can subdue Him. But this confidence is attained only when the servant gives himself over to God in all matters, obeys His commands and looks towards Him alone in all his struggles."

96. At the instruction of Hazrat Moosa they expressed their devotion by these words, "No doubt, we have full trust in God alone and pray that Pharaoh and his people may not be able to persecute us miserably. In this condition our religion will be in danger and these tyrants and other men will pass taunting remarks. For example they will boast that if they (Pharaohs) were not right how could they gain supremacy and power over the Bani Israeel and why the Bani Israeel would have been so much humiliated and abased. This idea of self-conceit will add to their error. In other words our own existence will become a cause of fitnah for them. So we earnestly desire that we should not become a test-case of persecution for them and a cause of their further deviation."

97. "We also pray to God that He may deliver us from their tyranny and oppression and emancipate us from this condition of slavery and subjugation, and confer upon us freedom and independence."

87. And We sent order to Moses and his brother : "Take for your people from Egypt houses and make your houses directing towards Qibla and perform Salat and give good tidings to the Believers.[98]

٨٧- وَاَوْحَيْنَآ اِلٰى مُوْسٰى وَاَخِيْهِ اَنْ تَبَوَّاٰ لِقَوْمِكُمَا بِمِصْرَ بُيُوْتًا وَّاجْعَلُوْا بُيُوْتَكُمْ قِبْلَةً وَّاَقِيْمُوا الصَّلٰوةَ ۗ وَبَشِّرِ الْمُؤْمِنِيْنَ ○

98. Hazrat Shah Sahib says, "When the time of Pharaoh's destruction drew near, the Bani Israeel were ordered to make separate colonies away from the Qibtees, as natural calamities were going to befall on them and the Bani Israeel required a physical protection from the miseries of the disobedient people." (Mozihul Quran)

Moreover, Pharaoh had destroyed the places of worship held by the Bani Israeel and it was very dangerous for them to worship in the midst of Qibtees. Hence they were advised to build their houses directed to their Qibla so that they might worship peacefully. They were especially ordered to perform and establish Salat as it was the source of drawing the help of God in those days of persecution. In the early days of Islam, the Muslims were also given special instruction to observe Salat secretly if there was danger in public performence.

The Bani Israeel were also given good tidings of future success, emancipation and freedom from the yoke of Pharaoh and his chiefs. This was the time when the Bani Israeel were extremely pained at the atrocities of Pharaoh and his people. So they were consoled not to feel much sorrowful at the atrocities of the disobedient nation. Their time of tyranny and their time of miseries were now soon coming to an end. The Bani Israeel should not disown the Salat because it was the greatest sourse of drawing God's help. (Seek help with patience and prayer.) وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ

88. And said Moses : "O our Lord ! Thou hast given to Pharaoh and to his chiefs adornment and wealth in the life of this world, O Lord ! for that they may lead astray from Thy path ; O Lord ! obliterate their wealth and harden their hearts that they may not believe till they see the painful chastisement."[99]

٨٨- وَقَالَ مُوسٰى رَبَّنَآ اِنَّكَ اٰتَيْتَ فِرْعَوْنَ وَمَلَاَهٗ زِيْنَةً وَّاَمْوَالًا فِى الْحَيٰوةِ الدُّنْيَا ۙ رَبَّنَا لِيُضِلُّوْا عَنْ سَبِيْلِكَ ۚ رَبَّنَا اطْمِسْ عَلٰٓى اَمْوَالِهِمْ وَاشْدُدْ عَلٰى قُلُوْبِهِمْ فَلَا يُؤْمِنُوْا حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ ○

99. And now the most critical moment in the life of a great Prophet comes. A Prophet is a symbol of God's mercy because he tries his level best to deliver humanity from the wrath of God, from the fire of the Hell, from the pangs of the worldly life and leads to the glorious heights of human perfection and permanent peace — Paradise. But whereas a Prophet is the manifestation of God's mercy, he also embodies the wrath of God. Both the attributes of God — Mercy and Wrath — cast their reflection on the Prophet. After a long period of merciful manifestation, when the disobedient people do not come to the path of God, the Prophet resorts to the wrathful attribute. Sometimes this wrathful attitude, assumed after a tiresome period of Tabligh and Irshad (propagation and reformation) finds its course into the invocation of Divine Wrath or Divine Curse by the Prophet for the hopeless nation as Hazrat Noah had prayed for the total destruction of the disbelievers. Hazrat Moosa (Be peace on him) did his level best to bring Pharaoh and his people to guidance — he showed miracles and extraordinary signs to them and preached them with the best reason and the best wisdom but they were not men to surrender before Truth. Their haughtiness increased day by day and they became the worst enemy of Hazrat Moosa, the most resplendent person they had ever seen in their times. They were

proud of their wealth and possessions and despised the poor Bani Israeel and Hazrat Moosa who was one of them. They were prejudiced and could not tolerate the honourable position of Hazrat Moosa as a Prophet. They had cherished for long the material standards to judge the greatness of man. In short, it was their wealth and possessions which made them proud and haughty and which barred them from the straight path. If they had good reason they would have become grateful to God and obeyed His commands which Hazrat Moosa had brought for them. In place of gratitued they resorted to unthankfulness and disobeyed God's orders. In other words their wealth and possessions were a great test from God whether they became unthakful and proud, or obedient and grateful. But alas! they failed in the test. This condition was clear to Hazrat Moosa who understood from their general behaviour that their wealth and property was the real cause of their error and their error was the cause of error of the whole nation. He also understood that they would not come to the path after rejecting the Truth for so long. So in the agony which he received, as a response to his ceaseless preaching and showing miracles of the sublime order, from the Qibtees he was justified to invoke the curse of God for them. He could not wage jihad against Pharaoh and his nation in those circumstances, and this is why he had not got any order for jihad from God. So Moses prayed to God that they should be punished by Divine Hand. He prayed that their wealth and possessions should be totally destroyed as they had been the cause of their own error and the error of common man. They were themselves in error and had thrown others in error also, so they were not fit to live on the surface of the Earth. The sooner they were exterminated the better for humanity at large. Hazrat Moosa prayed that their hard hearts, which had become impervious to guidance and Truth, should become still harder and they should be completely deprived of Divine Recognition (معرفة الٰہی) and they should not believe unless they saw the terrible chastisement by their own eyes.

Hazrat Shah Sahib says. "There was no expectation of True Eman from them, but when some disaster befall they said with false tongue that they would now believe. In this the chastisement halted and the affair remained undecided. For that he prayed that they should not embrace false Eman and their hearts should keep hard that the chastisement should befall and the matter be decided." (Mozihul Quran)

89. He said : "Your prayer is granted, so be steadfast you both, and follow not the way who know not."[100]

٨٩- قَالَ قَدْ أُجِيبَتْ دَّعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ○

100. According to Traditions Hazrat Moosa prayed and Hazrat Haroon said 'Amen'. This is why it is said that the prayer of both of you is granted. After this tiding they were advised to perform their work with firmness, and if the effect of prayer might appear late they should not haste like unwise men. It will definitely occur at the appointed hour. Hence it is no use to become hasty or troubled.

90. And We brought the Bani Israeel across the sea, and followed them Pharaoh and his hosts aggressively and impetuously till, when the drowning overtook him, he said : "I believe that there is no God but that in whom the Bani Israeel have believed and I am of the surrenderers."

٩٠۔ وَجٰوَزْنَا بِبَنِيْٓ اِسْرَآءِيْلَ الْبَحْرَ فَاَتْبَعَهُمْ فِرْعَوْنُ وَجُنُوْدُهٗ بَغْيًا وَّعَدْوًا ؕ حَتّٰٓى اِذَآ اَدْرَكَهُ الْغَرَقُ ۙ قَالَ اٰمَنْتُ اَنَّهٗ لَآ اِلٰهَ اِلَّا الَّذِيْٓ اٰمَنَتْ بِهٖ بَنُوْٓا اِسْرَآءِيْلَ وَاَنَا مِنَ الْمُسْلِمِيْنَ ○

91. Now ! thou sayst this, and thou didst disobey before and remained of those who are unguided.[101]

٩١۔ آٰلْئٰنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِيْنَ ○

101. According to the revelation Hazrat Moosa started with several lacs of Bani Israeel to reach the homeland of Hazrat Israeel—Palestine. When Pharaoh came to know that Moses was carrying thousands of Bani Israeel out of Egypt he was enraged and with a huge army pursued him and his followers. The Bani Israeel were just like slaves and supplied a lot of labour to Pharaoh and his nation. So how could Pharaoh tolerate such a great loss ? Moreover, he was a tyrant and a tyrant wants people to exercise his tyranny upon them. So he could not tolerate that Moses should emancipate them from his tyranny and oppression. When the Bani Israeel reached the Red Sea they were much worried to see the sea ahead and the army of Pharaoh behind. Hazrat Moosa consoled them, and by the order of God he struck his Asa (stick) on the water. The water of the sea was split into walls and twelve ways were created by the blow of the stick. The Bani Israeel crossed the sea and Pharaoh with his huge army reached the shore. Seeing the dry routes they

all marched into them with their horses. When they reached the middle of the sea, the water was ordered to mix, at once the layers of the water joined together. The whole army and the goods with them were drowned. When Pharaoh saw that he was going to be drowned he worriedly uttered the words of belief and submission that perhaps the 'God' of Bani Israeel might feel merciful on him and bring him out of the water. At these words it was remarked from God : "Now thou sayst this, and thou had been spreading error and corruption throughout thy life becoming an adverse enemy of God." It means he had been creating mischief throughout his life and misleading the people, but when saw the chastisement then turned to believe in the hope of getting security. But believing at such time, when the chastisement was surrounding him to annihilate, was of no use and was not reliable.

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ (سورہ مومن آیت ۸۵)

"Then it did not happen that their believing could have availed them when they had seen Our Chastisement—the general habit of God prevailing through ages among His servants, and the rejectors—they were (always) destroyed." (Momin, verse 85)

Note 1 : Believing at death-bed when the soul is near expiration or when the chastisement is within sight is known as ایمانِ غرغرہ (Belief in gargling), or ایمانِ بأس (Belief in severity), or ایمانِ یاس (Belief in the state of despair) and it is not useful according to the Ahle Sunnat Wal Jamaat (اہلِ سنۃ والجماعۃ) i.e. those who are on the way of the Prophet and the Followers. Sheikh Abdul Wahab Sha'erani (شیخ عبدالوہاب شعرانی) in his book—Kitabul Yawaqeet wal Jawahar has quoted an extract from the book—Futoohat-e-Makkeya (فتوحاتِ مکیّہ)—by Mohiuddin Ibne Arabi, which elucidates the above impression about the Eman of Pharaoh. In the Introduction of the Book he has written that some Heretics have inserted wrong versions in Futuhat-e-Makkeya. The edition which is with him does not bear those wrong insertions.

Note 2 : This was the demonstration of the acceptance of Hazrat Moosa's prayer who had said :
(They should not believe unless they see the terrible chastisement.) The people saw the acceptance of his prayer by their own eyes.

92. So today We shall save thy body that thou mayst be a sign for those after thee. And certainly many men do not pay heed to Our powers.[102]

٩٢- فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً ۚ وَ
ع ٩ ١٢ إِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ ۝ ع

102. Pharaoh died but his body was not ruined. It was saved from annhilation. Hazrat Shah Sahib says : "As Pharaoh uttered belief untimely and useless, so his body was saved out of the waters on a highland after his death, that Bani Israeel might thank (at the annihilation of their avowed enemy) and receive lesson ; otherwise in the protection of his body there was no use to him." (Mozihul Quran)

Note : Modern researches show that the body of Pharaoh is safe upto this time, but the truth of the Quran does not depend upon it.

The day on which Pharaoh and his hosts were destroyed, and Moses and his followers were delivered was the 10th day of Muharram.

May God save us from the chastisement of the World and Hereafter and drown the fleet of the enemies of Islam ! Amen.

These are the manifest signs of God that the Enemies of Allah are eventually destroyed and the friends of God are finally crowned with success, but there are many men in the world who do not pay heed to the signs of God and do not come to the right way of Islam and Quran.

SECTION 10

93. And We gave place to the Bani Israeel —a desirable place—and gave them good things to eat. And schism did not creep into them until the knowledge came to them. Surely thy Lord will decide between them on the Last Day concerning that in which they got divided.[103]

٩٣۔ وَلَقَدْ بَوَّأْنَا بَنِيٓ إِسْرَآءِيلَ مُبَوَّأَ صِدْقٍ وَّ
رَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ ۚ فَمَا اخْتَلَفُوْا حَتّٰى جَآءَهُمُ
الْعِلْمُ ۭ اِنَّ رَبَّكَ يَقْضِيْ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ
فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ○

103. The Bani Israeel were given material and spiritual bounties. They were given the Taurah containing the principles and details of Divine Religion and the stories of the past nations together with relevant predictions. It was not worthwhile on their part to divide on clear and unequivocal informations which were given to them through the great Prophet—Hazrat Moosa—and in the great Book—the Taurah. But they did not esteem the great Prophet—Hazrat Moosa—and the grand Book—The Taurat—in the real sense. They fell into difference about the interpretation of the Divine Law and became various sects. They also argued with Moses about some orders as mentioned in the sacrifice of cow in Sura Baqarah. Similarly they got divided about the Prophets sent after Moses, particularly about the Last Prophet Muhammad (be peace on him). Some of them confirmed and some of them rejected

despite clear predictions. They had been waiting for the advent of the Last Prophet according to the predictions and said to the Idolaters that with the help of the Last Prophet they would see them. But when the Last Prophet came they receded.

By and by the Bani Israeel changed the fundamental tenets and the principles of the Divine Religion and were divided into many sects. About three hundred years after Christ when Constantine entered into Christianity out of hypocricy the Popes envisaged new principles and laws for his sake and the sects still multiplied. Constantine was very much pleased with those false Popes and Priests who had prepared a new Religious Constitution for him. He prepared in return for them huge temples and dwellings and this new Christian Religion, which was a distorted form of real Christianity, was much propagated through the length and breadth of the Christian or Roman Empire. Except a few monks residing in mountains and caves no one was on the right path of Divine Christianity. They began to worship the Cross, changed the Traditional Qibla, hung pictures of Mary and Jesus in the Churches and temples, worshipped those pictures, made the pig legal (Halal) and added similar absurd things into their Religion. The result was quite clear—Christianity was totally distorted—and this was the distorted Christianity which spread throughout the world. The Roman Empire was spreading far and wide round the Mediterranean Sea and the lands known now as Syria, Palestine, Jordan, Lebanon etc. Hazrat Umar, the Great, emancipated these regions from the clutches of the Roman Emperors and Kings holding wrong and false Christianity.

However, the Bani Israeel were divided among various sects and no one remained on the right path. On the contrary, there have also grown many sects among the Muslims, but despite divisions One sect of the Ummat comprising a major part has been always on the right path, and which is popularly known as (اہل سنۃ والجماعۃ) (Ahle-Sunnah Wal Jama'at). God will decide all differences on the Last Day. It means the division shall remain till the end of the world.

94. So, if thou art in doubt regarding that which We have sent unto thee, ask those who read the Book before thee. No doubt, there has come to thee the Truth from thy Lord, so be never of the doubters.

٩٤- فَإِن كُنتَ فِي شَكٍّ مِّمَّا أَنزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِن قَبْلِكَ ۚ لَقَدْ جَاءَكَ الْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ۝

95. And be not of those who cried lies to the Words of God, than thou also become of the losers.

٩٥- وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونَ مِنَ الْخَاسِرِينَ ۝

96. Those against whom the word of thy Lord is proven will not embrace Eman—

٩٦- إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۝

97. Though all signs come to them, till they see the painful chastisement.[104]

٩٧- وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوُا الْعَذَابَ الْأَلِيمَ ۝

104. Apparently these verses are addressed to the Holy Prophet, but factually they are addressed to others through him, who fell in doubt on hearing such great facts and events from him, and expressed their doubt about the righteousness of those facts and rejected them out of ignorance and prejudice. Otherwise, it is not conceivable that the Holy Prophet would himself doubt in these facts which he brought from God, and towards which he had been inviting the whole mankind, and created faith in the hearers stronger than mountains.

In short, it is told with a remarkable force and an impressive way that the disease of unbelief and rejection starts from the disease of doubt. If they are susceptible to doubts about the facts of the Holy Quran, which are being so clearly and placidly declared by the Holy Prophet, they should at once try to cure that disease by discussing with the honest and reliable scholars of the past heavenly Books. After all, there

might be some good souls among the scholars of religious knowledge. These honest scholars will tell them how far the words of the Ummi Prophet are correct. No doubt, what the Holy Prophet has brought from God is absolutely correct and has no atom of doubt, if they observe honestly!

If the baseless doubts are not properly treated, the disease of doubt develops into disputing, and this disease tends towards non-confirmation and denial. The result of non-confirmation and denial of Truth is nothing but utter destruction. There is another degree above non-confirmation and denial — the sealing of heart. When the heart is sealed, it means Truth now cannot enter into the heart, or the heart loses its capacity of receiving and absorbing Truth. When the inner talents are destroyed— the heart becomes desolate and barren and the seed of guidance cannot be sown into the heart. Such a man becomes a hopeless case who can never come to believe, even though all signs in the world are shown to him. He can only believe when he sees the terrible chastisement by his physical eyes. But this belief is of no avail to him because it does not fulfil the condition of desired Eman. That condition is the free will and the free will is no more at the sight of the Divine Chastisement than the earnest desire for the safety and prolongation of life.

Note : There are men in the knowledge of God who are hopeless cases due to their bad talents. God shall fill the Hell with such wicked souls — men and jinn — as declared elsewhere in the Quran. There are those souls against whom God's word is proven or established that they will not accept Eman and adopt the way of Paradise.

لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

"I shall fill the Hell with jinn and men, altogether,"

These men are described in the present verse. They are those souls whose bad talents and bad actions have been the cause of determination in God's Knowledge and the word is proven against them. But because man does not know what is proven in God's Knowledge, hence he cannot pretend to adopt the wrong way and leave the right way. He is only bound to obey the Divine Orders sent through the Holy Quran.

98. Then why were not there a habitat that would believe and their believing would have availed them but the nation of Younas when it believed We lifted the chastisement upon them of disgrace in the life of the world and We profited them for a time.[105]

٩٨- فَلَوْلَا كَانَتْ قَرْيَةٌ اٰمَنَتْ فَنَفَعَهَآ اِيْمَانُهَآ اِلَّا قَوْمَ يُوْنُسَ ؕ لَمَّآ اٰمَنُوْا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِى الْحَيٰوةِ الدُّنْيَا وَمَتَّعْنٰهُمْ اِلٰى حِيْنٍ ○

105. This verse does not present an exception to the Rule of Chastisement given to the disbelieving people crossing all bounds of morality and humanity. The Rule of Chastisement is that, belief after the sight of chastisement is of no avail either in the present world or in the next world — they are not saved from destruction in the present world, nor shall be given deliverance in the next world. But the case of the nation of Hazrat Yunus is unique in the chequered history of the disbelieving peoples. Hazrat Yunus (Be peace upon him) was sent to the people of Nainva in Musal in Iraq. Those people were Idolaters. Hazrat Yunus taught them and preached them for about seven years. But they did not give up their idolatery. Their denial increased day by day. At last, Hazrat Yunus being annoyed warned them that chastisement would come upon them within three days. This warning he gave to his people by his own estimation and not by the order of God. This was something below his rank to say about chastisement without any clear revelation from Heaven. At the end of the third day Hazrat Yunus left the town lest he should be belied by the nation. But when he left the town the terrible black clouds appeared in the sky indicating a horrible chastisement. The people were terrified and went to the house of Yunus. But when they did not find him there they went to the jungle with their women and children and even with their animals and turned to God with the sincerity of heart, wept bitterly at their sins and disbelief and uttured in their hue and cry that they believed in what Hazrat Yunus had brought from God. God heard them and mercifully forgave them and removed the hovering chastisement.

Hazrat Shah Sahib says : "No one in the world could avail himself of the belief after seeing the chastisement except the nation of Yunus, because to them the order of chastisement had not come, by the haste of Hazrat Yunus only the form of chastisement had appeared. When they believed they were saved. Similarly, the Meccans were saved. The forces of Islam had come upon them to destroy them, but their Eman was granted and they got security and peace." (Mozihul Quran)

Ibne Kathir has said that the belief of the people of Hazrat Yunus is beneficial in both the worlds.

Consequently, the belief of the nation of Hazrat Yunus was accepted because the Divine Order was not issued from the Divine Throne. In the case of Pharaoh and his nation the Divine Order of Chastisement was issued from the Throne. Hence the words of belief uttered by Pharaoh in the state of drowning were not accepted. He was drowned and sentenced to everlasting punishment. Only his body was saved to open the eyes of the people, without any profit to Pharaoh himself. Therefore the law, that believing at the sight of chastisement is useless, is not affected, and the case of the people of Hazrat Yunus who were saved at their belief does not stand as an exception to law. Their Eman was granted because the Divine Order for their chastisement was not issued from the Throne though they had made themselves entitled to chastisement as Hazrat Yunus had inferred from their continuous disobedience and denying. Hazrat Yunus was not wrong in his warning because they had shown ceaseless disobedience. But a Prophet should wait for the Divine Order. It was simply a mistake and not disobedience to God, because there was no indication from God that he should not warn the people of a chastisement within three days. The committal of mistake from a Prophet is possible, but the committal of sin and disobedience is not possible. The Prophets are innocent from all small and big sins.

Note : Maudoodi has committed a great blunder at this place when he writes that Hazrat Yonus had failed in his Prophetic duties, so God did not deem fit to chastise his nation. This interpretation is quite absurd and an open insult to the Prophet and a hidden insult to God that he failed to correctly estimate the talents of Hazrat Yunus and made him Prophet whereas he was not capable to discharge his Prophetic functions rightly and honestly. (Tr)

99. And if thy Lord had willed certainly all those in the Earth would have believed all of them, all together. Wouldst thou now constrain the people that they may become Believers.[106]

٩٩۔ وَلَوْ شَآءَ رَبُّكَ لَاٰمَنَ مَنْ فِي الْاَرْضِ كُلُّهُمْ جَمِيْعًا ۭ اَفَاَنْتَ تُكْرِهُ النَّاسَ حَتّٰى يَكُوْنُوْا مُؤْمِنِيْنَ ○

100. And no one can that he may believe but by the leave (order) of God. And He casts impurity upon those who think not.[107]

١٠٠۔ وَمَا كَانَ لِنَفْسٍ اَنْ تُؤْمِنَ اِلَّا بِاِذْنِ اللّٰهِ ۭ وَ يَجْعَلُ الرِّجْسَ عَلَي الَّذِيْنَ لَا يَعْقِلُوْنَ ○

101. Say : "Just observe what much is there in the Heavens and in the Earth. But avail not an aught the signs, nor the warners, those people who do not submit.[108]

١٠١۔ قُلِ انْظُرُوْا مَاذَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ وَمَا تُغْنِي الْاٰيٰتُ وَالنُّذُرُ عَنْ قَوْمٍ لَّا يُؤْمِنُوْنَ ○

106. It means it is not in the power of the Prophet to cast Eman forcefully into the hearts of men. Of course, God could have cast Eman into the hearts of all men, if He had willed. But as given before it was not in apposition with the Scheme of the Universe, so He did not do so.

107. No one can believe without the will, grace and the order of God. And the order and divine favour fall in with those who think in the signs of God and work with wisdom and understanding. God leaves those in the filth of unbelief and polytheism who do not take the trouble to think and understand.

108. For the thinkers and observers there are ample signs of Divine Power, Divind Wisdom, Divine Unity and Divine Oneness. Indeed every leaf and atom in the world is a witness to the Oneness of God. But these signs and arguments are quite useless for those who do not want to submit and accept. Even the most enlightened and eloquent preachings and warnings of the Prophets are fruitless for the refractory disbelievers.

102. So there is nothing now to wait for but the similar days of those people who have passed before them. Say : "Now you watch and wait, I too with you watch and wait."[109]

١٠٢- فَهَلْ يَنْتَظِرُوْنَ اِلَّا مِثْلَ اَيَّامِ الَّذِيْنَ خَلَوْا مِنْ قَبْلِهِمْ ۭ قُلْ فَانْتَظِرُوْٓا اِنِّىْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ○

103. Then We do save Our Messengers and those who believed. Even so, guarantee is Ours, We shall save the Believers.[110]

١٠٣- ثُمَّ نُنَجِّيْ رُسُلَنَا وَالَّذِيْنَ اٰمَنُوْا كَذٰلِكَ ۚ حَقًّا ۚ عَلَيْنَا نُنْجِ الْمُؤْمِنِيْنَ ○ ع ١١ ١٥

109. So there is nothing left for such obstinate rejectors but the disasters and adversities which befell on the past disbelievers and rejectors. Then what is the solution of our dispute, but that we should both wait for that time when the final decision may come out between the False and the True ?

110. And the decision is not very difficult to understand. We have been destroying the Rejectors and saving the Prophets and the Believers. The same We shall do with the present and the future Believers. It is Our promise that We shall deliver the Believers from the terrible chastisement of the Hereafter and save them from the tyranny and oppression of the Unbelievers in the present world.

Note : This great promise is for those who are true Believers and possess those qualities and characters which are mentioned in the Quran and Sunnah.

SECTION 11

104. Say : "O men ! If you are in doubt about my Religion, so I do not worship those whom you worship leaving God, but I do worship God who draws you, and I am commanded to remain among the Believers,"

105. And that : "Set thy face straight to the Religion being of one side, and be not of the associators."

106. "And do not call beside God on the one who neither benefits thee nor harms thee, but if thou dost so then thou wilt also be at that time of the wrong ones."[111]

١٠٤- قُلْ يٰٓاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِيْ شَكٍّ مِّنْ دِيْنِيْ
فَلَآ اَعْبُدُ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ وَ
لٰكِنْ اَعْبُدُ اللّٰهَ الَّذِيْ يَتَوَفّٰىكُمْ ۖ وَاُمِرْتُ
اَنْ اَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ۙ ○
١٠٥- وَاَنْ اَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ۚ وَلَا تَكُوْنَنَّ
مِنَ الْمُشْرِكِيْنَ ○
١٠٦- وَلَا تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ
فَاِنْ فَعَلْتَ فَاِنَّكَ اِذًا مِّنَ الظّٰلِمِيْنَ ○

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111. If my way and my religious creed is difficult for you to understand and as such you are entangled into doubts about it, so I tell you in very simple words that its fundamental principle is the Unity of God. I cannot even think to bow down before your gods whom you have created by your own whims and fancies. The fact is that doubt should come into your mind about the dummy gods whom you worship. And doubt about the One powerful God is out of question because He is the owner of life and death of all creatures. He leaves their life in their bodies till He wills and draws it when He wills. When God is the Creator of all things and He is the Death-giver to all things, naturally He alone shall be entitled to worship, which is the highest sense of man's devotion to his Origin. When God is the Origin of man's life and He is the Being towards Whom the souls are drawn, then in the sensible breaths of Life too it is He alone towards whom man should turn with extreme humbility, surrendering before Him by heart and spirit, glorifying Him, praising Him, asserting His Divinity, His Holiness, His Unity, His Oneness, and acknowledging Him as the only Being having all perfect attributes without any weakness, defect or frailty. I am commanded by God to set my face towards His Religion only and denounce all creeds and ways beyond His Religion as Hazrat Ibrahim had done. I am commanded to hold up the Divine Religion of Unity and denounce every kind of polytheism and association with God, hidden or manifest. We are also commanded to call on God alone for help as we are ordered to worship Him alone, because every kind of benefit and harm is in His control and power and none is the owner of profit and harm. To call on other than God for help, as the associators do, is the trait of polytheism and is the department of the 'greatest wrong' which is called shirk (شرک). If a Prophet commits such action it would be considered wrong of the highest degree in view of his glorious personality. Briefly speaking polytheism and association with God, either in worship or in seeking help, is the most filthy and unholy crime before God.

107. And if God visits thee with affliction there is none to remove it except He, and if He wills some good for thee, then there is none to repel His grace. He causes His grace to fall on whomsoever He will of His servants ; and He is the All-Bestower, All-Kind.[112]

١٠٧- وَإِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗٓ إِلَّا هُوَ ۚ وَإِنْ يُّرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهٖ ۚ يُصِيْبُ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۚ وَهُوَ الْغَفُوْرُ الرَّحِيْمُ ○

108. Say : "O men ! The Truth has come to you from your Lord. Now who comes to the path he gets guidance for his own welfare, and who roams hither and thither he goes astray to his own loss ; and I am not a ward over you."[113]

١٠٨- قُلْ يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الْحَقُّ مِنْ رَّبِّكُمْ ۚ فَمَنِ اهْتَدٰى فَإِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَمَآ اَنَا عَلَيْكُمْ بِوَكِيْلٍ ○

112. When it is forbidden to call on things which do not possess our profit or harm, it was worthwhile to describe the unchallenged power of God, who has full control over the cause and effect relative to profit and harm to humanity. If God sends some misery on an individual or nation, no one has the power to remove it, and if He desireth to send His grace or bounty on any man or nation there is none in the Universe to repel it. It means the grace and bounty which are to be given to the Holy Prophet and his Followers cannot be repelled by the enemies of Islam in the world, and the miseries which are bound to visit the enemies of the Prophet and his Followers cannot be averted by any power in the world.

113. The Truth has come with most clear arguments and no one has got any excuse to avoid it. The last argument of God against His servants has been established. Now every one is free to decide for himself which way he wants to follow. Whosoever leads the way told by God, he will succeed in the present world and in the future world. And whosoever leaves it and roams hither and thither and goes astray from the path of God, he will be degraded, troubled, dissatisfied and doomed. Everyone should judge what is good and what is bad for him in future and adopt the way accordingly. The Prophets are not sent as wards over them and they are not held responsible for your actions. They are not sent to force you towards the revealed path. They are sent to warn you and tell you the right way leading to the good pleasure of God and His Paradise. To adopt or denounce is left to their free will and choice.

109. And thou follow the order which comes to thee, and be thou patient until God shall decide, and He is the Best Decider.[114]

١٠٩۔ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ۝ ع ١٢

114. In this verse the Holy Prophet is given consolation that if these people donot accept the Truth they should be left to their own account, and the Prophet on his part should not melt himself in their grief. You should continue your mission, obey God's order and go on preaching the Divine Religion, and bear all those hardships and trials, which may come in this way, with patience and fortitude. The enemies shall create troubles and problems, they will make contrivances to harm you, but you should tolerate all of their venomous bitings and acrimonious injurings, until God decides between you and them, and give a good judgment—make you victorious and successful as promised or send the order of jihad.

Sura Yunus has ended by His grace and bounty. So praise to God at this great bounty !

سُوْرَةُ هُوْدٍ مَكِّيَّةٌ اٰيَاتُهَا ١٢٣ رُكُوْعَاتُهَا ١٠

(SURA HOOD—MECCAN, VERSES 111, SECTIONS 10)

In the name of God, Most Merciful, Most Compassionate.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Alif Lam Ra — It is the Book that its words are judged, then opened, from the One All-Wise, All-Aware.[1]

١۔ الٓرٰ ۟ كِتٰبٌ اُحْكِمَتْ اٰيٰتُهٗ ثُمَّ فُصِّلَتْ مِنْ لَّدُنْ حَكِيْمٍ خَبِيْرٍ ۙ

1. This Holy Qurn is that grand and resplendent Book whose verses are perfectly exact both in words and meanings. There is no inconsistency in the Quranic verses, nor there is anything against wisdom and factuality. No legitimate objection or reasonable criticism can be forwarded against their versatile exposition and eloquent expression. The presentation is unique and it is impossible to vie with the Quranic style. No subject or matter described in the verses of the Holy Quran can be better represented in any mortal creation. The principles and offshoots, ethics and morals, advices and directions, reasons and arguments, given in the verses are exactly weighed in the balance of wisdom and knowledge. The Quranic facts and arguments are so strong and perfect that they are not apt to change in time and space. The time may revolve in manifold turns of history but the Quranic arguments and facts cannot become wrong. After a complete diagnosis of the disposition of the Universe and after a full judgment of the coming events, such a perfect and wholesome spiritual diet has been spread on the Quranic table that it is ever invigorating for its users. Despite its comprehensive brevity and innumerable secrets it has not become an enigma for its readers. All important matters regarding the worldly life and the salvation of the Hereafter are distinctly explained. The arguments of Divine Oneness, Commands, Orders, Injunctions, Permissions, Sermons, Admonitions, Directions, Obligations, Stories, etc. are set apart in a glorious fashion and in their respective positions, and all necessary things are elaborated to the satisfaction of the Truth-Seeker. The revelation is also methodical and appropriate to the general needs and demands of the new Islamic Society and the changing circumstances of the historical revolutions. The Quran is not sent down in a complete book, but sent down in verses, relevant to the occasion, gradually and ingeniously. A man is wonder-struck to see all these profundities assembled in a single book. But there is no reason to wonder; the Quran is the Book of the All-Wise and All-Knowing and it ought to contain all wisdom and all knowledge. If Quran may not comprise all wisdom and all knowledge, then whose book will contain ?

2, That worship not but God,[2] I am to you a warner from Him and a bearer of good tidings,[3]

٢۔ اَلَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ؕ اِنَّنِیْ لَكُمْ مِّنْهُ نَذِیْرٌ وَّبَشِیْرٌ ۙ

2. The main purpose of revealing this precise and detailed Book is to invite the world to the worship of One God only and thereby teach the manners of worship to mankind. For this mighty and grand purpose the Prophets were sent before.

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ اِلَّا نُوْحِیْٓ اِلَیْهِ اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدُوْنِ (الانبیاء۔ آیت ۲۵)

"And We sent not any Messenger before thee but that We sent him this revelation : 'The fact is that worship is for none but Me, so worship Me." (Anbia - 25)

وَلَقَدْ بَعَثْنَا فِیْ كُلِّ اُمَّةٍ رَّسُوْلًا اَنِ اعْبُدُوا اللّٰهَ وَاجْتَنِبُوا الطَّاغُوْتَ (النحل۔ آیت ۳۶)

"And We have raised among every nation Messengers carrying this revelation : 'Worship only God and eschew the proud (false gods)." (Nahl - 36)

3. Those who accept the Book and denouncing association (شرک) worship only One God — for them the Prophet gives good tidings of success in the two worlds; and they warn those, of God's chastisement, who reject the Book and resort to unbelief and association.

3. And that seek forgiveness of your Lord, then turn towards Him that He may profit you a good profit unto an appointed time and give His grace to every redundant soul.[4] And if you will turn back I fear about you the chastisement of a great day.[5]

٣- وَّاَنِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ يُمَتِّعْكُمْ مَّتَاعًا حَسَنًا اِلٰٓى اَجَلٍ مُّسَمًّى وَّيُؤْتِ كُلَّ ذِىْ فَضْلٍ فَضْلَهٗ ؕ وَاِنْ تَوَلَّوْا فَاِنِّىْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيْرٍ ○

4. Whosoever asks God's pardon and forgiveness and turns towards God by heart, his worldly life will be fair and good, because a Momin has great hopes from his Lord. He is so much infatuated with the mighty success of the future and so much absorbed in the achievement of God's good pleasure, that he does care a little for the great hardships of the present life. When he observes that he is performing the duties of his life correctly, whose compensation he will surely get one day from the Lord of the Throne, he feels extremely happy at the very idea of his success and at the confidence in God's promises. In the little wealth of the world at his disposal he gets so much peace of heart and spirit that the Kings cannot get such spiritual satisfaction from their plentiful provisions, resources and treasures. On the contrary, a lover of God finds such a peace in the temporary hardships of the present world that the Kings and aristocrats do not find the like of it in their comforts and luxuries. If a patriotic political prisoner is sure that by his imprisonment the country shall get freedom from the strangers and he will become the Head of the liberated country, will he not get and feel greater peace in the prison holes than that of a king who has got all possible luxuries and comforts but he is fearful of his throne that in near future he will be dethroned with disgrace and humiliation ? For a sincere Momin the world is a prison and for a Kafir the world is paradise.

In brief, the Believers who sincerely adhere to God and His Messenger are promised a good life in the present world. And the greater the good deeds, the greater is the Divine grace for him — reward and thawab in the Hereafter, and additional peace and tranquility in the present life.

5. But if you do not accept my message the chastisement of the Hereafter is sure and certain

4. Unto God shall you return and He is powerful over every thing.

٤- اِلَى اللّٰهِ مَرْجِعُكُمْ ۚ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ○

5. Behold, they fold their breasts that they may hide from Him. Behold, when they wrap themselves in their clothes — He knows what they hide and what they open; verily He is the Knower of things in the hearts.[6]

٥- اَلَآ اِنَّهُمْ يَثْنُوْنَ صُدُوْرَهُمْ لِيَسْتَخْفُوْا مِنْهُ ۭ اَلَا حِيْنَ يَسْتَغْشُوْنَ ثِيَابَهُمْ ۙ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ۚ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ○

6. For punishment it is necessary that the criminal should be presented, the ruler must have full power of punishing the criminal and must know all the activities of the criminal — so in the words اِلَى اللّٰهِ مَرْجِعُكُمْ it is told that all men — criminal or innocent — shall have to be present before God, and in the words وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ His royal power is described, and in the last words His comprehensive Knowledge is narrated, that He equally knows the open and the hidden things, not only this but even knows the intentions and thoughts which are hidden beds of heart and mind. Then, how can the criminal get deliverance by hiding his crime from Him ?

Note : There is difference in the cause of revelation of these verses. According to the tradition of Hazrat Ibne Abbas in the Bukhari that some Muslims were so much over-powered by shame that they did not put naked their bodily organs even in times of necessity thinking that the Sky-owner saw them. When they had to unclothe their shameful organs they were bowing low out of shame, and in order to hide their shameful organs they bent their breasts. Such overpowering conditions can emanate from extreme reverence and excessive shamefulness, and such people are known as مغلوب الحال (Over-powered) in the terminology of Sofism. As the action of the Sahaba done in an overpowered state could create difficulties for the Ummat, so it is rectified. When God knows and sees the thoughts hidden in the hearts and mind, just observe whether He sees not the body and its parts under the clothes. So they should not be overpowered by such state and affect the normal functions.

6. And no one is there crawling on the Earth but on God rests its provision[7] and He knows where it stays and where it is reposed.[8] All is there in the Manifest Book.[9]

٦ وَمَا مِنْ دَآبَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا
الجزء ١٢ وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِي
كِتَابٍ مُّبِينٍ ○

7. Formerly the comprehensiveness of God's Knowledge was described. This verse is the supplement of the same subject. It means God has taken the task of feeding each and every living being crawling on the Earth and standing in need of provision only by His grace and benevolence. The quantity of provision which is appointed for any soul will not fail to reach him. The means of livelihood which a servant of God adopts are simply the doors for the provisions to reach him. It is not against Tawakkul (trust in God) if a man manages for the means trusting in God. But when adopting the means a man should not think that God's power depends upon them or His power is bound within the means in general. God also provides livelihood against the general means, or does some work beyond the chain of cause and effect. However, when God provides for every soul his livelihood, His Knowledge must encircle all of them, otherwise He can not manage for their livelihood and provision.

8. Hazrat Shah Sahib says : "Mustaqar (مستقر) is that place where he stays—Paradise or Hell—and Mustauda (مستودع) is that place where he is reposed—grave." The first clause is related to the worldly life and the second clause (يعلم مستقرها ومستودعها) describes the life of the grave and the life of the second world. Consequently God has got full knowledge of the different stages of man's life.

Note : The commentators have given different meanings of Mustaqar and Mustauda. Ibne Kathir has said that the last point of man's movement in the Earth is Mustaqar and the point of return is Mustauda. According to Ibne Abbas, Mustaqar is that place where a man lives on Earth in this life, and the place where he is buried after death is Mustauda. According to Mujahid, Mustaqar is the womb of mother and Mustauda is the backbone of father. According to Ata, Mustaqar is the backbone of father and Mustauda is the womb of mother. According to some thinkers, Mustaqar is the abode of the creatures on Earth and Mustauda is the spheres of different materials and forms through which they have passed. In other words God is the Knower of all materials, forms and stages through which a certain creature has passed in coming to the present state of life. He alone confers upon the creature, existence and the qualities of existence in every stage of its development according to its inherent capacity.

9. Manifest Book means Loh-e-Mahfooz which is the Book of God's Knowledge.

7. And it is He who created the Heavens and the Eearth in six days and His Throne was upon the Water[10] so that He might try you that which one of you does good deed.[11]

And if thou sayest, 'You shall be raised up after death,' the Unbelievers will say, 'This is naught but a clear magic.'[12]

٧۔ وَهُوَ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِیْ سِتَّةِ
اَیَّامٍ وَّكَانَ عَرْشُهٗ عَلَى الْمَآءِ لِیَبْلُوَكُمْ اَیُّكُمْ
اَحْسَنُ عَمَلًا ؕ وَلَىِٕنْ قُلْتَ اِنَّكُمْ مَّبْعُوْثُوْنَ مِنْۢ
بَعْدِ الْمَوْتِ لَیَقُوْلَنَّ الَّذِیْنَ كَفَرُوْۤا اِنْ هٰذَاۤ اِلَّا
سِحْرٌ مُّبِیْنٌ ○

10. Before the creation of the Heavens and the Earth the Water was created which was to become the initial matter of life for all things : وَجَعَلْنَا مِنَ الْمَآءِ كُلَّ شَیْءٍ حَیٍّ (الانبیآء۔آیت ۳۰)(And We created from Water everything which has life.) (Anbia, 30).

At that time God's Throne was on it, as it (Throne) is above the heavens at this time. In other words the water was a form which revealed this reality that the original matter of the Universe and the source of life is in absolute control and power of the Lord of the Throne and is subservient to the Absolute Sustentation (قیومیہ مطلقہ).

11. The main purpose behind the creation and administration of this whole system is to establish you and try you that to what extent you achieve divine recognition through observation of this wonderful system of creation, and to what extent you perform the natural duty of thanking God after using the created bounties of the Universe. This is the place of your hard trial. The Real Lord shall see who performs good deeds and observes his duties well as a sincere and faithful servant of God.

12. When this world is the place of trial and examination, then it is natrual that there must be a management for compensations, results, rewards, retaliation and punishments, so that the grateful and the ungrateful should get the fruits of their actions and deeds. This is why in this verse the narration of 'Resurrection after Death' is given. The Unbelievers of Mecca do not believe that there would be a rise after death and they would have to bear the consequences of their worldly deeds, so they say to the prophet, when they hear the impressive description of revival after death in the Quran, that his eloquent narration was nothing but a manifest sorcery which had captivated most of the people, but his sorcery could not make them yield before him.

8. And if We hold up the chastisement from them till a known period, they will say, 'What has detained the chastisement ?' Listen! the day when it shall come to them, it shall not be turned away from them, and the thing they mocked at shall surround them.[13]

٨۔ وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ
لَّيَقُولُنَّ مَا يَحْبِسُهُ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ
مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ۝

SECTION 2

9. And if We let a man taste mercy from Us, and then We wrest it from him, he becomes disappointed, ungrateful.[14]

٩۔ وَلَئِنْ أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ
إِنَّهُ لَيَئُوسٌ كَفُورٌ ۝

10. And if We let him taste relief after pain which had visited him, he says: "The evils have gone from me." Lo ! he is glad, boastful ;[15]

١٠۔ وَلَئِنْ أَذَقْنَاهُ نَعْمَاءَ بَعْدَ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ
ذَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ۝

11. But those who are patient and do good deeds — for them is pardon and a mighty wage.[16]

١١۔ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ ۚ أُولَٰئِكَ لَهُم
مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝

13. When they are warned that God's chastisement could come over them — though God's scheme holds it up for an appointed time — they say with mockery and denial, "Where is that chastisement ? Why does it not come after all ? What has seized it ?" They are warned not to be silly because when the chastisement would come it would not be averted by any means or by any soul. It would surround them from all sides and completely destroy them.

14. Now they are saying, "Where is the chastisement ? Why does it not come ?" But man is so weak and short-hearted that if God sends some misery on him after putting him in luxury and comfort by His Mercy for some days he forgets the past benefactions and becomes disappointed about the future. Ingratitude for the past and desperation for the future is the substance of his life.

15. If God gives comfort and relief after misery, man thinks that his pains and miseries are gone for ever. The past shall never return. He rejoices in the new state of relief and comfort and becomes boastful. But he should have become grateful to God recollecting his bygone wretched state and bowed down before His Kindness !

16. The state mentioned above is the general condition of common man, but it is not the state of those men who face the difficulties and hardships with courage and patience, and in times of peace and comfort struggle with gratefulness for virtues. Such a party of resolute and faithful servants is really entitled to mighty wage and reward, and pardon from God in plenty.

12. Can it be that thou leavest some thing from the revelation which has come to thee and thy breast is straitened by it at that they say : "Why not a treasure is sent down upon him, or an angel did come with him?" Thou art but a warner. And God is authoritative over everything.[17]

١٢- فَلَعَلَّكَ تَارِكٌۢ بَعْضَ مَا يُوحَىٰٓ إِلَيْكَ وَضَآئِقٌۢ بِهِۦ صَدْرُكَ أَن يَقُولُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ كَنزٌ أَوْ جَآءَ مَعَهُۥ مَلَكٌ ۚ إِنَّمَآ أَنتَ نَذِيرٌ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ۝

17. The Meccan Associators were greatly enraged at the repudiation of idolatry and polytheism. The more they were dubbed absurd and ignorant at their polytheism and idolatry, the more they become furious and violent. Sometime they tried to relax the Holy Prophet and cause him to become slack in the fundamental duty of Tabligh. When they were disappointed in this foul effort they put all sorts of absurd demands e.g. they said, "If you are really true and have come to us with a divine mandate of Prophethood you must have also been possessing a great treasure of wealth, or an angel should have accompanied you in order to confirm your Prophetic sermons wherever delivered — لو لا انزل عليه كنزٌ او جاء معه ملكٌ (هود) —. But when there is neither material nor spiritual power with you to enforce obedience, how can we believe that you are a Prophet.

The Holy Prophet was very much grieved at these basless doubts and absurd demands. Perchance he might have thought that if some relaxation might be granted from Heaven in the strict order of repudiating the gods of the Idolaters — repudiation should continue but softly and mercifully in the present situation — it was likely that it might prove more impressive and useful; or if some of their demands were fulfilled, their refractoriness might resolve into obedience and acceptance of Islam. However, it was such a delicate and dengerous period that the whole world was resounding with polytheism and wrong ideologies, and there was only one holy Being whose mouth was ejecting the sound of Truth to quiver in the forts of polytheism and wrong. He was surrounded by the teasing foes on all sides. Some cried lies, some taunted, some mocked at the glorious person of the prophet. Just imagine that inimical atmosphere and consider the power of heart and the indomitable courage of that mighty Preacher, whose sole trust and confidence lay in God alone keeping away from the material factors. When he was in grief only God's voice consoled him and invigorated him to fresh move. The present verses were sent down in these circumstances, the substance whereof is that the Holy Prophet should not become so much overpowered by grief at the absurdities of the disobeying people, nor should he think of concession to them. Could it be that you may leave a portion of the Divine Revelation, or fall short of the duty of communicating the Divine Message to the people because of their grieving words and provocations ? When it is not possible on your part, because the prophetic innocence and determination was deterring, then there is no use to be troubled. Your duty is to warn them about the results of good and bad. Their guidance is not your responsibility. Let their affairs be charged to God who holds the charge of everything and be steadfast in the performance of the duty of Tabligh.

13. Do they say that thou hast forged the Quran? Say : 'Bring then you ten Suras the like of it forged and call upon whom you can beside God if you are truthful.'

14. Then if they donot fulfil your saying, know that the Quran is sent down by the revelation of God and that there is no Ruler but He, so do ye obey the order now ?[18]

١٣۔ اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ فَاْتُوْا بِعَشْرِ سُوَرٍ مِّثْلِهٖ مُفْتَرَيٰتٍ وَّادْعُوْا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

١٤۔ فَاِلَّمْ يَسْتَجِيْبُوْا لَكُمْ فَاعْلَمُوْٓا اَنَّمَآ اُنْزِلَ بِعِلْمِ اللّٰهِ وَاَنْ لَّآ اِلٰهَ اِلَّا هُوَ ۚ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ ○

18. They demand miracles the demonstration whereof is not always wise, but they do not believe in the greatest Miracle — the Quran—which is before them. They say that the Quran is forged by Mohammad (God forbid). So they were asked to forge ten Suras like it by their collective efforts. After all they were Arabs too and had big claims of literary ability and versatility. If they were unable to do themselves, they could call upon their gods whom they thought the partners of Divinity. If they could not do even and they will not be able to do it ever, so they should understand that such a wonderful Word could be of the Creator alone, the like whereof could not be brought by any mortal. This is surely that Word which God has sent down by His Knowledge on the Prophet. When His Word is matchless, verily there can be no Partner in His Self and Attributes. After such clear arguments what are they looking for that they do not embrace Islam ?

Note : Earlier the Quran was presented as a whole to challenge their ability, afterwards ten Suras and finally one Sura. Thus their inability was vindicated gradually.

15. Whoso wants the life of this world and its adornment We will pay them in full for their works in this world and they shall have no loss therein.[19]

١٥۔ مَنْ كَانَ يُرِيْدُ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا نُوَفِّ اِلَيْهِمْ اَعْمَالَهُمْ فِيْهَا وَهُمْ فِيْهَا لَا يُبْخَسُوْنَ ○

19. Now one important principle regarding the facial virtues of the Unbelievers is described. Some people do not believe but do good deeds. The good deeds without right faith are not real virtues because the spirit of deeds is faith. So those men who donot believe after clear arguments and signs and do not follow the teachings of the Holy Quran but are engaged in worldly efforts for temporary wealth and adornment, and when they do some good deeds, or expend some wealth they do it for worldly benefits and not for the good pleasure of God or for the salvation in the Hereafter — for all such people whether Jews or Christians or Polytheists or Hypocrites or the world-seeking Muslims it is told as a principle that their deeds shall get compensation in this world only according to the will and judgment of God.

The Traditions show that the bare virtues of the Unbelievers, bereft of the spirit of Eman, as giving alms, helping the poor, rendering social services etc. are not totally nullified but are paid off in the form of worldly benefits as health, wealth, children, respect and power in the present world. But in the Hereafter they are null and void. They will not do good to the Unbelievers in the next world. The punishment (of any degree) ordained for the Unbelievers in the Hereafter will not be relaxed or forgiven.

مَنْ كَانَ يُرِيْدُ الْعَاجِلَةَ عَجَّلْنَا لَهٗ فِيْهَا مَا نَشَآءُ لِمَنْ نُّرِيْدُ
ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ يَصْلٰهَا مَذْمُوْمًا مَّدْحُوْرًا (بنی اسرائیل-آیت ۱۸)

"Whoso wants the present world, We give him without delay the much We want and to whom We will, then We have ordained for him Hell where he shall enter condemned and rejected." (Bani Israeel—18). The famous Tradition about the ostentatious fighter, scholar and almsgiver also confirms the above interpretation of the present verse. These three categories will be told in the Hereafter that the aim, for which they fought or taught knowledge or paid alms, was achieved in the world, so there was nothing for them in the Hereafter. The angels will be ordered to carry these world-seeking and showy scholars, fighters and almsgivers to the Hell.

16. Those are they for whom there is nothing in the Hereafter except fire, and are destroyed there what they had done here and is void what they had earned.[20]

١٦- أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ۖ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ ○

20. The deeds which are done in this world for the sake of worldly aims and objects — when they will reach the Hereafter it will bemade clear that those deeds were all destroyed, and the formal virtues which were earned under ostentation or world-seeking impulses were all doomed and nothing of the sort did any good to the workers. Their deeds could only make them worthy of the Hell — the Unbelievers for all times to come, and the showy Muslims for a limited time. Of course, there may be cases of defaulter - Muslims who may be forgiven by the unlimited mercy and grace of God.

17. And what of him who is upon the clear way of his Lord and with him is a witness from God and before him is the Book of Moses — a guide and a mercy, (can such person be equal to others)? They are those who believe in it (the Quran), and whosoever denies it, of all communities, so the Hell is his resort. So be not thou in suspense about it, no doubt it is the Truth from thy Lord, but most men do not believe.[21]

١٧. اَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ وَيَتْلُوْهُ شَاهِدٌ
مِّنْهُ وَمِنْ قَبْلِهٖ كِتٰبُ مُوْسٰٓى اِمَامًا وَّرَحْمَةً ؕ
اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ؕ وَمَنْ يَّكْفُرْ بِهٖ مِنَ الْاَحْزَابِ
فَالنَّارُ مَوْعِدُهٗ ۚ فَلَا تَكُ فِيْ مِرْيَةٍ مِّنْهُ ۗ اِنَّهُ
الْحَقُّ مِنْ رَّبِّكَ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ○

21. This man on guidance cannot be equal to that man who is ostentatious and seeking the worldly gains as described above.

بَيِّنَةٍ (clear way) means the way on whicha man wants to go according to his real and original nature, provided he is not affected bythe surrounding conditions and ideals, and that way is the path of Tauheed, Islam and Quran.

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ۔ فِطْرَتَ اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ عَلَيْهَا
لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ذٰلِكَ الدِّيْنُ الْقَيِّمُ (سورہ روم ۔ آیت ۳۰)

So thou set thy face towards the Religion straight, being of one side, the one and the same carving on which God carved the men, no changing in God's creation — this is the straight correct Religion. (Sura Rum, Verse 30)

And in the Tradition : it is said that every newly born (child) is born on Nature, then his parents make him Jew or Christian or Majoosi.

شَاهِدٌ مِّنْهُ (Witness from God) means the Holy Quran who is a witness to the fact that one who is leading the path of Nature (Tauheed and Islam) is on the right way. Moreover, the Quran is a testimony to its righteousness. The appearance of the Sun is a clear argument on the Sun itself. And because the bringer of the Quran is Jibraeel — the trustee — and the receiver is the Holy Prophet (Be peace on him), so they can also be called Witness (شاهد). Nevertheless, the morals and habits, the miracles and words, the enlightened face and character of the Holy Prophet provide a brilliant witness to this fact that theDivine Religio n which he has brought is absolutely a true Religion.

Further, the words : وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً mean that any Revelation which was sent down before the Holy Quran also testified the righteousness of the Religion of Nature, especially the glorious Book (Taurah) which was given to Moses is a mighty witness to the righteousness of those men who lead the clear path of the Religion of Nature. And unless the people believe in the Quran — whether they are Jews or Christians or Majoos or Polytheists or Idolaters, or whether they are Arabs or Non-Arabs, Europeans or Asians or belonging to any community in the world — they cannot get salvation. This fact is much elaborated in the Traditions of Bukhari and Muslim. This fact is clearly described in the Quran at very many places. The people should not doubt in this Quranic fact. The Quran is from God and it is above any doubt which may strike the mind of the reader. Those who do not accept are either foolish or inimical.

18. And who is more wrong than he who forges lie upon God ? Those shall be presented before their Lord and the witnesses will say : 'Those are they who lied against their Lord.' Listen ! the curse of God is on the unjust people,

19. Who bar from God's way and seek crookedness therein, and they are those who deny the Hereafter.[22]

20. Those people cannot frustrate God running anywhere in the Earth and for them none beside God is protector. Double is their chastisement. They had neither power to hear, nor they saw.[23]

١٨۔ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ۭ أُولٰٓئِكَ يُعْرَضُوْنَ عَلٰى رَبِّهِمْ وَيَقُوْلُ الْأَشْهَادُ هٰٓؤُلَآءِ الَّذِيْنَ كَذَبُوْا عَلٰى رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ ۝

١٩۔ الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَيَبْغُوْنَهَا عِوَجًا ۭ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ۝

٢٠۔ أُولٰٓئِكَ لَمْ يَكُوْنُوْا مُعْجِزِيْنَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ أَوْلِيَآءَ ۘ يُضٰعَفُ لَهُمُ الْعَذَابُ ۭ مَا كَانُوْا يَسْتَطِيْعُوْنَ السَّمْعَ وَمَا كَانُوْا يُبْصِرُوْنَ ۝

22. The Holy Quran is neither a lie nor a forgery. It is the truthful message of God whose acceptance is imperative. It should be noted that no one is more unjust than that man who forges against God e.g. a man says that it is the Word of God while it is not the Word of God, or a Word belongs to God in reality and God repeatedly declares that it is really the Divine Word but someone denies it despite brilliant reasons and says that it is not the Word of God. When such forgerers shall be presented before God and the books of their transgression opened, then the witnesses (Angels and Prophets and pious men and even their own hands and feet) will say that they are those wretched fellows who had said lie on God.

God declares that those men who call God's Word a lie out of injustice and wrong, exceed in the denial of the Hereafter, bar other men from the path of God, and are always busy in proving the straight path as crooked — they deserve special curse from God.

23. These unjust people cannot defeat God on Earth nor can escape from Him, nor can hide themselves from God, nor can get some protector and helper who can save them from God's chastisement, which shall be doubledbecause o f their own error and the error of misleading others. They really kept deaf and blind in the world because they neither had the power and patience to hear the Truth, nor observed the signs of God with the spirit of searching the Truth.

Hazrat Shah Sahib says : "Forgery against God is of many types (i) wrongly quoting in knowledge (ii) forging a dream (iii) pronouncing without reference to the Book and the Tradition only by wisdom (iv) claiming that he gets divine inspiration (v) claiming that he is the beloved of God and near to Him."

Hazrat Shah Sahib says : "They told lie against God. Where did they get it from ? They could not hear from the Hidden, nor did they see the Hidden. (What is their source ?)"

21. They are those who have lost their souls and their forgeries found no way (there).[24]

٢١۔ أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ○

22. They without doubt will be the greatest losers in the world to come.

٢٢۔ لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ ○

23. But those who believed and did good deeds and humbled themselves unto their Lord — they shall be the inhabitants of the Paradise, therein dwelling for ever.[25]

٢٣۔ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ○

24. The likeness of the two parties is as the man blind and deaf, and the other who sees and hears ; are they equal in condition ? Then do you not ponder ? [26]

٢٤۔ مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ○ ع

24. The losing of souls is that they shall be arrested in the everlasting chastisement and all their false claims shall be set at naught reaching there.

25. Against the Unbelievers the Believers will get success because they showed humbility. God liked their meekness and gave them the place of His eternal good pleasure.

26. The Unbelievers are deaf and blind as describedabove. Then how can the end of the deaf and blind be equal to those who are enlightened and honest, and who are fully conscious of the difference between Right and Wrong, Good and Bad, and attentively pay heed to the sermons of their guides ? Just see how can the destination of the two be one and the same. In the following verses the story of Hazrat Nooh is narrated in order to confirm the said truth.

SECTION 3

25. And We sent Nooh to his people that 'I tell you the warning openly' ;

26. 'Do not worship anyone beside God. I fear upon you the chastisement of a terrible day.'[27]

٢٥۔ وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖٓ اِنِّىْ لَكُمْ نَذِيْرٌ مُّبِيْنٌ ۙ

٢٦۔ اَنْ لَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ۭ اِنِّىْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ اَلِيْمٍ

27. Hazrat Nooh said to his people that he would explain to them those things very clearly which could invite fatal chastisement of God or which could save them from the Divine Chastisement. The first instruction he gave to his people was to refrain from the worship of other than God as Wadd, Sua'a, Yaghoos, Ya'uq and Nasra described in Sura Nooh, because the worship of other than God was not allowed by God, and if they did not refrain from it there was the danger of a severe chastisement. The Terrible Day is that in which terrible events take place as the Day of Qayamat, or the day wherein the people of Nooh were drowned by the Divine Wrath.

27. Said, the chiefs who were unbelievers amongst his people : 'We do not see thee but a man like ourselves, and we do not see that anyone followed thee but those who are mean in our ranks, inconsiderately; and we do not see you possessing any superiority over us, rather we think you are all liars.[28]

٢٧۔ فَقَالَ الْمَلَأُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ مَا نَرٰىكَ
اِلَّا بَشَرًا مِّثْلَنَا وَمَا نَرٰىكَ اتَّبَعَكَ اِلَّا الَّذِيْنَ هُمْ
اَرَاذِلُنَا بَادِيَ الرَّاْيِ ۚ وَمَا نَرٰى لَكُمْ عَلَيْنَا مِنْ
فَضْلٍ بَلْ نَظُنُّكُمْ كٰذِبِيْنَ ○

28. The ring-leaders did not recognize Hazrat Nooh as an important person much less a Prophet. "They argued that a Prophet or Messenger, after all should possess some distinction in the society, but they saw no marked distinction in his person. On the contrary, he was an ordinary man and possessed no superiority over them, because he had neither wealth, nor authority, nor power, nor other material requisites necessary for ascendency, nor he was an angel that people might bow down before him per force. As for his followers, they said, they were not also important persons but came of a very low stratum of their society — they were mean, poor, humble, despicable, sordid and vile, not worthy of their social associations. So under those circumstances what was that special distinction in him that he was selected for Divine Messengership and they were not selected for that position although they were not inferior to him in rank, wealth, morals, physique etc.? Atleast his [followers might belong to respected class of the society. People of low position and occupation (as barbers and cobblers) could not earn any esteem for their leader and could not testify the truthfulness of his message which he claimed to have brought from God. There was no peculiar or extraordinary restoration in the conversation of few duffers of a (civilized) society. All these facts, they said, showed that Nooh and all his stupid followers were liars. Nooh forged a wrong theory of life and his (stupid) disciples recognized it without thought and observation so that they might gain some ascendency by the new movement in their society." This was the substance of those cursed fellows. The answer which Hazrat Nooh gave to their senseless speeches is as follows :

28. Said he, 'O my people! Just see, if I am on the clear way from my Lord, and He has sent mercy upon me from Him and it has been obscured from you, shall we compel you to it while you are averse from it.'[29]

٢٨. قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّىْ وَاٰتٰنِىْ رَحْمَةً مِّنْ عِنْدِهٖ فَعُمِّيَتْ عَلَيْكُمْ اَنُلْزِمُكُمُوْهَا وَاَنْتُمْ لَهَا كٰرِهُوْنَ ○

29. Hazrat Nooh said : "It is correct that a Prophet must have distinction among the common men, but that distinction does not rest with the worldly lustres, decorations, wealth, government and power. This distinction lies in high morals, excellent attributes, piety, truthfulness, virtue, good spirit, sympathy with humanity and those clear verses and signs which God puts in the mor shows throught them for the completion of argument and theperfection of Divine blessing. They lead the clear way in the light of Revelation and Divine arguments and day in and day out God's special mercies and bounties pour upon them like rains." Hazrat Nooh added, "If these things are openly found in me, and certainly they are, but as a blind man does not see the sunshine, you are also incapable to see that Divine light with me, so how can we compel you to recognize that light and mercy. You are so averse from them that you do not want to see them opening your eyes. The main reason that you do not see my superiority and my spiritual ascendency is that the eyes of your heart are either blind or closed."

29. 'And O my people! I do not ask of you wealth for this: my wage falls on none but God, and I am not going to drive away the Believers, they will have to meet their Lord, but I see you are an ignorant people.[30]

30. O my people, who would save me from God if I drive them away? Do you not ponder ?[31]

٢٩۔ وَيٰقَوْمِ لَآ اَسْـَٔلُكُمْ عَلَيْهِ مَالًا ؕ اِنْ اَجْرِيَ اِلَّا
عَلَى اللّٰهِ وَمَآ اَنَا بِطَارِدِ الَّذِيْنَ اٰمَنُوْا ؕ اِنَّهُمْ
مُّلٰقُوْا رَبِّهِمْ وَلٰكِنِّيْٓ اَرٰىكُمْ قَوْمًا تَجْهَلُوْنَ ○

٣٠۔ وَيٰقَوْمِ مَنْ يَّنْصُرُنِيْ مِنَ اللّٰهِ اِنْ طَرَدْتُّهُمْ ؕ
اَفَلَا تَذَكَّرُوْنَ ○

30. Hazrat Nooh further said, "I do not ask of you any wage for the work of Tabligh that you may doubt my integrity and selfless service. I am the servant of God and from Him alone I will get the wages. Praise to God ! I neither need your wealth, nor have a greed for it. So why should I bend towards the rich, leaving the poor ? If you despise my followers on account of their poverty or humble occupation, so you should bear in mind that I am not going to drive away the Believers, who are rich in the wealth of Eman but are destitute of plentiful material wealth. These poor Believers will have to meet their Lord one day. They can complain in the court of God that I had driven the faithful poor away for the proud world-seekers. How can I consider that their Eman is cursory and inconsiderate only because their outward condition is tattered ? I am not the reader of hearts. It will be seen in the Hereafter what was the realcondition of their hearts. You are people who judge by the outwardly broken conditions of the poor Believers and therefore hate them and ask me to drive them away so that you may come to me. To be poor and to earn by labour is no crime and no defect. As a matter of fact, poverty does not hinder the recognition of Truth. Generally the intoxication of wealth and respect deprives a man of Truth and its acceptance" (This is why in the Tradition of Heraclitus it is mentioned that the followers of the Prophets are weak and poor people). Hazrat Nooh said to them that on the Day of Judgment the proud rich people will know that despising the poor gentry was nothing but their arrogance and ignorance.

31. Hazrat Nooh said to his people that he could not be led away by their ignorance and pride and harm himself. He could not drive away the sincere servants of God at their repulsion, because no one was there who could save him from the punishment of God and His seizure if, God forbid, he did so.

31. And I do not say to you : 'I possess the treasures of God,' and I donot know the Unseen, and I do not say that I am an angel, and I will not say that those who are contemptible in your eyes — God will not give them good. God knows best what is in their souls. If I say this I would be wrong and unjust.'[32]

٣١۔ وَلَآ اَقُوْلُ لَكُمْ عِنْدِيْ خَزَآئِنُ اللّٰهِ وَلَآ اَعْلَمُ الْغَيْبَ وَلَآ اَقُوْلُ اِنِّيْ مَلَكٌ وَّلَآ اَقُوْلُ لِلَّذِيْنَ تَزْدَرِيْٓ اَعْيُنُكُمْ لَنْ يُّؤْتِيَهُمُ اللّٰهُ خَيْرًا ۭ اَللّٰهُ اَعْلَمُ بِمَا فِيْٓ اَنْفُسِهِمْ ۚ اِنِّىْٓ اِذًا لَّمِنَ الظّٰلِمِيْنَ ○

32. They said : 'Nooh, thou hast disputed with us and hast made a tremendous disputation, now bring us what thou promisest us if thou art true.'[33]

٣٢۔ قَالُوْا يٰنُوْحُ قَدْ جٰدَلْتَنَا فَاَكْثَرْتَ جِدَالَنَا فَاْتِنَا بِمَا تَعِدُنَآ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ○

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32. The Unbelievers had said to Hazrat Nooh that he was but a mortal like them and possessed no superiority over them in power and wealth. Hazrat Nooh gave a very serene answer to their odd impressions. He said that the peculiar distinction which they wanted to observe in his person he did not claim to it. No doubt, he was a mortal man and not an angel, and he did not say that God had given him His treasures to utilize when and where he wanted or willed, nor he had full knowledge of the Hidden. Notwithstanding all these facts he would not say that he and his followers, who were despicable in their eyes, would not receive divine good from God e.g. the status of Prophethood, spiritual perfection, wisdom and divine recognition. God inspires everyone according to his internal and external capacity, and He knows everyone. The special bounties which God had conferred upon them were hidden from their eyes. If he said that God would not grace those poor fellows, whom they thought disgraceful and contemptible, and God being the right Knower of their interiors, then it would be wrong and unjust on his part. (Also refer Sura An'am)

33. Before the Flood, Hazrat Nooh had been advising them and answering to their doubts, arguing with them and trying to bring them to the right path of God with the most sympathetic sentiments for about nine hundred and fifty years, but they proved impervious and got tired of his long preaching and reforming and finally they said, "Stop this mission at all, and bring that chastisement at once whereby you have been threatening us so far. Only this way will cease this long and tiresome dispute."

33. He said, "Only God will bring you it if He will and you cannot frustrate."[34]

34. And my advice shall not be beneficial to you if though I will that I may advise you, if God would have willed to lead you astray. He is alone your Lord and unto Him shall you be returned.[35]

٣٣۔ قَالَ اِنَّمَا يَاْتِيْكُمْ بِهِ اللّٰهُ اِنْ شَآءَ وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ ○

٣٤۔ وَلَا يَنْفَعُكُمْ نُصْحِيْٓ اِنْ اَرَدْتُّ اَنْ اَنْصَحَ لَكُمْ اِنْ كَانَ اللّٰهُ يُرِيْدُ اَنْ يُّغْوِيَكُمْ ؕ هُوَ رَبُّكُمْ ۟ وَاِلَيْهِ تُرْجَعُوْنَ ○ ؕ

34. Hazrat Nooh said to them that it was not within his power to bring them chastisement. God only would bring it when He so willed according to His wisdom. His duty was to inform them. Nevertheless, the divine chastisement was such a horrible and stupendous thing that its bringing and its averting were both beyond the powers of mankind. When it would be the Will of God to chastise, no one would get the shelter by fleeing or flying in the world. "Who was there to frustrate the Will of God ?" Hazrat Nooh asked.

35. Hazrat Nooh said that their demanding of the chastisement with shameless refractoriness and persistence in Kufr showed thatthe Will of God was to leave them in error and finally destroy them. If God had willed it, due to their misdeeds and misbelief, he could not profit them an aught by his sincere advices and sermons. His advices and instructions would not exercise any effect on them if God did not desire to lead them. Everything is in the control of God. No one could raise any objection against His judgment and will. After all, everyonewould have to return unto God and He will give the compensation and wage of all actions in the Hereafter.

Note : Hazrat Shah Sahib says : "Upto this place the demands and questions of Nooh's people were the same as those of the Prophet's people. In other words all these answers were given to the Arabs. One was a new claim of those people (Arabs). It is described in the following verse.

35. Do they say : "He has forged the Quran ?" Say : "If I have forged it, then upon me is my sin and I have no responsibility for that of your criminal doings."[36]

٣٥- اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ اِنِ افْتَرَيْتُهٗ فَعَلَيَّ اِجْرَامِيْ وَاَنَا بَرِيْٓءٌ مِّمَّا تُجْرِمُوْنَ ۝ ع ٣ ١١ ٣

36. And revelation came unto Nooh that : "None will now believe of thy people but that who has already believed, so be not sorry for the deeds they are doing,[37]

٣٦- وَاُوْحِيَ اِلٰى نُوْحٍ اَنَّهٗ لَنْ يُّؤْمِنَ مِنْ قَوْمِكَ اِلَّا مَنْ قَدْ اٰمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوْا يَفْعَلُوْنَ ۝ ج ط

36. "This was the remark of the Meccan Idolaters against the Holy Prophet that the Quran was a forged document prepared by Muhammad himself. Hazrat Nooh had not brought the Book that his people would say this thing to him." (Mozihul Quran)

But some commentators have also made these remarks a part of Nooh's people's discourse i.e. the people of Nooh said that the sermons of Nooh were an effort of his own imagination and not the Word of God.

Some commentators have said that the Arabs remarked that the story of Nooh was simply a fiction and it was not a fact of history. It was also a forgery like other contents of the Quran, they said.

37. When the affliction at the hand of the people crossed all limits during the long period of about one thousand years, Hazrat Nooh complained to God against their cruelites : اِنِّيْ مَغْلُوْبٌ فَانْتَصِرْ (I am subdued and helpless, so Thou take vengeance.) God said that he should not be much grieved at their adverse attitude and disbelief because the few souls, in whose fate Eman was written, had believed in all and others would not believe, and in no time the sword of vengeance would visit them putting an end to their treacherous and arrogant activities.

37. And make the Ark before Our eyes and by Our order and talk not to Us for the wrong ones, they will certainly be drowned."[38]

٣٧۔ وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۚ إِنَّهُمْ مُغْرَقُونَ ○

38. And he was making the Ark and whenever the ring-leaders of his people passed by him they laughed at him. He said, "If you laugh at us, we laugh at you as you laugh."[39]

٣٨۔ وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّن قَوْمِهِ سَخِرُوا مِنْهُ ۚ قَالَ إِن تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ كَمَا تَسْخَرُونَ ○

38. God ordered Hazrat Nooh to build a boat under the divine directions because the tremendous flood was near to destroy all the transgressors and disbelievers. That was the final judgment from God against their refractory disbelief and opposition. He was also advised not to intercede with God for any of the defaulters. The chastisement of God would be coming for all wrong and unjust people whoever they might be. The decision of chastisement would be definitely executed against them. So he should not speak to God for an intercession for any of the transgressors The coming chastisement was final. When Hazrat Ibraheem had disputed with God for the People of Lut he was also given the same instruction :

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَٰذَا ۖ إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ (ہود۔ رکوع ۷)

39. The boat was in fact a huge ship with many rooms and compartments to hold various creatures. It was completed in several years. During this period the Unbelievers scoffed at Hazrat Nooh and his followers. Sometime they said that he rose to a carpenter from a prophet. Sometime they asked, "What was that structure for he was making with such an earnestness ?" He said he was making a house which would swim on water and would save from drowning flood. They laughed at his efforts in the preparation of a structure as a protection from water on earth.

Hazrat Shah Sahib says, "They laughed that Nooh was preparing for protection from drowning on dry land. They laughed at the disbelievers thinking that death was standing at their head while they laughed (unknowingly)."

Hazrat Ibne Kathir says, "Today you are thinking that we are fools. But the time is not far that we will laugh at your folly and ignorance when you will be tasting the chastisement."

39. "And soon will you know to whom the chastisement will come degrading him, and upon whom there descends a chastisement lasting."[40]

40. Until, when Our Command reached and the Oven boiled, We said : "Embark in it with two pairs of every kind and the members of thy family, but that against whom the order has already been given, and all the Believers." And there believed not with him but a few.[41]

41. And said : "Embark in it, in the Name of Allah is its sailing and staying. Verily my Lord is Forgiving, Kind."[42]

٣٩۔ فَسَوْفَ تَعْلَمُوْنَ ۙ مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ
وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيْمٌ ○
٤٠۔ حَتّٰٓى اِذَا جَآءَ اَمْرُنَا وَفَارَ التَّنُّوْرُ ۙ قُلْنَا احْمِلْ
فِيْهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَاَهْلَكَ اِلَّا مَنْ
سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ اٰمَنَ ۭ وَمَآ اٰمَنَ مَعَهٗٓ
اِلَّا قَلِيْلٌ ○
٤١۔ وَقَالَ ارْكَبُوْا فِيْهَا بِسْمِ اللّٰهِ مَجْرٖىهَا وَمُرْسٰىهَا ۭ
اِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ ○

40. Hazrat Nooh said to them, "Now there is not much time when it will be quite clear on whom the degrading chastisement of the world and the everlasting chastisement of the Hereafter falls ?"

41. Hazrat Nooh built the Ark, and at last the Divine Order came according to the promise. The clouds were ordered to rain down, the earth was ordered to gush forth and the angels were ordered to perform their assigned duties concerning chastising etc. The rains poured down, the underground water boiled and overflowed like geysers and even the ovens full of fire began to boil with water. When the Oven of Nooh's house began boiling Hazrat Nooh was ordered to embark the Ark taking with him two pairs of animals (which were necessary for human benefit) and the members of his family except the ones on whom the chastisement was to come because they had entered into the fold of the Disbelievers. وَلَا تُخَاطِبْنِيْ فِي الَّذِيْنَ ظَلَمُوْٓا ۚ اِنَّهُمْ مُّغْرَقُوْنَ The clause points out to the son of Nooh, Yam (يام) whose surname was Kana'n (كنعان) and the mother of Kana'n Wae'la (واعلة). These two members of his family kept away from Nooh and were drowned.

42. Hazrat Nooh said to his companions to embark it in the Name of God and not to worry. Its sailing and staying all was by the order and leave of God and by the blessing of His Name and there was no danger of its sinking and losing. God was Forgiving and Kind to his companions. He would forgive them and make them alight with peace and security.

Note : This verse shows that at the time of embarking and boarding بسم الله (Bismillah) should be said.

42. And it was carrying them amid waves like mountains, and Nooh called to his son and he was keeping away : "Embark with us, my son, and keep not with the Unbelievers."[43]

٤٢۔ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ ۖ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَّعَنَا وَلَا تَكُن مَّعَ الْكَافِرِينَ ○

43. He said : "I shall be keeping to some mountain that will save me from the water."[44]

He said : "There is no saviour today from God's order but for him upon whom He has mercy;" and the wave came between them and he was among the drowned.[45]

٤٣۔ قَالَ سَآوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَن رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ○

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43. The Boat was sailing through the huge waves like mountains without fear and danger. After embarking Hazrat Nooh called unto his son, who had cut off from his father, brothers and other members of the family and joined with the Unbelievers, to embark the Boat with them so that he might save from the tremendous calamity.

Note : Hazrat Nooh's words of calling may be interpreted as the last invitation to Islam. If he had accepted this last invitation of the Prophet, he would have been calculated as Muslim.

44. But he did not accept even this last invitation which would serve as a cause of security in this world and a means to salvation in the next world, which was the basic idea of Nooh's calling unto his son. But the son said, out of ignorance and stupidity, that he would save his life by climbing upon some high mountain. (He rather said that the mountain would save him, and he did not mention God which shows the depth of his disbelief).

45. Hazrat Nooh said that he was in error, because it was not an ordinary flood but was a flood of Divine chastisement. No one (including the mountain) could save from the chastisement, except that God might show His mercy on someone and save him. This discourse was continued that a wave came between them and separated them for ever.

44. And the order came: "Earth, swallow thy water ; and Heaven, abate" ; and the water was dried up and the work accomplished, and the boat settled on the mount Al-Judi and it was ordered : "Away with the unjust (and wrong) people."[46]

٤٤ - وَقِيْلَ يٰٓاَرْضُ ابْلَعِيْ مَآءَكِ وَيٰسَمَآءُ اَقْلِعِيْ وَ
غِيْضَ الْمَآءُ وَقُضِيَ الْاَمْرُ وَاسْتَوَتْ عَلَى الْجُوْدِيِّ
وَقِيْلَ بُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ ○

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46. For a period such heavy rains fell as if the gates of the sky were opened and so much water gushed out of the earth as if the strata of the earth were broken. The trees and mountains were drowned. Except the people of the Ark all others about whom Hazrat Nooh had prayed to God : رَبِّ لَا تَذَرْ عَلَى الْاَرْضِ مِنَ الْكٰفِرِيْنَ دَيَّارًا (نوح - رکوع ۲) (O Lord, leave not on earth one house of the Disbelievers inhabited) were drowned. At that time God ordered the earth to swallow its water and the cloud to stop. No one of them could dare delay in complying with the Divine Order. Hence the waters began to dry and the Ark settled on the Mount Judae in the Armenian Range. The work which God willed (the chastisement of the criminals) was accomplished, and the unjust fellows were said to be away from Divine Mercy and remain in the pit of misery and destruction for ever.

Note : There is a difference of opinion as to whether the Flood was regional or universal. Daerat-al-Ma'arif has given some extracts of research by the European scholars supporting the universal character of the flood. According to the research scholars who say that the flood was universal, the present human race comes of the three sons of Hazrat Nooh — Sam, Ham and Yafith — (سام، حام و یافث) — وَجَعَلْنَا ذُرِّيَّتَهٗ هُمُ الْبَاقِيْنَ

The animals and children, who were destroyed in the flood, were not destroyed out of the chastisement. They suffered death under the general laws of life and death. God, after all, gives life and makes to die. Giving death under the divine scheme of the Universe is not considered as Zulm (ظلم). It is said that the number of Believers with him was about eighty.

45. And called Nooh unto his Lord, said : "O Lord, my son is of my family and surely Thy promise is true and Thou art the Supreme Sovereign."

٤٥- وَنَادٰى نُوْحٌ رَّبَّهٗ فَقَالَ رَبِّ اِنَّ ابْنِيْ مِنْ اَهْلِيْ وَاِنَّ وَعْدَكَ الْحَقُّ وَاَنْتَ اَحْكَمُ الْحٰكِمِيْنَ ○

46. Said He : "Nooh, he is not of thy family, it is a deed not right. So ask Me not about that whereof thou hast no knowledge. I advise thee that thou may not become of the ignorant."47

٤٦- قَالَ يٰنُوْحُ اِنَّهٗ لَيْسَ مِنْ اَهْلِكَ ۚ اِنَّهٗ عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا تَسْـَٔلْنِ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ۭ اِنِّىْٓ اَعِظُكَ اَنْ تَكُوْنَ مِنَ الْجٰهِلِيْنَ ○

47. Hazrat Shah Sahib says : "Hazrat Nooh said to God that the woman came under annihilation. The son was left. Now it was His will whether He should take him under annihilation or bring him under deliverance." (Mozihul Quran)

Hazrat Nooh had mistaken Kana'an as Momin due to his hypocritic activities. It may be strange but not impossible that a Prophet may not know a Hypocrite (Munafiq). So he enquired God about the real position. When his son was a Momin and he was a member of his family and the members of his family were promised deliverance, then how it was that he was drowned. He said, "No doubt Your promise is true. No one can imagine that You can break Your promise. You are the Supreme Sovereign. Whether we understand or not, no one has a right to open his tongue against Your judgement, or to compel You to do against Your promise, or to criticize Your order in any respect. I simply ask You to satisfy my heart."

God gave reply that his son was not among those members whose deliverance was promised. He was amongst those for whom the word was given already, (إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ) because his deeds were bad. He did not fully know his disbelief and hypocricy. So it was not worthwhile on his part to say anything favourable about a man whose real condition he did not know fully. It did not behove near ones to talk like those who were ignorant of Divine manners. Moreover, he thought him as one of his family, while he was not one of his family. It was a deed not right. So his request was based on ignorance of the real position. Consequently, he was advised by God not to ask or enquire about what he knew not, because it was beneath his prophetic position and akin to the character of the ignorant who are not aware of divine courtesy and manners.

Hazrat Shah Sahib says : "Man asks about what he knows not, but the will of the other side should be known. It is the manner of an ignorant who questions despite observing the unwillingness of the elder."

47. He said : "O Lord, I take Thy shelter from that I may ask (demand) of Thee that whereof I have no knowledge; and if Thou forgivest me not, and dost not do mercy on me I may become of the losers."[48]

٤٧ - قَالَ رَبِّ إِنِّيٓ أَعُوذُ بِكَ أَنْ أَسْـَٔلَكَ مَا لَيْسَ لِي بِهِۦ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِيٓ أَكُن مِّنَ ٱلْخَٰسِرِينَ ○

48. Hazrat Nooh trembled and repented, but did not say that he would not do it again, because such an utterance implies claim. What power does the servant possess ? He must take the refuge in God so that it may not occur again, and should have determination in the heart of not doing it again. The words of repentence in the prayer of Hazrat Adam and Hazrat Yunus, as mentioned in the Holy Quran, have the same courtesy.

48. It was ordered : "Nooh get thee down in peace from Us, and blessings upon thee and on the communities who are with thee and there are other peoples that We shall give them profit, then there shall visit them from Us a painfull chastisement.

٤٨ - قِيلَ يٰنُوحُ اهْبِطْ بِسَلٰمٍ مِّنَّا وَبَرَكٰتٍ عَلَيْكَ وَعَلٰٓى
أُمَمٍ مِّمَّنْ مَّعَكَ ۭ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ
مِّنَّا عَذَابٌ أَلِيمٌ ○

49. These facts are of the tidings of the Unseen that We send towards thee; thou didst not know them, neither thy people before this. So thou keep patient; the good end is, of course, of those who fear."[49]

٤٩ - تِلْكَ مِنْ أَنۢبَآءِ الْغَيْبِ نُوحِيهَآ إِلَيْكَ ۚ مَا كُنتَ
تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هٰذَا ۛ فَاصْبِرْ ۖ
إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ○

49. Hazrat Nooh was ordered to alight from the boat on Mount Judae and from Mount Judae on the earth ; and God gave him tidings of peace and security for him and his posterity, and for those nations who were to be born of his followers in the boat. Moreover, the earth which was destroyed by the Flood would regain its verdure and would be inhabited again with its adornment. The word 'peace' was also a symbol of consolation to Hazrat Nooh in that such a universal catastrophe would not occur to the whole human race before Qeyamat. Of course, some nations would be annihilated.

These correct events of history provide good arguments for the Prophethood of Hazrat Mohammad (Be peace on him) who was Ummi and did not study history of mankind. Moreover, there is a hidden tiding in this narration that the Holy Prophet and his followers would also get succesful in their mission ultimately as Hazrat Nooh and his followers got successful ultimately. Hence the Holy Prophet and his followers should also have patience at the tortures of the Unbelievers as the Prophet Nooh and his followers bore afflictions for such a long period at the hand of the opponents.

SECTION 5

50. And towards Aad We sent their brother Hood, he said : "O my people, worship God, no one is your Sovereign except Him. You all tell a lie."[50]

٥٠۔ وَاِلٰى عَادٍ اَخَاهُمْ هُوْدًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اِنْ اَنْتُمْ اِلَّا مُفْتَرُوْنَ ○

51. "O my people, I do not ask of you a wage on it. My wage is but with Him who has created me. Then do you not understand?"[51]

٥١۔ يٰقَوْمِ لَاۤ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا ؕ اِنْ اَجْرِيَ اِلَّا عَلَى الَّذِيْ فَطَرَنِيْ ؕ اَفَلَا تَعْقِلُوْنَ ○

50. Hazrat Hood said to his people not to worship anyone except God because He is the Ruler of the rulers and the Supreme Sovereign. If they had adopted stone-idols as their lords and rulers they were wrong and committed forgery ; their convictions were a blatant lie.

51. Hazrat Hood said, "I have no need of your wealth. My Creator is sufficient for my worldly necessities in the present life and my wage in the next life."

The Prophets are the most sincere and selfless people sent for the guidance of mankind. They had always declared that they did not want any compensation for their efforts from the people. They were the servants of God and God was sufficient for them. This approach was necessary for the success of the Prophetic mission so that the admonition might be sincere and impressive and the people might not say that their activities were meant for the worldly greed and prosperity. When the Prophets are so sincere and selfless that they have no greed for the worldly benefit as a recompense for their sermons and teachings, the people should know that they are truthful and the divine message they bring is beyond doubt. This is why Hazrat Hood said to them if they did not understand that a person who was selfless and spoke for their good of both the worlds was their real friend and wellwisher. It would be foolish on their part to think such a wellwishing person as their foe and quarrel with him.

52. "And, O my people, ask forgiveness of your Lord for your sins, then turn towards Him, He will let loose torrents from the sky upon you, and He will give strength over strength to you, and do not turn your face becoming sinners."[52]

٥٢. وَيٰقَوْمِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ يُرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا وَّيَزِدْكُمْ قُوَّةً اِلٰى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِيْنَ ○

52. This verse shows the blessings of Eman and Istighfar (Belief and asking forgiveness of God). Hazrat Hood said to his people if they believed in God and would ask forgiveness they would be given worldly benefits too. He would give them good rains which would deliver them from the famine conditions, and their fields and gardens would produce ample livelihood for them. Moreover, they would gain more and more strenght and power. Their bodies would become more healthy and stout and they would also increase in spiritual strenght. They would also increase in numerical strenght due to the growth in the birth rate. In short Eman and Istighfar and avoiding an impious and sinful life are the factors of blessings and bounties in this world and the world to come.

Note : "This advice which was given to his people by Hazrat Hood is a general truth. If we adopt this instruction and believe in God and ask God's forgiveness for our sins sincerely, God will also confer His material and spiritual bounties upon the present generation. The present world has too many problems and these problems can be easily solved by Eman and Istighfar and leading an obedient life. There is no other wy to deliver us from the present calamities." (Tr)

53. They said : "Hood, thou hast not brought any authority to us, and we will not leave our gods at thy saying, and we are not going to believe in thee."[53]

54/55. "We do say this only that some of our gods has smitten thee with evil spirit."[54]

He said : "I call God to witness and you should become witness too that I am quit of those that you associate, apart from Him ; so try your guile on me, all together, then you give me no respite."

٥٣ - قَالُوْا يٰهُوْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَّمَا نَحْنُ بِتَارِكِيْٓ
اٰلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِيْنَ ○

٥٤ - اِنْ نَّقُوْلُ اِلَّا اعْتَرٰىكَ بَعْضُ اٰلِهَتِنَا بِسُوْٓءٍ ؕ قَالَ
اِنِّيْٓ اُشْهِدُ اللّٰهَ وَاشْهَدُوْٓا اَنِّيْ بَرِيْٓءٌ مِّمَّا
تُشْرِكُوْنَ ○ لا

٥٥ - مِنْ دُوْنِهٖ فَكِيْدُوْنِيْ جَمِيْعًا ثُمَّ لَا تُنْظِرُوْنِ ○

53. This was their refractoriness that the people of Hood said that Hazrat Hood had not brought clear authority or argument for his truthfulness. The Holy Prophet has said that every Prophet who was raised (for mankind) had been given such clear signs that if people wanted to believe they could (easily) believe. So it can be definitely said that Hazrat Hood had also brought clear signs but they rejected those signs and would have demanded more clear signs like miracles which could per force compel their necks to bow down. In brief, the people of Hazrat Hood were not prepared to leave their gods at the instruction of Hazrat Hood, neither they were inclined to believe him as a Messenger of God. On the other hand they did not even think him as a sane man of normal senses. Their obnoxious remarks about the person of Hazrat Hood are given in the ensuing verse.

54. The people said to Hazrat Hood : "You are talking nonsence and befooling the whole population and making them your enemy — we think that some of our gods has made you mad and senseless by smiting some evil spirit on you. This is because you check the people from their worship, so they have gone enraged and punished you for this insolence and you have begun to talk like a mad man."

56. "I have put my trust in God who is my Lord and your Lord ; there is none who puts his feet on Earth, but in the hand of God is his forelock. Surely my Lord is on the straight path."[55]

٥٦۔ اِنِّیْ تَوَكَّلْتُ عَلَى اللّٰهِ رَبِّیْ وَرَبِّكُمْ ؕ مَا مِنْ دَآبَّةٍ اِلَّا هُوَ اٰخِذٌ بِنَاصِیَتِهَا ؕ اِنَّ رَبِّیْ عَلٰى صِرَاطٍ مُّسْتَقِیْمٍ ○

55. Hazrat Hood replied : "What harm these stone idols can afflict on me ? You are, however, very strong and powerful and possess huge stature, you enter into the army of your gods and make sudden attack on me with full force, all together, but you cannot do any harm to me. You listen, that I declare calling God my witness and in your presence that I express my extreme abomination against your false gods. You are free to exercise your collective efforts against me, you are at liberty to hurt me if you can and you give me not a single minute of respite. But you should know that my trust is fully reposed in God alone, who has no partner and who is my Lord and Ruler and who is also your Lord and Ruler, though you do not understand this fact out of insanity. Not only myself and yourselves but every big and small object which crawls on Earth is in full control and possession of God as if He is holding the forelock of every living object on Earth in His hand, He may draw and turn where He will, no one can dare run away out of His control and possession. Neither the cruel ones can run out of His seizure, nor the righteous ones can be degraded in His shelter. Surely my God is on the straight path of justice and equity. Neither injustice is there, nor inopportune reward. He is found on the way which He has shown to His servants through His Messengers. If His servants lead His way He will meet them on that way and He will be found there ready to protect those servants."

Hazrat Shah Sahib says : "Whoso walks on the straight path — God will meet him." (Mozihul Quran)

57. "Then if you turn your face, I have delivered to you what was sent with me unto you ; and my Lord will establish other people in place of you and you will not be doing any harm to Him. Verily, my Lord is Watcher over every thing."[56]

٥٧- فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَّا أُرْسِلْتُ بِهِ إِلَيْكُمْ ۖ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ ۚ وَلَا تَضُرُّونَهُ شَيْئًا ۗ إِنَّ رَبِّي عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ○

58. And when reached Our command We saved Hood and those people who had believed with him by Our mercy, and delivered them from a harsh chastisement.[57]

٥٨- وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِّنَّا ۚ وَنَجَّيْنَاهُم مِّنْ عَذَابٍ غَلِيظٍ ○

56. Hazrat Shah Sahib says : "You will not do any harm to the Messenger of Allah because God is his defender and guardian." (Mozihul Quran)

Hazrat Hood said to them : "If you do not accept the Truth after such clear facts which I am telling you, then there is no harm of mine because I have completed my duty of delivering the Divine Message unto you. It is better that you should manage yourselves. But it is certain that such prejudice and refractoriness may draw the heavenly chastisement and totally annihilate you. But God's earth will not become barren at your annihilation. He will make other people the successors of your wealth etc. Your destruction or annihilation may do no harm to God or His Messengers, neither His Kingdom shall be ruined. When He is Watcher over everything, He will surely manage to safeguard every necessary thing to be protected against the destruction brought about by the heavenly chastisement.

57. The wind-storm continuously raged for eight days and seven nights. The houses were destroyed, the trees were uprooted, the roofs were dilapidated, the wind was so poisonous that it entered into the nose and came out of the lower body and burnt the whole body and tore it into pieces. This was a horrible scene, but Hazrat Hood and his followers, who were four thousand in number upto that time, did not receive any injury. He and his companions were miraculously saved from this horrible chastisement in the world by the blessing of their Eman and good deeds and they shall also be delivered in the Hereafter from the terrible events of that day.

59. And these were Aad that they denied the verses of God and disobeyed His Messengers and obeyed the command of those who were tyrant, stout opponent.[58]

٥٩۔ وَتِلْكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ○

60. And from behind came upon them in this world curse and on the Last Day too.[59] Listen! the Aad denied their Lord. Listen! curse on the Aad who were the people of Hood. [60]

٦٠۔ وَأُتْبِعُوا فِي هَٰذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ ۗ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ○ ع

SECTION 6

61. And unto Thamood their brother Salih; he said: "O people! worship God, there is no Ruler of you beside Him. It is He who has produced you from the earth to and has inhabited you in it, so ask forgiveness of Him for your sins and turn unto Him. Verily, my Lord is All-Nigh, All-Granter.[61]

٦١۔ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ○

58. Just see the ruins of that people caught by the heavenly chastisement and take lesson from their sorrowful plight. They were the people of Aad whose magnates opposed the verses of God with great pomp and pride and disobeyed His Messengers. The commoners obeyed their big satans and at last both were destroyed.

Note: There might be other Prophets too serving Hazrat Hood in his great struggle as his lieutenants like Hazrat Haroon serving and helping Hazrat Moosa in his mighty struggle. Or the negation of one Messenger is the negation of all. This is why the word (Messengers) is used.

59. One who is cursed is thrown away from Divine Mercy. The people of Aad, who disobeyed Hazrat Hood, were smitten with curse in this world. It means they will be ever remembered with hatred and abomination till the end of the world, and the curse will not leave them even hereafter.

60. According to some commentators they will be called by the words — اَلَآ اِنَّ عَادًا كَفَرُوْا رَبَّهُمْ الخ on the Day of Resurrection.

Note: The people of Hazrat Hood are known as Aadul Uoola (عاد الاولیٰ) as given in Sura Najm, hence with the word Aad قوم ہود are also added to denote that they are the Former Aad who are the people of Hood; and the Latter Aad (عادی الاخریٰ) are the people of Hazrat Salih.

62. They said : "Salih, we had a hope in thee before this ; dost thou forbid us to worship those whom our fathers had been worshipping ? We have such a doubt in that unto whom thou callest us that our heart does not accept."[62]

٦٢- قَالُوا يٰصٰلِحُ قَدْ كُنْتَ فِيْنَا مَرْجُوًّا قَبْلَ هٰذَآ
اَتَنْهٰنَآ اَنْ نَّعْبُدَ مَا يَعْبُدُ اٰبَآؤُنَا وَاِنَّنَا لَفِيْ شَكٍّ
مِّمَّا تَدْعُوْنَآ اِلَيْهِ مُرِيْبٍ ○

61. Afterwards Hazrat Salih was sent unto Thamood. He said almost the same thing to his people as Hazrat Hood had said to his people. This narration shows that the fundamental approach of all Divine Messengers has been more or less the same. Every one described the Divine Oneness and prohibited them from bowing before other than God. Every one laid emphasis on the Unity of God and denounced all types of association. Hazrat Salih said to his people : "Worship only God because He is God and no one is god. He is the Supreme Sovereign. He is the originator and creator of mankind. He has created mankind from the earth — first He created Adam direct from mud, and produced the food from the earth, which is the matter of semen, the source of man's creation. It is He who originated you and created all sorts of things for your physical growth, livelihood, settlement and varied developments. It is He who inspired you with various ways and plannings to settle on Earth. When His bounties are so numerous, it is not worthwhile on the part of man to neglect such a Great Benefactor and turn towards other creatures as stone idols etc.

Man should turn towards the Real Benefactor who is very near, nearest to mankind, and ask of Him forgiveness for his sins and association (شرک) which he has committed in his life. He grants our repentance if it is rightly done with a sincere heart and forgives our follies whatsoever.

62. They said to Hazrat Salih : "We had a great hope in you that in future you will become a sage and saint and our new generation will pay reverence to you as the successor of the elders. Your early habits should a reverent gesture and forecast a brilliant future. Everyone thought that you will prove a source of inspiration for the rising nation, and your sagacity, intelligence and sanity will lead them to the ancestoral religion. But alas ! to our surpise you have all of a sudden begun to talk of strange things which are tantamount to a strong opposition to our old religion. We think that you have started to wage war against our traditional religion. You want that we should give up to worship those gods and idols which our forefathers had been worshipping throughout their life. Thus you have broken our hope which we have so far cherished judging your serene manners. In stead of helping and invigorating our traditional religion you have started exterminating it. This is something very strange. As far as your ideology is concerned we are in doubt about it. Our hearts are not satisfied with it. When our hearts are not satisfied with your new religion, how can we denounce our old religion followed by our forefathers ?"

Note : The people called Salih a man of promise not because Hazrat Salih followed their religion of association and wrong precepts. The fact is that the Prophets are the most distinguished persons of the society on account of their discreet manners, judicious discourses, sober attitude, grave disposition, good temperament, honest dealings, spiritual meditations, spotless character, and prodigious wisdom.

Hazrat Shah Sahib says, "Thou appeared promising that thou wilt enlighten the way of the forefathers, but thou began exterminating it." (Mozihul Quran)

63. He said, "O my people, just see you, if I am given insight from my Lord, and He gave me mercy from Him, if I disobey Him ? So you do not but increase me loss."[63]

٦٣- قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ وَاٰتٰنِيْ مِنْهُ رَحْمَةً فَمَنْ يَّنْصُرُنِيْ مِنَ اللّٰهِ اِنْ عَصَيْتُهٗ فَمَا تَزِيْدُوْنَنِيْ غَيْرَ تَخْسِيْرٍ ○

64. "And my people, this is the she-camel of God, a sign for you, so leave her eating in the earth of God, and touch her not with evil, or the chastisement will seize you very soon."

٦٤- وَيٰقَوْمِ هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً فَذَرُوْهَا تَاْكُلْ فِيْٓ اَرْضِ اللّٰهِ وَلَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابٌ قَرِيْبٌ ○

65. Then they hamstrung her : then he said, "Enjoy three days (more) in your houses — that is a promise which will not be wronged."[64]

٦٥- فَعَقَرُوْهَا فَقَالَ تَمَتَّعُوْا فِيْ دَارِكُمْ ثَلٰثَةَ اَيَّامٍ ذٰلِكَ وَعْدٌ غَيْرُ مَكْذُوْبٍ ○

66. Then when Our Command reached, We saved Salih and the Believers with him by Our mercy and from the disgrace of that day. No doubt, thy Lord — He is the All-Strong, All-Mighty.[65]

٦٦- فَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا صٰلِحًا وَّالَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ ؕ اِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيْزُ ○

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63. Hazrat Salih said to his people that how he could give up the clear straight path on their whims and doubts. God had given him insight and conferred upon him the highest designation (Prophethood) by His great mercy. So if (God forbid) he disobeyed God and failed in delivering the Divine Orders, who would be so powerful as to save him from His punishment. His people were forcing him to stop preaching the new religion. So Hazrat Salih said to them that in place of encouraging him in the efforts of reforming the society on the lines of Divine education they were trying to dissuade him from his holy mission. Thus they were trying to do him an irrepairable loss.

64. The people of Hazrat Salih had demanded a miracle. They saw the miracle — the She-camel came out of the mountains and readily gave birth to a young one. (Also see notes in Sura Aaraf.)

65. God is powerful to save anyone from the chastisement if He will and can annihilate whom He will. So He delivered Hazrat Salih and his followers from the heavenly chastisement and destroyed the disbelievers.

67. And the horrible cry seized them and they were found lying prostrate by the morning in their houses,

٦٧- وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُوا فِي دِيَارِهِمْ جٰثِمِينَ ۝٦٧

68. As if they never dwelt there: Beware! Thamood denied their Lord, so curse on the Thamood.[66]

٦٨- كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ أَلَا إِنَّ ثَمُودَ كَفَرُوا رَبَّهُمْ ۗ أَلَا بُعْدًا لِّثَمُودَ ۝٦٨

66. The chastisement came in the form of a very huge cry by an angel or by an earthquake. The Disbelievers were destroyed but the Believers were saved. This is a point of lesson for all human souls in the world. The disobedient who deny the verses of God are doomed to destruction and failure, and are cursed by God, which means they are thrown far away from the mercy of God.

SECTION 7

69. And, of course, Our messengers have had come to Abraham with good tidings ; they said, "Salam." He said, "Salam", then soon brought a roasted calf.[67]

٦٩- وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرٰهِيمَ بِالْبُشْرٰى قَالُوا۟ سَلٰمًا ۖ قَالَ سَلٰمٌ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ ○

67. The stories of this Sura have almost the same order as those of Sura Aaraf with the exception of Abraham's story which also aims at the instance of Lot's story, though Abraham's story is briefly described. The main reason of this insertion is that the story of Hazrat Ibraheem and the story of Hazrat Lut have some common elements. Hazrat Abraham and Hazrat Lot were cousins — the mother of Abraham and the mother of Lot were sisters. Hazrat Lot had accompanied Hazrat Abraham when the latter left his native land — Iraq — and migrated to the Land of Sham. Hazrat Abraham was very much sorrowful when he came to know from the angels that the people of Lot had to be destroyed by the Divine wrath at their disobedience and transgression. He tried to save them from total annihilation by imploring God to have mercy upon them. Though the request was not granted yet it shows that Abraham had a warm sympathy for the people of Lot. The same party of angels which was sent to Abraham was also sent to Lot.

These angels had appeared in the form of youngsters with handsome and attractive gestures and faces. First they had gone to Abraham giving him good tidings of a good child from the bosom of Hazrat Sara, the first wife of Hazrat Abraham. They said to Abraham that God had made him His close friend (خليل) and that family of Hazrat Lot (except the old woman) would not receive any injury in the chastisement, and the villains and transgressors would be annihilated — followers of the Prophets are delivered and the rejectors are destroyed as a principle.

However, the angels came to Hazrat Abraham who could not recognize them in the first instance. They gave him salutation and he answered accordingly. But he thought them as human guests, and at once stood to serve them with the delicious dish of a roasted calf. It is not strange if Hazrat Abraham could not recognize them at the first instance, as Hazrat Lot too could not recognize them. Once Hazrat Gabraeel talked with the Holy Prophet in human form, made questions and answers like any human being, but during conversation the Holy Prophet could not recognize him. When he went out he was told that the man who was talking with the Prophet was Hazrat Gabraeel (Bukhari and Muslim). It shows the knowledge of angel is given by God. Even the Prophet cannot know, without divine guidance, the person of an angel and his function in the world. No one can know the angel if God wills to conceal him.

70. Then when he saw their hands not coming to the food he was stricken with apprehension and feared them in his heart. They said, "Fear not, we have come being sent to the people of Lot."[68]

٧٠. فَلَمَّا رَآٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَ
أَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا لَا تَخَفْ إِنَّآ أُرْسِلْنَآ
إِلَىٰ قَوْمِ لُوطٍ ۝

68. Commentators have given various interpretations to the fear of Hazrat Abraham. When they did not take the roasted calf, he thought they might have come with some bad intention. According to the convention of those days one who did not accept the food was thought as if he had some bad ideas or intentions. He also might have thought that they were angels but could not know for what purpose, good or bad, they had come. Whether on his part there was some mistake, or else his people had done some wrong ! Under the impulse of these bubbling ideas he uttered : إِنَّا مِنْكُمْ وَجِلُونَ — we have fear of you — Sura Hajr, verse 52. They were saying 'peace' and Hazrat Abraham was showing 'fear'.

Hazrat Shah Sahib says : "The chastisement which they had with them cast its reflection on the heart of Hazrat Abraham." This is why Hazrat Abraham said to them : إِنَّا مِنْكُمْ وَجِلُونَ — we have fear of you — otherwise the Prophets are very brave and bold men, and they are neither terrified nor horrified.

71. And his wife was standing, then she laughed and We gave her the glad tidings of Isaac, and after Isaac of Jacob.[69]

٧١. وَامْرَاَتُهٗ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنٰهَا بِاِسْحٰقَ ۙ وَمِنْ وَّرَآءِ اِسْحٰقَ يَعْقُوْبَ ○

72. She said, "Woe to me ! Shall I bear a child and I am old, and this my husband is old. This is indeed very strange."[70]

٧٢. قَالَتْ يٰوَيْلَتٰٓى ءَاَلِدُ وَاَنَا عَجُوْزٌ وَّهٰذَا بَعْلِىْ شَيْخًا ؕ اِنَّ هٰذَا لَشَىْءٌ عَجِيْبٌ ○

69. When the angels revealed the correct position that they had the mission of destroying the people of Lot, who were transgressing and disobeying Hazrat Lot, and they were not meant for any bad purpose for Abraham's family or his followers, Hazrat Sara, who was standing there to serve, laughed at the news. God made her further laugh by giving good tidings of a son (Isaac), and after the son, a grand son (Yaqoob) who would beget a very wise generation (Bani Israeel). This tiding was given to Sara, because Hazrat Abraham had already got a son from Hazrat Hajra (Hazrat Ismaeel) and Sara had a great wish for a son, but because she had become very old she was disappointed.

Note : The tiding of the grandson shows that Isaac was not the son for whom Hazrat Abraham was said in the dream to sacrifice. (Refer Ibne Kathir)

70. Words of disappointment, when the material factors are not favourable, are but natural. This is why Hazrat Sara said how she could beget a child when the material factors were not favourable — she was too old and her husband was too senile. It is said she was 99 and Hazrat Abraham was 100 or more. So she said the tidings of a son in those circumstances was really strange.

Note : These words do not show that Hazrat Sara was disappointed of God's mercy. Nay ! she was not disappointed of God's mercy. She was simply expressing her wonder at a wonder —the birth of a clild in a seemingly hopeless age of parents.

73. They said : "What wonder dost thou have at God's command ? God's mercy and His blessings are upon you, O people of this house. Verily God is Praised, Glorified."[71]

74. So when the fear quite went away from Abraham and the good tidings came to him, he began to quarrel with Us about the people of Lot.

75. Verily, Abraham was clement, soft-hearted, turning.

76. "O Abraham, turn away from this idea — the command of thy Lord has had come, and upon them shall be coming the chastisement not to be turned back."[72]

٧٣۔ قَالُوْٓا اَتَعْجَبِيْنَ مِنْ اَمْرِ اللّٰهِ ۖ رَحْمَتُ اللّٰهِ وَ
بَرَكٰتُهٗ عَلَيْكُمْ اَهْلَ الْبَيْتِ ۭ اِنَّهٗ حَمِيْدٌ مَّجِيْدٌ ○

٧٤۔ فَلَمَّا ذَهَبَ عَنْ اِبْرٰهِيْمَ الرَّوْعُ وَجَاۗءَتْهُ الْبُشْرٰى
يُجَادِلُنَا فِيْ قَوْمِ لُوْطٍ ○

٧٥۔ اِنَّ اِبْرٰهِيْمَ لَحَلِيْمٌ اَوَّاهٌ مُّنِيْبٌ ○

٧٦۔ يٰٓاِبْرٰهِيْمُ اَعْرِضْ عَنْ هٰذَا ۚ اِنَّهٗ قَدْ جَاۗءَ اَمْرُ
رَبِّكَ ۚ وَاِنَّهُمْ اٰتِيْهِمْ عَذَابٌ غَيْرُ مَرْدُوْدٍ ○

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71. The angels said that she should not wonder at the good tidings though the tidings were strange, because God had conferred upon their house so many mercies and blessings. If God willed to bestow a child it was not difficult for Him and so it was not something strange for them. In stead of wondering at the news of a child they should praise and glorify God as all praises and glories belong to Him.

Note : Some scholars have said that the words of the Durood recited in prayers are taken from this verse.

72. When Hazrat Abraham became satisfied at his own side, he began to quarrel with the angels about the people of Lot. The substance of this dispute as mentioned in Sura Ankaboot is that when the angels informed Abraham about their further mission of destroying the habitats of Lot's people, he said how the people of Lot could be destroyed in the presence of Lot and his family. The angels said that they knew who were good and who were bad. They would destroy the miscreants but bring out the good souls of that place. But Abraham rather wanted some concession about the people as a whole. He wanted that some mercy might be done to them and given some further respite. Abraham had a very merciful heart, was clement by nature and turning unto God in all (grave) matters. He was made the Imam of all humanity in time and space and as such his groaning at the total extermination of a whole people was but natural. But God's decision is final, because the cup of their crimes was full and they had turned hopeless. So God said to Abraham to give up the idea of their deliverance because God's command of their annihilation had come and it could not be repeated or averted by any recommendation or prayer. The chastisement would surely seize them on account of their extreme transgressions and misconduct.

77. And when Our messengers reached Lot, he was worried at their coming and was distressed in his heart and uttered : "Today is a very hard day."[73]

٧٧. وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِيٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَّقَالَ هٰذَا يَوْمٌ عَصِيْبٌ ○

78. And his people came upon him running recklessly, and orstwhile they had been doing evil deeds.[74] He said: "O my people, these are my daughters present, they are cleaner for you than they ; so fear God and do not degrade me in my guests. Is there not a single man among you of good character ? "[75]

٧٨. وَجَآءَهٗ قَوْمُهٗ يُهْرَعُوْنَ اِلَيْهِ ؕ وَمِنْ قَبْلُ كَانُوْا يَعْمَلُوْنَ السَّيِّاٰتِ ؕ قَالَ يٰقَوْمِ هٰٓؤُلَآءِ بَنَاتِيْ هُنَّ اَطْهَرُ لَكُمْ فَاتَّقُوا اللّٰهَ وَلَا تُخْزُوْنِ فِيْ ضَيْفِيْ ؕ اَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيْدٌ ○

73. The angels had come in very beautiful forms like youngsters with handsome faces without beard or hair on the cheeks. Hazrat Lot did not recognize them in the first instance. He thought them as common guests. But he knew the shameless habit of his people. So he was extremely anxious and was distressed in his heart painfully. He apprehended that his people would certainly chase them. He was in a very difficult situation — neither he could leave his guests, nor he could defend them from the rascals. He could not wage war against the whole people.

74. His apprehension was correct. His people were habituated to shameless activities and unnatural lust. They could not sit silent at the news of such boys of excellent beauty. They ran recklessly towards the house of Lot and forcefully demanded that those young boys should be handed over to them without delay.

75. Hazrat Lot made all possible efforts to protect the honour of the noble guests and finally he said to them that it was quite unnatural to indulge in homosexual pleasures. The decent and pure way was marriage. For this end he could go so far as to offer his own daughters with whom they could live lawfully after marriage and satisfy their sexual appetite — a way recognized by divine stadard and purity. At least they should not degrade him in their guests because the disgrace of the guests was the disgrace of the host. Hazrat Lot finally remarked, "Is there not a single man amongst you who would try to understand my simple application and oblige?"

Hazrat Lot appealed to their sense of morality in the most humble way, but that people had lost the sense of morality and were blind in their voluptuous sentiments.

Note : Some scholars have said that by daughters Hazrat Lot meant the daughters of the nation and a Prophet is the spiritual father of the nation. If by daughters he meant his own, then perhaps he had intented to offer them to the most gentle among them. In those days the marriage between a Muslim and a Kafir was lawful.

79. They said : "Thou dost know that we have no concern with your daughters, and thou are well aware of what we desire."[76]

٧٩. قَالُوْا لَقَدْ عَلِمْتَ مَا لَنَا فِيْ بَنٰتِكَ مِنْ حَقٍّ ۚ وَاِنَّكَ لَتَعْلَمُ مَا نُرِيْدُ ○

80. He said : "O' would that I had power against you, or might sit in some strong shelter."[77]

٨٠. قَالَ لَوْ اَنَّ لِيْ بِكُمْ قُوَّةً اَوْ اٰوِيْٓ اِلٰى رُكْنٍ شَدِيْدٍ ○

76. They said to Lot that he well knew their habit so why he was arguing and disputing with them.

77. Hazrat Lot in utter distress uttered these words spontaneously. By power he meant that there would have been a strong clan to fight against them or else that powerful clan would have been there to give him shelter. The Holy Prophet has said, "God may do mercy on Lot, surely he was getting a strong and secure shelter." i.e. the shelter of God ! يَرْحَمُ اللّٰهُ لُوْطًا لَقَدْ كَانَ يَاْوِيْ اِلٰى رُكْنٍ شَدِيْدٍ
But at that time in utter distress Hazrat Lot missed the idea of the Divine Shelter and spontaneously the eyes fell on the external means. After Lot the Prophets had generally been of big clan and tribe.

81. The guests spoke : "Lot, we are messengers of thy Lord, they shall never reach thee,[78] so bring forth thy folk in the (last) portion of the night, and let not any one of you see back but thy woman that it shall be reaching her of course what will smite them.[79] Their promised time is morning. Is the morning not nigh?"[80]

٨١ - قَالُوْا يٰلُوْطُ اِنَّا رُسُلُ رَبِّكَ لَنْ يَّصِلُوْٓا اِلَيْكَ
فَاَسْرِ بِاَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ
اَحَدٌ اِلَّا امْرَاَتَكَ ؕ اِنَّهٗ مُصِيْبُهَا مَآ اَصَابَهُمْ ؕ
اِنَّ مَوْعِدَهُمُ الصُّبْحُ ؕ اَلَيْسَ الصُّبْحُ بِقَرِيْبٍ ○

78. When Hazrat Lot was much distressed, the guests spoke to him not to worry about, because they were not human beings and were angels sent by God to destroy them. They could neither harm him, nor do any wrong to them. It is said that those evil people were breaking into the house or jumped over the walls into the house. When their transgression and madness crossed all limits of sense and humanity, Hazrat Gabraeel, by the leave of God, seated Hazrat Lot at one side and streched his hand towards those cursed people who instantly turned blind. They cried, "Run away, the guests of Lot seem to be great magicians."

79. They said to Lot to set forth with his folk in the last portion of the night and advise them to make haste and they should not see behind (to know what was happening). Of course, his woman, they added, would either not go with them or would see behind her back, and would be wrapped in the chastisement which was going to come upon the whole people. It is said this woman had informed the people about the coming of these guests.

80. The angels gave tidings to Hazrat Lot that those insolent people would be destroyed in the coming morning and the morning was not far distant.

Hazrat Shah Sahib says, "The city of Mecca was conquered in the morning by our Prophet. Parhaps this verse also indicates that tidings."

82. So when Our command came We turned that habitat upside down and rained upon it stones of gravel,[81] layer upon layer,[82]

83. Marked with thy Lord,[83] and not that township is far from these wrong-doers.[84]

٨٢۔ فَلَمَّا جَآءَ اَمۡرُنَا جَعَلۡنَا عَالِيَهَا سَافِلَهَا وَاَمۡطَرۡنَا
عَلَيۡهَا حِجَارَةً مِّنۡ سِجِّيۡلٍ ۙ مَّنۡضُوۡدٍ ۙ

٨٣۔ مُّسَوَّمَةً عِنۡدَ رَبِّكَ ؕ وَمَا هِىَ مِنَ الظّٰلِمِيۡنَ
بِبَعِيۡدٍ ۘ

81. Hazrat Gabraeel took those habitats upward in the sky and threw them down. Thus all the habitats were turned upside down. And to add to their humiliation and disgrace, stones of gravel were rained from above. The men of this people hither and thither in the outskirts or elsewhere were also destroyed by the stone. (God forbid)

Note : The punishment of turning upside down given to this people resembles outwardly their shamless deed of homosexuality.

82. The rain of the gravels was very thick so as to form layers of stones.

83. These stones had got some distinct mark so as to differ from common stones. The stones of chastisement must naturally differ from the common stones to open the eyes of the criminals. It is also said that the name of each man was written or engraved on that stone which was the cause of his annihilation.

84. These habitats were situated on the way to Sham from Medina. The travellers and caravans observed the ruins. It may also mean that such chastisement is not far away from such people who are indulged in homosexuality.

SECTION 8

84. And towards Madyan their brother Shuaib, he said : "O my people, worship God, no one is your god other than He. And diminish not the measure and the balance. I see you in an affluent condition and fear upon you the chastisement of a surrounding day."[85]

٨٤- وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا
اللَّهَ مَا لَكُمْ مِنْ إِلَٰهٍ غَيْرُهُ ۖ وَلَا تَنْقُصُوا الْمِكْيَالَ
وَالْمِيزَانَ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ مُحِيطٍ ○

85. "O people, fulfil the measure and the balance with justice and do not cut short the things of the people and do not create mischief (corruption) in the land."[86]

٨٥- وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا
تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ
مُفْسِدِينَ ○

86. "The remainder of what is given by God is better for you if you are believers ; and I am not a watcher over you."[87]

٨٦- بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۚ وَمَا
أَنَا عَلَيْكُمْ بِحَفِيظٍ ○

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85. Hazrat Shuaib was sent for the guidance of the people of Madyan. They were rich people but they were not God-fearing. Hazrat Shuaib said to them to worship only God and should be fair in their transaction and economic efforts, otherwise an ominous day could come upon them with a surrounding chastisement.

86. Hazrat Shuaib advised them to reform their conventional law of injustice and transgression. They should not only do justice in measure and balance but should also not exploit the rights of the people in any way. They should not create mischief and corruption in the land by committing Shirk and Kufr, by diminishing in measure and balance, by exploiting and oppressing the people, or by devouring their rights unjustly.

87. For a man of belief the remainder of what is given by God, though small in quantity, is better than that which is earned through unlawful (Haram) means or which is gained at the expense of fair rights of other people, though it is abundant in quantity. In the lawful (Halal) wealth if measure and balance are put aright God gives blessing (برکة) in the present wealth and gives Thawab in the next life. These golden teachings, which are correct in the present times also, were given by Hazrat Shuaib to his people long ago. But Hazrat Shuaib could not force them to change their wrong ideals and adopt the right ones. It is left to the will of the people whether they listen to and act upon or denounce the universal principle of truth and justice. But alas, the response of this nation was also hopeless !

87. They said : "O Shuaib, does your prayer teach you that we leave that our fathers worshipped, or leave what we do in our wealth ? Thou art the only solemn, following the right way!"[88]

٨٧- قَالُوْا يٰشُعَيْبُ اَصَلٰوتُكَ تَاْمُرُكَ اَنْ نَّتْرُكَ مَا يَعْبُدُ اٰبَآؤُنَآ اَوْ اَنْ نَّفْعَلَ فِيْٓ اَمْوَالِنَا مَا نَشٰٓؤُا ؕ اِنَّكَ لَاَنْتَ الْحَلِيْمُ الرَّشِيْدُ ○

88. Those people said with derision and contempt, "Please do not become so much pious and sagacious. Are you the single soul amongst the whole nation possessing wisdom, solemnity and excellent character, and other men including our forefathers and veterans have all been ignorant and foolish ? Hazrat Shuaib performed prayers very much, so they said that perhaps his prayers bade him to mislead them that they should give up their traditional religion and lose their ownership rights in their wealth. They added that Mr. Shuaib should go on with his prayers but should not take the trouble to reform their economic science and religious ideology which was the cherished heritage of their wise forefathers.

Hazrat Shah Sahib says : "It is the custom of the ignorant people that when they are unable to follow the good deeds of good people they begin to scoff at them. This is the habit (nature) of Kufr." (Mozihul Quran)

Some commentators have not construed the words : اِنَّكَ لَاَنْتَ الْحَلِيْمُ الرَّشِيْدُ to derision but to reality, meaning thereby that when Shuaib appeared to them a man of noble qualities and good sense it was strange on his part to talk such nonsense, as it was said to Hazrat Salih by his people :

قَدْ كُنْتَ فِيْنَا مَرْجُوًّا قَبْلَ هٰذَا اَتَنْهٰنَآ اَنْ نَّعْبُدَ مَا يَعْبُدُ اٰبَآؤُنَا الخ

88. Shuaib said : "O my people, just see if I have got insight (understanding) from my Lord and He has provided me with good provision [89] from Him, and I do not intened to do myself afterwards what I want you to give up ;[90] I intend to reform as far as I can and the realization is by the help of God, I put my trust in Him alone and towards Him solely is my resort."[91]

٨٨۔ قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ وَرَزَقَنِيْ مِنْهُ رِزْقًا حَسَنًا ؕ وَمَآ اُرِيْدُ اَنْ اُخَالِفَكُمْ اِلٰى مَآ اَنْهٰىكُمْ عَنْهُ ؕ اِنْ اُرِيْدُ اِلَّا الْاِصْلَاحَ مَا اسْتَطَعْتُ ؕ وَمَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ ؕ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ ○

89. The provision here either denotes material provision that God gave him, without any injustice in measure or balance, through lawful and fair means, or it means the spiritual provision including divine knowledge, divine wisdom and prophethood. The substance of Shuaib's remarks is that when God had given him understanding and insight and had shown him the right way which was not visible to them, it was not worthwhile on his part to become blind like them and forsake the obedience to the Divine Commandments, or give up his holy mission being distressed at their mockery and derision. A Prophet cannot leave his mission.

90. Hazrat Shuaib added that a Prophet cannot do these things which he wants his people to refrain from. What he said to them, first he himself acted upon them, and what he forbade, first he himself left those things. It means the character of the Prophet is above suspicion; his actions tally with his words and his words tally with his actions.

91. Hazrat Shuaib also said to them that his main desire was their complete reformation. He wanted to better their material and spiritual conditions and all his efforts were solely confind to that noble mission. So they should also try to climb up the heights of Eman and Irfan (Belief and Recognition) coming out of their the then rough state. He had no other aim than that and he would not denoune it at any cost but would continue to struggle for it dauntlessly despite their scoffing and discouraging response. So far as the success and realization for his efforts was concerned it was in the absolute control and power of God. Only by His will and succour all efforts can fructify. He had full trust in God and he was to turn towards God in all matters.

89. "And O people, earn not by breaking with me else there shall befall on you what had befallen on the people of Nooh, or on the people of Hood, or on the people of Salih, and the people of Lot are not far away from you."[92]

٨٩۔ وَيٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِيْٓ اَنْ يُّصِيْبَكُمْ مِّثْلُ مَآ اَصَابَ قَوْمَ نُوْحٍ اَوْ قَوْمَ هُوْدٍ اَوْ قَوْمَ صٰلِحٍ ؕ وَ مَا قَوْمُ لُوْطٍ مِّنْكُمْ بِبَعِيْدٍ ○

90. And entreat your Lord to forgive you your sins and turn towards Him. Verily my Lord is All-Kind, All-Loving."[93]

٩٠۔ وَاسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ ؕ اِنَّ رَبِّيْ رَحِيْمٌ وَّدُوْدٌ ○

91. They said, "Shuaib, we do not understand much of what thou sayest, and we see thee weak among us, but for thy party we would have stoned thee, and in our eyes thou hast no regard."[94]

٩١۔ قَالُوْا يٰشُعَيْبُ مَا نَفْقَهُ كَثِيْرًا مِّمَّا تَقُوْلُ وَاِنَّا لَنَرٰىكَ فِيْنَا ضَعِيْفًا ۚ وَلَوْلَا رَهْطُكَ لَرَجَمْنٰكَ ۖ وَ مَآ اَنْتَ عَلَيْنَا بِعَزِيْزٍ ○

92. Hazrat Shuaib added that they should not commit such crimes in refractoriness and malignance against him which might entitle them to the harsh and destructive chastisement that had smitten the past nations. The chastisements which had come on the peoples of Nooh, Hood and Salih (Be peace upon them) on account of disbelief and enmity were not hidden from them, and the annihilation of Lot's people was not far off in time and space. It might be fresh in their memory. They should not neglect the tragic history of disobedient peoples but gain lesson from it.

93. Hazrat Shuaib advised them to repent on their sins and beg forgiveness from God, because God forgives the most orthodox and senile criminal when he turns towards God with humbility and with a sincere repentance and begs forgiveness for his old follies. Why not ? God is All-Kind and All-Loving. God not only forgives but also loves His turning servant.

94. The people did not accept his most impressive and logical teachings. On the contrary they said that Shuaib was a weak man without any solid reality and it was futile for him to wage war against the whole society in his fanaticism. But for his party and tribe they would have stoned him.

92. He said: "O my people, is the pressure of my folk greater than that of God? And you have had cast Him behind your back in oblivion. Verily every thing you do is in the full control of my Lord."[95]

٩٢۔ قَالَ يٰقَوْمِ اَرَهْطِيْٓ اَعَزُّ عَلَيْكُمْ مِّنَ اللّٰهِ ۭ وَاتَّخَذْتُمُوْهُ وَرَاۗءَكُمْ ظِهْرِيًّا ۭ اِنَّ رَبِّيْ بِمَا تَعْمَلُوْنَ مُحِيْطٌ ○

93. "And O my people, go on with your business at your place, I also do my own, further on you will get to know upon whom the chastisement comes degrading and who is the liar. And do watch, I am also watching with you."[96]

٩٣۔ وَيٰقَوْمِ اعْمَلُوْا عَلٰي مَكَانَتِكُمْ اِنِّىْ عَامِلٌ ۭ سَوْفَ تَعْلَمُوْنَ ۙ مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ وَمَنْ هُوَ كَاذِبٌ ۭ وَارْتَقِبُوْٓا اِنِّىْ مَعَكُمْ رَقِيْبٌ ○

95. Hazrat Shuaib said, "It is strange and sorrowful on your part that you give me concession because of my folk and not because I am a Messenger from God showing you clear and manifest signs of my truthfullness. In other words the pressure of my folk is greater than that of God in your eyes. It means you have quite buried into oblivion the greatness and grandness of God. So a nation who forgets God and casts Him on her back (God forbid) should remember that all her actions and deeds are within the control of His knowledge and power. Whatever you do and whatever condition you are in, you cannot go beyond His control even for a moment."

96. Hazrat Shuaib added, "Well you keep to your refractoriness and obduracy, I too adhere to the path of guidance by virtue of Divine help. Soon it will come to light who is degraded by the wrath of God — either you or we — and who is proved liar. Now both we and you wait for the heavenly decision."

94. And when Our command reached We saved Shuaib and those who had believed with him by Our kindness, and the explosive clap seized those wrong-doers, then upon the morning they dawned lying prostrate in their houses,

٩٤- وَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا شُعَيْبًا وَّالَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا وَاَخَذَتِ الَّذِيْنَ ظَلَمُوا الصَّيْحَةُ فَاَصْبَحُوْا فِيْ دِيَارِهِمْ جٰثِمِيْنَ ۝

95. As though they had never lived there.[97] Listen ! Curse to the people of Madyan as were cursed the Thamud.[98]

٩٥- كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ؕ اَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُوْدُ ۝ ع ١٢ ٨

97. Here it is mentioned that the people of Shuaib were destroyed by صَيْحَة which means an explosive noise. In Sura Aaraf it is given that they were annihilated by رَجْفَة which means earthquake. And in Sura Shu'ara it is said that عَذَابُ يَوْمِ الظُّلَّةِ was the cause of their destruction, which means the clouds of chastisement covered them like a canopy. Allama Ibne Kathir writes that all these three kinds of chastisement were gathered together for their punishment. The types of chastisement given in the three Suras are mentioned according to the context of the narration. In Aaraf it is given that those people had said to Shuaib that they would expel him and his companions of their country. There it was told that the very land, of which they threatened to turn them out, quaked and brought about their destruction — the cause of shelter turned into the cause of destruction. In the present verse some of their worst remarks are quoted, so against them صَيْحَة is mentioned meaning thereby that all their vociferous shoutings against Truth were drowned into the heavenly thunder. In Sura Shu'ara they are quoted to have said :

فَاَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَآءِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ

(If thou art true then cause a fragment of the heaven to fall upon us) hence is rehearsed against this insolence.

98. Both Midians and Thamud were destroyed by the explosive cry (صَيْحَة).

عَذَابُ يَوْمِ الظُّلَّةِ

SECTION 9

96. And of course We have had sent Moses giving Our signs and manifest authority,[99]

٩٦۔ وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ ۙ

97. Towards Pharaoh and his chiefs; then they followed the order of Pharaoh, and the affair of Pharaoh was of no value.[100]

٩٧۔ اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ فَاتَّبَعُوْۤا اَمْرَ فِرْعَوْنَ ۚ وَمَاۤ اَمْرُ فِرْعَوْنَ بِرَشِيْدٍ ۝

98. He shall go before his people on the Day of Qeyamat and then will lead them down to the Fire; and bad is the wharf where they reached.[101]

٩٨۔ يَقْدُمُ قَوْمَهٗ يَوْمَ الْقِيٰمَةِ فَاَوْرَدَهُمُ النَّارَ ؕ وَبِئْسَ الْوِرْدُ الْمَوْرُوْدُ ۝

99. And afterwards in this world curse followed them and on the Day of Qeyamat too. Bad is the reward which they (will) receive.[102]

٩٩۔ وَاُتْبِعُوْا فِيْ هٰذِهٖ لَعْنَةً وَّيَوْمَ الْقِيٰمَةِ ؕ بِئْسَ الرِّفْدُ الْمَرْفُوْدُ ۝

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99. آیات here perhaps indicate the miracles and those nine signs mentioned in the verse : ولقد آتينا موسىٰ تسع آيات . Amongst them perhaps the Miracle of Stick, which was most clear and manifest, is called here سُلطانٍ مُّبين, which means 'clear authority' ; or سلطانٍ مُّبين indicates those brilliant arguments which Moses presented before Pharaoh in support of Divine Unity and which are mentioned elsewhere in the Quran. And it is possible too that سُلطانٍ مُّبين means in its verbal sense the clear predominance, because against the Pharaohs, Hazrat Moosa had repeatedly gained clear victory and manifest predominance.

100. The Pharaohs did not accept the word of the Messenger of God, but went on following the enemy of God —Pharaoh, although none of his talks was reasonable and appreciable following which man could achieve welfare or prosperity.

101. As Pharaoh was their Imam (Leader) in this world, similarly on the Day of Resurrection he will remain their Imam. Those who had been following him blindly in this world will also follow him in the next world till the last destination (Hell). This is that watering-place where they will find, the burning fire instead of cold water.

102. The people shall be sending curse on Pharaoh and his people till the end of this world. Then on the Day of Resurrection the angels and the standing people will cast curse on them. In short, the curse will ceaselessly follow them — a reward of their performances in this world.

100. These are some of the events of the cities that We relate to thee, some of them are still standing and some of them are rooted out.[103]

101. And We wronged them not, but they wronged themselves (their own souls), then of no avail their gods proved to them, whom they called upon beside God, when the command of thy Lord reached ;[104] and they increased them not save destroying.[105]

102. And such is the seizing of thy Lord when He seizes the cities, and they are doing wrong. Surely His seizing is painful, hard.[106]

١٠٠۔ ذٰلِكَ مِنْ اَنْۢبَآءِ الْقُرٰى نَقُصُّهٗ عَلَيْكَ مِنْهَا قَآئِمٌ
وَّحَصِيْدٌ ○

١٠١۔ وَمَا ظَلَمْنٰهُمْ وَلٰكِنْ ظَلَمُوْٓا اَنْفُسَهُمْ فَمَآ اَغْنَتْ
عَنْهُمْ اٰلِهَتُهُمُ الَّتِيْ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ
مِنْ شَيْءٍ لَّمَّا جَآءَ اَمْرُ رَبِّكَ ؕ وَمَا زَادُوْهُمْ
غَيْرَ تَتْبِيْبٍ ○

١٠٢۔ وَكَذٰلِكَ اَخْذُ رَبِّكَ اِذَآ اَخَذَ الْقُرٰى وَهِيَ
ظَالِمَةٌ ؕ اِنَّ اَخْذَهٗٓ اَلِيْمٌ شَدِيْدٌ ○

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103. The stories of past nations related to you — that how they disbelieved and then degraded Messengers and then how they were destroyed — have some of their vestiges even today. Some of the habitats still survive as Egypt which was the home of Pharaoh, and some of them were destroyed but their ruins have remained as the habitats of Lot's people, but there are some that have gone extinct and no vestige thereof is left on the surface of the Earth.

104. God has not seized anyone guiltless that the whim of injustice on His part may strike. When they crossed all limits in doing crimes and thus made themselves entitled to punishment then God's chastisement came. Then see ! those gods and idols, in whom they had so much reposed their trust, and from whom they had so many expectations, did not avail them an aught in such a hard affliction.

105. Not to speak of availing, the false gods contrariwise became the cause of their destruction. When the false gods were believed to be the owner of profit and loss, when feign hopes were attached with them, when homage was paid to them, when offerings were made for them, they ought to see that bad day. The chastisement of disbelieving and crying lies to the Prophets shall have to be been given, but the punishment of idolatry and polytheism is additional.

106. The wrong-doers are given respite to a great extent, but when they do not refrain by any way they are seized and throttled. If the criminal desires that his punishment may be diminished, or if he tries to run away from His seizing, it is a fancy, it is impossible, it is a frenzy :

ایں خیال است ومحال است وجنون

103. In this is a sign for him who fears the chastisement of the world to come[107] — that is a day wherein all men shall be gathered, and that is a day for the presence of all.[108]

١٠٣- إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ○

107. When in this world, which is the House of Action, punishments for polytheism, disbelief and crying lies to the Prophets are given, and so severely, so it is a sign to know that what punishments shall be given in Qeyamat, which is solely the Day of Recompense, and what shall be the way to get deliverance on that day ? When a wise man thinks over his end, he begins to tremble with fear. So in the stories of the past people, who were chastised by God for their wrong ideas and deeds, there is a lesson for the God-fearing man to calculate the chastisement of the Hereafter.

108. The affairs of the whole world shall be judged on that day — Hereafter — when all the past, present and future generations shall be gathered, and not a single soul shall remain absent. In other words that would be the Day of the greatest appearance before the Divine Court.

104. And We have not delayed it but for an appointed time.[109]

١٠٤- وَمَا نُؤَخِّرُهٗٓ اِلَّا لِاَجَلٍ مَّعْدُوْدٍ ۝

105. The day it comes no soul shall have power to speak but by His order, so some of them are unfortunate and some are fortunate.[110]

١٠٥- يَوْمَ يَاْتِ لَا تَكَلَّمُ نَفْسٌ اِلَّا بِاِذْنِهٖ ۚ فَمِنْهُمْ شَقِيٌّ وَّسَعِيْدٌ ۝

106. As for the unfortunate, they are in the Fire, there they will have to cry and bray--

١٠٦- فَاَمَّا الَّذِيْنَ شَقُوْا فَفِى النَّارِ لَهُمْ فِيْهَا زَفِيْرٌ وَّشَهِيْقٌ ۝

107. Dwelling therein for ever, so long as the Heavens and the Earth abide, but as thy Lord will. No doubt, thy Lord accomplishes what He wills.

١٠٧- خٰلِدِيْنَ فِيْهَا مَا دَامَتِ السَّمٰوٰتُ وَالْاَرْضُ اِلَّا مَا شَآءَ رَبُّكَ ۭ اِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيْدُ ۝

108. And those who are fortunate — they are in Paradise, therein dwelling for ever, so long as the Heavens and the Earth remain, but that thy Lord will — gift without limit.[111]

١٠٨- وَاَمَّا الَّذِيْنَ سُعِدُوْا فَفِى الْجَنَّةِ خٰلِدِيْنَ فِيْهَا مَا دَامَتِ السَّمٰوٰتُ وَالْاَرْضُ اِلَّا مَا شَآءَ رَبُّكَ ۭ عَطَاۗءً غَيْرَ مَجْذُوْذٍ ۝

109. When the time fixed in the knowledge of God is over that Day will come. Delay should not be mistaken that the events of the Resurrection Day are simply symbolic or whimsical and unreal (merely to terrify the people).

110. No one will say on the Day of Resurrection even acceptable and beneficial words without the order of God. And there are occasions on the Day of Resurrection when they will not be able to speak out a single word without leave and permission.

111. There can be two meanings of these verses — one is that as long as the Heavens and the Earth survived in the world the Unfortunate shall live in the Hell and the Fortunate shall live in the Paradise, and even more if God will : it is confined to His unlimited knowledge alone. The reason is that when we think of the longest possible period in our environment, that is the biggest period which comes to our mind. This is why the words like مَادَامَتِ السَّمٰوٰتُ وَالْاَرْضُ etc. are used to denote the sense of eternity in Arabian Phraseology. But so far the real indication of Eternity is concerned, and which can be called an unlimited time, is exclusively confined to the Unlimited Knowledge of God alone, which is expressed by the wrods : مَاشَآءَ رَبُّكَ

The other meaning may be as follows :—

"The words مَا دَامَتِ السَّمٰوٰتُ وَالْاَرْضُ may be taken as an indication of Eternity ; or by the Heavens and the Earth, the Heavens and the Earth of the Hereafter may be meant as in verse (48) of Sura Ibraheem يَوْمَ تُبَدَّلُ الْاَرْضُ غَيْرَ الْاَرْضِ وَالسَّمٰوٰتُ (ابراہیم آیت ۴۸) (upon the day the Earth shall be changed to other than the Earth and Heavens). So to say the Unfortunate(اشقیاء)in the Hell and the Fortunate in the Paradise shall live so long as the Heavens and the Earth of the Hereafter abide i.e. for ever — but if thy Lord will He may dismiss i.e. may not allow to live always, because the eternal dwelling of the people of Paradise in the Paradise and the eternal dwelling of the people of the Hell in the Hell depends upon the will and power of God. But at the same time it is a Quranic fact that God has willed that the chastisement of the Unbelievers and Polytheists shall never be over, nor the reward of the dwellers of Paradise shall be ended. The Holy Quran has said (i) وَمَا هُم بِخَارِجِينَ مِنَ النَّارِ — And they (Polytheists and Unbelievers) shall never be turning out of the Fire — (Sura Baqarah, Verse 167), (ii) يُرِيدُونَ أَن يَخْرُجُوا مِنَ النَّارِ وَمَا هُم بِخَارِجِينَ مِنْهَا (مائدہ۔ آیت ۳۷) — They desire to come out of the Fire, but they shall never be turning out of it (Sura Maedah, Verse 37), (iii) لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ بقرہ۔ آیت ۱۶۲ — Neither the chastisement from them shall be lightened, nor they shall be given respite — (Sura Baqarah, Verse 162), (iv) إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَاءُ (نساء۔ آیت ۱۱۶) — No doubt, God does not forgive that who associates with Him someone, and forgives beside that whom He will—(Sura Nisa, Verse 116).

And this is the unanimous creed of all Muslims in the History of Islam. And those modern commentators who have quoted some sayings to maintain a different meaning from the above are wrong. Their quotations are forged traditions or sayings of strange character or weak standard. Moreover, they have also misinterpreted some Quranic verses and sayings of the Holy Prophet.

As for the sinful Muslims who will go to Hell (God forbid) on account of their sins, about them true Traditions have informed us that one day they will be surely brought out of the Hell and admitted to the Paradise, wherefrom no man of the Paradise shall be turned out. Perhaps, it is why that for the People of the Paradise the words : عَطَاءً غَيْرَ مَجْذُوذٍ are mentioned, and for those dwelling in the Hell the words : إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ are used, so that it may be known that some Unfortunate souls shall be brought out of the Hell, but no Fortunate soul shall ever be turned out of the Paradise.

Note : By the words إِلَّا مَا شَاءَ رَبُّكَ it is noticed that there is a lot difference between the Eternity of God and the eternal dwelling of the creatures. The eternal dwelling of a creature is, by all means, dependent on the will of God. He can annihilate whenever He will. Moreover, it is also cleared that punishment and reward is subservient to His will and power, and He is not bound, as some philosophers think, to do so.

109. So be thou not in deception about those things which these people adore (worship), they worship nothing but like that which their forefathers worshiped before. And We are going to pay them their part (from chastisement) undiminished.[112]

١٠٩۔ فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَٰؤُلَاءِ ۚ مَا يَعْبُدُونَ
إِلَّا كَمَا يَعْبُدُ آبَاؤُهُم مِّن قَبْلُ ۚ وَإِنَّا لَمُوَفُّوهُمْ
نَصِيبَهُمْ غَيْرَ مَنقُوصٍ ۝ ع ٩ ١٤ ٩

112. The turning of such a number of creatures towards the path of assoication and unbelief (شرک وکفر) and not getting punishment upto this time is not something to deceive anyone or throw him in doubt. They are, after all, following their forefathers blindly. What benefit their forefathers received from their false gods, that these men will receive from them ? Surely all of them shall receive the full share of chastisement in the Hereafter, which will neither go down nor will be lightened ever. Thus the phrase غَيْرَ مَنقُوصٍ stands against the phrase عَطَاءً غَيْرَ مَجْذُوذٍ in verse 108.

Some commentators say that in this world they will get full share of the provision etc. which is determined ; then will suffer the full punishment of polytheism.

110. And of course We had given Moses the Book, then in it differences arose. And but for a word which thy Lord had said before, it were decided between them. And they are in doubt about it that does not let them be satisfied.[113]

١١٠۔ وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ فِيْهِ ؕ وَلَوْلَا
كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ؕ وَاِنَّهُمْ
لَفِيْ شَكٍّ مِّنْهُ مُرِيْبٍ ○

113. Moses was sent with the Taurah but they differed from one another in the Book. Some accepted, some rejected, others misinterpreted as is the case with the Quran today. No doubt, God had the power to disallow the differences, or after the differences He would have decided all the disputes in a moment by exterminating all the rejectors; but His universal scheme did not demand it. One thing is already decided with Him that He may test man, giving him independence and freedom of action to a certain extent, which way he walks — whether he makes him entitled to the mercy and grace of God by rightly observing the divine and the human obligations, or by his crooked movements and wrong doings he bids goodbye to the guidance of pure nature and makes himself the manifestation of divine wrath and frowning — لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا With this purpose in view the structure of man is made in such a way that he may not find himself quite helpless or compelled in adopting good or evil. Its imperative result is that in this world good and evil, virtue and vice, should always keep in confrontation with each other ; afterwards the mercified and the wrathed should be separated so that with the word — اِلَّا مَنْ — the word — رَحِمَ رَبُّكَ — لَاَمْلَئَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ اَجْمَعِيْنَ — may also be accomplished. Perhaps this is the word which has preceded from the Lord of Mohammad (Be peace upon him). Had it not been issued from God, all the differences would have been decided in no time. Common men being ignorant of these secrets and reasons are in doubt — whether in future too will these differences be decided or not!

111. وَاِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ اَعْمَالَهُمْ ؕ اِنَّهٗ بِمَا يَعْمَلُوْنَ خَبِيْرٌ ○

111. And the people all of them — when time comes thy Lord will pay them in full for their works. He is aware of what they are doing.[114]

112. فَاسْتَقِمْ كَمَاۤ اُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا ؕ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ○

112. So thou go on straight as thou are ordered, and whoso turned with thee, and do not go beyond limit. No doubt, He sees what you do.[115]

113. وَلَا تَرْكَنُوْۤا اِلَى الَّذِيْنَ ظَلَمُوْا فَتَمَسَّكُمُ النَّارُ ۙ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ اَوْلِيَآءَ ثُمَّ لَا تُنْصَرُوْنَ ○

113. And incline not towards those who are wrong (unjust), then the fire will touch you, and no one is your helper beside God, then you will not find help anywhere.[116]

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114. The time has not come that each and every action of mankind may be fully paid. When that time comes even the minutest deeds shall be surely reckoned and paid in full. By delay you should not misunderstand that God is not aware of your deeds and actions.

115. Here the Holy Prophet is advised not to feel worried about the Unbelievers and Polytheists. The Holy Prophet together with his followers (who have repented from Kufr etc. and turned to God) should keep steadfast in observing the Divine Orders with boldness and firmness. They should avoid extremes and adopt the middle way in faith, beliefs, morals, services, dealings, invitation, propagation, etc. They should never deviate an inch from the Right Middle Course in any time. They should go straight on the straight path in all times. They should never cross the limits by assuming the extreme sides, and be sure that God is ever seeing their actions.

116. Formerly لَا تَطْغَوْا (do not cross the limits) was ordered. Now it is told that there should not be the slightest inclination towards those who are wrong and wrong-doers. Inclination includes intermixation, social relations, company, honour and respect, praise and admiration, external resemblance (تشبّہ ظاہری), cooperation, etc. It is advised to avoid all these things as much as possible lest the flame of the fire should touch you. In that case there will be no helper except God to help you, nor you will find any help from God.

114. And establish the Prayer on both sides of the day and in some parts of the night.[117] Of course, the virtues remove the vices. That is a remembrance unto the rememberers ;[118]

١١٤- وَأَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ ؕ
إِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ؕ ذٰلِكَ ذِكْرٰى
لِلذّٰكِرِيْنَ ۝

117. Do not incline towards the wrongdoers, but incline towards ONE GOD, Who has no partner i.e. observe prayers morning and evening and in the darkness of night with solemnity and submission, because it is a great means to the achievement of God's help.

Note : Both sides of the day mean the time before sunrise and sunset i.e. the Prayers of Fajr and Asr (فجر وعصر); or one side is Fajr Prayer and the other side is Maghrib prayer because Maghrib prayer is also adjacent to sunset. And, according to some old writers the both sides of the day cover all the three prayers i.e. Fajr, Zuhar, Asr. According to this explanation the day is divided in two halves; in the first half the Prayer of Fajr is reckoned and in the second half (from midday to sunrise) both Zuhar and Asr Prayers are adjusted. زلفا من الليل includes only Esha Prayer, or both Maghrib and Esha Prayers. According to Ibne Kathir طرفی النهار may mean Fajr and Asr Prayers and زلفا من الليل may indicate the Tahajjud prayer, because in the early days of Islam only these three Prayers i.e. Tahajjud, Fajr and Asr, were ordered. Afterwards Tahajjud was made optional and its obligation was abrogated (see Sura Muzzummil). To the remaining two, three more were added. (God knows better).

118. The observation of prayer is the remembrance of God as said elsewhere : اقم الصلوٰة لذكرى (observe prayer for my remembrance). Or it means that for the remembrance of the rule — إِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ — the observation of prayer is a thing to be remembered, and it should never be forgotten, because it is a source of great pursuasion for a Momin to the peformance of good deeds and the achievement of virtues.

Hazrat Shah Sahib says ; "The virtues remove the vices in three ways — (i) Whoso does virtues, his vices are forgiven (ii) Whoso adopts virtues, his vicious habits are removed and (iii) In a country where virtues get in vogue, guidance comes and error withers away. But in all the three places the prevailing weight is required, the more the filth the more the soap." (Mozihul Quran)

115. And keep patience; of course God does not spoil the Thawab of the good-doers.[119]

١١٥۔ وَاصْبِرْ فَإِنَّ اللّٰهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ○

116. So why not had been there of those generations before you such people in whom some remnant of virtue survived, that they would have been forbidding corruption in the land, but few whom We saved of them; And followed those people, who were wrong-doers, the very way in which they had lived in luxury and they were sinners[120] (and the wrong-doers went on following the very thing in which they got luxury).

١١٦۔ فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ ۚ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ ○

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119. From due study of the Quran it appears that two things are very important in drawing the help of God — Prayer and Patience. The Holy Quran says : واستعينوا بالصبر والصلوٰة in Sura Baqara. Here also after Prayer the order for Patience is given. In short, a Momin should be steadfast in observing Prayer (Salat) and other Divine obligations and should not care for any pain or trouble, then the help and succour of God comes. With God the wage (Thawab) of any good-doer is not spoiled. On the contrary, a good-doer receives the reward beyond his own calculation.

120. The conditions of the past nations are related in order to pursuade this Ummat that there should be a good number of those people who bid to virtue and forbid vice (امر بالمعروف ونہی عن المنکر) in the Muslim society. The past nations were destroyed because generally the people indulged in luxries and committed crimes, and people of influence, who had some remnant of virtue, also gave up forbidding vice. Thus no one was left who could reform the world which had worsened because of Kufr and Sins, Zulm and Transgression.

Hazrat Shah Sahib says : "If good souls had out-numbered, the nation would have not been destroyed; they were small in number so they were themselves saved." (Mozihul Quran)

In a Sahih Hadith it is said that when the hand of a Zalim is not caught to check him from Zulm (ظلم) and the people idly give up bidding to virtue and forbidding vice, it is well-nigh that such a general chastisement may come which may leave not anyone. (God forbid)

117. And thy Lord is never such as to destroy the habitats by force (violence) and the people thereof are virtuous.[121]

١١٧- وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرٰى بِظُلْمٍ وَّاَهْلُهَا مُصْلِحُوْنَ ○

118. And if thy Lord had willed He would have made people lead one way, and always (they) live in difference,[122]

١١٨- وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ اُمَّةً وَّاحِدَةً وَّلَا يَزَالُوْنَ مُخْتَلِفِيْنَ ○

121. It is not the way of God to destroy by force or violence a habitat whose inhabitants are attentive of self-reformation and observant of bidding to virtue and forbidding vice (امر بالمعروف ونہی عن المنکر). The chastisement only comes when the people cross the limits in their Kufr and Sins, Zulm and Transgression.

122. As written before in several comments, the schematic wisdom (حکمتِ تکوینی) did not demand it that the people would have been forced to adopt one way, therefore there has been a lot of difference in the acceptance of truth. But in fact the creators of differences and dissensions have been those people who belied Truth working against the pure and right Nature (فطرۃ صحیحہ). If they had lived according to the right Nature, there would have been no differences at all. This is why by the words اِلَّا مَنْ رَّحِمَ رَبُّكَ it is made clear that those people, on whom God had mercy on account of their Truth-loving and Truth-seeking spirit, are excluded from the dissenters and difference-mongers.

119. But those on whom thy Lord has mercy. And for that He has created them and perfectly is fulfilled the Word of thy Lord : 'That assuredly I shall fill the Hell with jinn and men all together.'[123]

١١٩ - إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَٰلِكَ خَلَقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَ النَّاسِ أَجْمَعِينَ ○

123. The main purpose of creation of the Universe is that all types of Divine Attributes – merciful and wrathful — should find their manifestations, which would be different of course, so that one group by virtue of its loyalty and obedience should become the manifestation of His mercy and kindness, good pleasure and forgiveness (a confirmation of the veracity of words: إِلَّا مَن رَّحِمَ رَبُّكَ) and the other group on account of its rebellion and infidelity should become the manifestation of His justice and vengeance, and suffer the everlasting imprisonment (a confirmation of the veracity of the words : لاملأن جهنم من الجنة والناس اجمعين).

However, the constitutional aim (مقصد تشريعي) of the creation of the Universe is Worship (عبادة) : وما خلقت الجن والانس الا ليعبدون — We created not the jinn and men but for Our worship —. And the schematic purpose (مقصد تكويني) behind the creation is that there should be two such groups (that fulfil or do not fulfil the constitutional aim by their own freewill and option) which may become the manifestations of the merciful and wrathful attributes of God, or in other words become the images and focuses of kindness and wrath.

In the workshop of love, Kufr is inevitable. Whom will the Hell burn ? if there be no Abu Lahb.

Moreover, the images and manifestations of love and kindness shall also be different according to the degrees of talents and deeds of the blessed ones.

"The beauty of the garden owes to the flowers of different colours. O'Zoq, the adornment of this Universe is verily due to its variance." (Zoq is the poetic name of an Indian poet.)

120. And all things relate We unto thee of the conditions of the Messengers, whereby We console thy heart, and there has come to you in this Sura real state of things and admonition and record for the Believers.[124]

121. And say to them who do not believe : "Go on acting at your place, we also act ;"

122. "And wait, we are also waiting."[125]

١٢٠- وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ الرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ وَجَآءَكَ فِى هَٰذِهِ الْحَقُّ وَمَوْعِظَةٌ وَّ ذِكْرٰى لِلْمُؤْمِنِيْنَ ○

١٢١- وَقُل لِّلَّذِيْنَ لَا يُؤْمِنُوْنَ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ ۖ إِنَّا عٰمِلُوْنَ ○

١٢٢- وَانْتَظِرُوْا ۚ إِنَّا مُنْتَظِرُوْنَ ○

124. The stories of many Messengers were related above. Now in the end some of the reasons and mystries of the description of those strories are mentioned :—

The heart of the Holy Prophet becomes more and more peaceful and satisfied at hearing the stories of the past nations and Messengers. The Ummat comes to know the real events and facts which possess a great admonition and remembrance. When a man hears that his fellow-kinds in the past were destroyed due to such and such crimes, he tries to abstain from them. And when he sees that past generations achieved salvation by means of that way, he also runs towards it by nature. In fact, the section of Quranic stories is so impressive and instructive that a man with a bit of humanness and an impulse of God's fear in his heart cannot remain unimpressed at their study.

125. If you do not accept my word then it is better to remain refractory on your past stand and I keep firm at my station. Further, you wait for accidents upon me and I am waiting for your disastrous end. Soon later it will be known whose fate is bad and what is the end of the wrong-doers.

123. And with God is the hidden secret of the Heavens and the Earth, and unto Him is the return of all matters ; so do worship Him alone and do put thy trust in Him, and thy Lord is not heedless of the deeds you do.[126]

١٢٣. وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ وَاِلَيْهِ يُرْجَعُ
الْاَمْرُ كُلُّهٗ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ؕ وَمَا رَبُّكَ
ع ١٠ ١٠ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ۝

126. God finally says to the Prophet : "You should not be grieved at their unbelief and insolence and resign their affair to God. Nothing is hidden from Him in the Heavens and the Earth. All affairs, after all, are to return unto God. Then they would know what madness they were involved in. On your part you continue worshipping your Lord and obeying Him heart and soul, and rely on His help alone. He is not unaware of your sincere deeds. He will judge accordingly."

And in a Tradition when the Followers asked the Holy Prophet about the effects of old age so early, the Hold Prophet said. " شيّبتنى هود واخواتها — Sura Hood and her sisters have made me old." Some scholars have written that the verse which had made the Holy Propher old was this :

فَاسْتَقِمْ كَمَا اُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ

(Verse No. 112) 'May God bestow on us firmness and perseverance in His Religion and in the Sunnat of the Holy Prophet (Be peace upon him) !'

(SURA YUSUF—VERSES 111—SECTIONS 12)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the name of God—Most Merciful, Most Compassionate

SECTION 1

١۔ الٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ○

1. Alif Lam Ra, these verses are of the Manifest Book[1] !

٢۔ اِنَّآ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ○

2. We have sent it down quran of the Arabic language so that you may understand.[2]

1. Manifest Book means whose divine character is quite clear, and the commands, constitutions, sermons and instructions which this Book contains are very bright and clear.

2. The Book is sent down in Arabic language which is the most versatile, wise, ordered and a grand language. The Holy Prophet himself is an Arab and as such its first audience must be the Arabs. Then through Arabia this light shall spread all round. لَعَلَّكُمْ تَعْقِلُوْنَ indicate that the main reason of sending this Book in Arabic is that you are the nation of the Prophet (Be peace upon him), so first you taste its knowledge and secrets, then make others taste them. So it happened. Ibne Kathir writes :

اُنْزِلَ اَشْرَفُ الْكُتُبِ بِاَشْرَفِ اللُّغَاتِ عَلٰى اَشْرَفِ الرُّسُلِ بِسِفَارَةِ اَشْرَفِ الْمَلٰٓئِكَةِ وَكَانَ ذٰلِكَ فِيْ اَشْرَفِ بِقَاعِ الْاَرْضِ وَابْتِدَاءُ اِنْزَالِهٖ فِيْ اَشْرَفِ شُهُوْرِ السَّنَةِ وَهُوَ رَمَضَانُ فَكَمُلَ مِنْ كُلِّ الْوُجُوْهِ

(There has been sent down the most honourable Book, in the most honourable words, upon the most honourable Prophet, through the most honourable Angels, at the most honourable part of the Earth, in the most honourable month of the year — Ramdhan, so perfected from all faces.)

3. We relate to thee a very good narration for that We sent to thee this Quran and thou wast before it of the unawares of course.[3]

٣. نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَآ
إِلَيْكَ هٰذَا الْقُرْاٰنَ ۖ وَإِنْ كُنْتَ مِنْ قَبْلِهِ
لَمِنَ الْغٰفِلِيْنَ ○

3. Through the Revelation sent down upon you in the form of the Quran We relate to you a very fine story in a very beautiful style. You were not aware of this story as your people were quite ignorant of it upto this time. This story was found in the Books of History and the Bible but in the form of fiction. The Holy Quran has described the story in true form, and its relevant and useful portions are so impressively narrated that it not only pointed out the mistakes of the People of the Book and the story-writers but also led towards most significant and glorious conclusions and principles. Rightly speaking it opened new chapter of knowledge and research and supplied deep directions under its reflective description. Some of the most important facts and lessons are summarized below :—

i. The determination of God cannot be checked, nor delayed, nor put off by any power, and when God wills to bestow His grace upon any individual no one can deprive him of that blessing. Even the whole world cannot change the will of God by its collective efforts.

ii. Patience and perseverance is the key to the success of this world and the prosperity of the other world.

iii. The end of malice and envy is but loss and degradartion.

iv. Human wisdom is a very noble element. By wisdom man overcomes many difficulties and makes his life successful in both worlds.

v. Moral virtue and piety makes a man honourable in the eyes of the enemies and malevolent people, though in the long run. These and other innumerable secrets and facts are described in this fairest of the stories.

Commentators have described several traditions about the origin of its revelation. The substance of all these traditions is that once the Jews questioned the Holy Prophet, through the Meccan Idolaters, about the settlement of Bani Israeel in Egypt. They asked how they settled in Egypt (that they had to face Pharaoh) when Hazrat Ibraheem and Hazrat Ishaq and their children originally belonged to the country of Sham. Very probably the Muslims might have also been curious to know the real story full of facts and insights. Moreover, the events and accidents, which were to be elaborated in the Sura, had some parallelism with those occurring in the times of the Holy Prophet. The narration as such was a great source of peace and consolation to the Holy Prophet. On the other side it was a great lesson to open the eyes of the Meccan people, who had at last compelled the Holy Prophet to vacate his native land, but failed in their plans to bring about the downfall of the Holy Prophet. The Jews, whose questions were characterized by a malicious test to disprove his Prophethood, got a satisfactory answer to their quiry but still impervious to belief in his Prophethood. However, the main cause of the settlement of Bani Israeel in Egypt is the story of Hazrat Yusuf. Their generations spread there till Hazrat Moosa rose and emancipated them from the slavery of Pharaoh and the Qibtees.

4. When Yusuf said to his father, "Father, I saw in dream eleven stars and the sun and the moon ; I saw them for me bowing down."[4]

5. He said, "O my son, relate not thy vision to thy brothers, they will then make some device against thee. Of course, the Satan is to man a manifest foe.[5]

٤۔ اِذْ قَالَ يُوْسُفُ لِاَبِيْهِ يٰٓاَبَتِ اِنِّيْ رَاَيْتُ اَحَدَ عَشَرَ كَوْكَبًا وَّالشَّمْسَ وَالْقَمَرَ رَاَيْتُهُمْ لِيْ سٰجِدِيْنَ ○

٥۔ قَالَ يٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلٰٓى اِخْوَتِكَ فَيَكِيْدُوْا لَكَ كَيْدًا ۭ اِنَّ الشَّيْطٰنَ لِلْاِنْسَانِ عَدُوٌّ مُّبِيْنٌ ○

4. Hazrat Yusuf said, "Eleven stars, the Sun and the Moon are bowing before me." This dream Hazrat Yusuf had seen in his boyhood. Truly, coming events cast their shadows before.

5. Hazrat Yaqub said to Yusuf, "Do not disclose this dream to your brothers. The Satan is always lying in ambush for man. He may instigate your brothers against you through insinuation, because the interpretation of the dream is too clear."

It was not a difficult thing for the brothers of Yusuf to understand the meaning of the dream. Clear enough the eleven stars stood for eleven brothers and the Sun and the Moon stood for Father and Mother. More clear enough was that they would all bow down before the grand position of Yusuf one day. So the words in the end of the Sura يٰابت هٰذا تاويل رويای من قبل قد جعلها ربی حقا serve as an indication to this fact.

The brothers of Yusuf were the sons of a great Prophet and therefore Jacob's apprehension was not wrong. Perhaps he might have also felt beforehand that the step brothers of Yusuf were jealous of Yusuf because of the exclusive and special love of their father for him. So Hazrat Yaqub thought that if his brothers heard the dream, they would surely do something harmful for Yusuf and thus degrade themselves and make their end disastrous. The Satan would play his most active role in this drama because the matter belonged to no less than a Prophet and his family. This was the reason why Hazrat Yaqub forbade Yusuf to disclose his vision before his step brothers. As for his real brother Benjamin there was no fear from his side that he would harm Yusuf but it was very likely that Benjamin might tell it before other people, because he was a boy younger than Yusuf, and thus the news might spread reaching the ears of the step brothers.

Note : Hafiz Ibne Taimya has written in a special booklet that from the viewpoint of Quran, Tradition and Reason nothing is there to conform to this idea that the brothers of Yusuf were Prophets. The Holy Prophet has not said about it, nor the Followers believed in it. The big crimes like undutifulness to parents, severance of blood-relation, intention to the murder of a Muslim brother, selling him as a slave-property, pushing him to the lands of Kufr and making false excuses and telling a lie (in self-defence) afterwards, cannot be construed to the character of a Prophet, even before prophethood. (God forbid)

Those who say that brothers of Yusuf were also Prophets have reasoned by the work — اسباط — children. But Asbat does not mean specially the 'children of the back', it means 'nations and communities'. And the division of Bani Israeel into Asbat took place during the period of Hazrat Moosa.

6. And so will thy Lord make thee selected[6] and teach thee the correct interpretation of things[7] and perfect His reward upon thee and upon the House of Yaqub,[8] as He has perfected it upon thy two fathers before it —Abraham and Isaac.[9] Of course, thy Lord is All-Knowing, All-Wise.[10]

٦- وَكَذٰلِكَ يَجْتَبِيْكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَاْوِيْلِ
الْاَحَادِيْثِ وَيُتِمُّ نِعْمَتَهٗ عَلَيْكَ وَعَلٰٓى اٰلِ يَعْقُوْبَ
كَمَآ اَتَمَّهَا عَلٰٓى اَبَوَيْكَ مِنْ قَبْلُ اِبْرٰهِيْمَ وَ
اِسْحٰقَ ؕ اِنَّ رَبَّكَ عَلِيْمٌ حَكِيْمٌ ۝ ع ١١

6. Hazrat Yaqub said to Yusuf, "As He has shown you such a good vision, so shall He give you by His mercy a special station in His Divine Nearness." Verily Hazrat Yusuf was given Prophethood and other kinds of internal and external blessings.

7. تَاْوِيْلُ الْاَحَادِيْثِ may include :

(i) Right interpretation of events and dreams and visions,

(ii) Correct application of examples and verses,

(iii) Exact understanding of Divine Commands and Words of the Prophets,

(vi) The reasons of stories of nations and peoples,

(v) The depth of Divine Books,

(vi) The principles of cause and effect in the general administration, etc.

8. "Apart from Prophethood", Hazrat Yaqub said to Yusuf, "God shall bestow Kingship upon you, and thus perfect His spiritual and material blessings upon you and bringing out of hardships and trials God shall give you the life of prosperity and satisfaction. He will deliver the House of Yaqub from worldly evils and material austerities and in future raise from his children great Prophets and Kings.

9. Hazrat Yaqub (Be peace upon him) did not take his own name out of meekness and humbility, but mentioned his father—Hazrat Ishaq, and grandfather — Hazrat Ibraheem. God made Abraham His friend (خلیل) and made him a glorious Prophet, annihilated his enemy Namrud and turned the fire into garden. God gave Ishaq the highest spiritual rank of a Prophet and created from his back the Prophet like Jacob —the father of Bani Israeel and the father of the Prophets of Bani Israeel.

And the Holy Prophet has said about Yusuf (Be peace on him) :

الکریم ابن الکریم ابن الکریم ابن الکریم
یوسف بن یعقوب بن اسحاق بن ابراھیم

(The Noble, son of the Noble, son of the Noble, son of the Noble, i.e. Yusuf, son of Yaqub, son of Ishaq, son of Ibraheem.)

Note : The prediction made by Hazrat Yaqub might have been understood partly on the basis of the interpretation of the dream (of such an early age) and partly by the sound reflections on his good traits; or he was informed through Revelation.

10. God is well aware of the talents and capacities of every individual and transmits His inspiration (فیض) accordingly.

SECTION 2

7. **And of course there are signs in the story of Yusuf and in the story of his brethren for the questioners.**[11]

٧۔ لَقَدْ كَانَ فِيْ يُوْسُفَ وَاِخْوَتِهٖٓ اٰيٰتٌ لِّلسَّآئِلِيْنَ ○

8. **When they said, "Of course, Yusuf and his brother are dearer to our father than we, and we are people more powerful than they. Of course, our father is in clear mistake."**[12]

٨۔ اِذْ قَالُوْا لَيُوْسُفُ وَاَخُوْهُ اَحَبُّ اِلٰٓى اَبِيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ ؕ اِنَّ اَبَانَا لَفِيْ ضَلٰلٍ مُّبِيْنِ ○

11. Those who want to reach some result by such stories — for them there are ample signs of guidance and lesson in the story of Yusuf and his brethren. Hearing this story, a mark of the mighty power and glory of God is inscribed in the hearts. The proof of the truthfulness of the Holy Prophet (Be peace upon him) is obtained in that he has divulged the historical facts so thoroughly and clearly, though he is Ummi (اُمّیّ) and has not learnt from any mortal. No explanation to this fact can be given except that Divine Revelation had taught him and informed him about the historical details of the past. For the Quraish who had enquired about this story at the incitement of the Jews, there is a great lesson in this story in that as the brothers of Yusuf turned him out of the house, counselled about his murder or expulsion from home maliciously, troubled him variously, left no stone unturned in degrading him, and at last one day they came to him repentantly and in utter destitution, God raised Yusuf to the high ranks of spiritual and material wealth and glory, and he in turn connived at the faults of his brothers and forgave them with an open heart, similarly the brethren of the Holy Prophet made unholy schemes against him, troubled him very mercilessly, attacked on his innocence and prestige and finally compelled him to leave his home, but soon the day was to come when the sun of his glory shone and after few years the historical day of Meccan Victory came when the Holy Prophet forgave his country brothers their past faults saying the same words : لاتثریب علیکم الیوم which Hazrat Yusuf had said to his brethren.

12. Hazrat Yaqub loved Yusuf and his real brother, Binyameen (Benjamin) very much because they were younger than their step brothers. Their mother had died so they required more care and love. Moreover, Hazrat Yaqub, by intuition or divine revelation, had understood that the future of Yusuf was highly resplendent. Beside that his extraordinary beauty of face and character attracted the attention of Hazrat Yaqub. His step brothers were dissatisfied with this behaviour. They said that they stood in need and time being a powerful band and were the prop of the old age, while Yusuf and Binyameen were only chaps without expectations.

With these ideas in mind they said that their father was in a great mistake (or manifest error) regarding that affair, and he did not evaluate his profit and loss.

9. "Kill Yusuf or cast him forth into some land that your father's face may be quite free for you and thereafter become you good fellows.[13]

٩- اقْتُلُوا يُوسُفَ أَوِ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ○

10. Said one speaker amongst them : "Kill not Yusuf and cast him in an anonymous well that some traveller may pick him out, if you are going to do."[14]

١٠- قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ○

11. They said, "Father, what is that thou dost not trust us with Yusuf ? And we are his well-wishers."[15]

١١- قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ ○

13. The fire of malice was burning in their hearts. At last, they counselled that in the presence of Yusuf it was not possible to draw the special attention of their father, so Yusuf should be finished; either they should kill him or cast him away in some far distant land from where he could have no return. When Yusuf would be away from him, naturally they would be alone entitled to the countenance of their father. Binyameen very probably was not significant in their eyes. His position, they might have thought, was supplementary to Yusuf. Afterwards, they thought, they would repent on their sins and get pardon and become good men.

Some commentators have said that وتكونوا من بعده قومًا صالحين mean that after removing Yusuf from their way all their affairs would be set aright, because the countenance of the father would change to them, being disppointed of Yusuf.

14. This speaker was Juda (يهودا) who said that killing was a severe thing and they could achieve their object without it. If they wanted to remove him from that place it was advisable that they should cast him in some unknown well far away from their own habitat. Abu Hayyan has quoted some linguists that غيابة الجب is a rude cabin made in the wall of a well just above the surface of the water. In short, they declined to bear the sin of intentional murder. In that case some caravan passing or sojourning there might pick him out of the well and thus their hands would be innocent of bloodshed — the snake shall die and the stick will not break.

15. It shows that they had also made such request before, but Hazrat Yaqub was not satisfied.

12. "Send him forth with us tomorrow to frolic and play and we are watcher over him."[16]

13. He said, "It grieves me that you should take him, and I fear it that the wolf may eat him, while you are heedless of him."[17]

14. They said, "If the wolf devours him and we are a band, then we have ruined everything."[18]

١٢۔ اَرْسِلْهُ مَعَنَا غَدًا يَّرْتَعْ وَيَلْعَبْ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ○

١٣۔ قَالَ اِنِّيْ لَيَحْزُنُنِيْٓ اَنْ تَذْهَبُوْا بِهٖ وَاَخَافُ اَنْ يَّاْكُلَهُ الذِّئْبُ وَاَنْتُمْ عَنْهُ غٰفِلُوْنَ ○

١٤۔ قَالُوْا لَئِنْ اَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ اِنَّآ اِذًا لَّخٰسِرُوْنَ ○

16. They made all possible pretensions in pursuading their father to send Yusuf with them to their pastures. They said that Yusuf would become dull at home, and his health would be spoiled if he was not permitted to the outskirts for running, playing and enjoying freely in the climate of jungles. In the open frest atmosphere Yusuf would play freely and eat jungle fruits and would be hale and hearty. It is said that generally their games and enjoyments in the jungle were archery and racing. As Abu Hayyan has said playing within limits is a source of pleasure and an exercise for boys, and the brothers had made vehement request and promised full protection. Thus Hazrat Yaqub was being forced to send Yusuf with them. Commentators have written that they had also enticed Yusuf separately to recreation and outing.

17. Hazrat Yaqub said to them that the very idea of his separation and sending Yusuf with them grieved,him. Besides, he was a boy and the fear of a carnivorous beast like wolf was painful. It is said that wolves were enormously found in that jungle, so Hazrat Yaqub took the name of wolf, lest it would devour Yusuf and they were heedless of him.

Hazrat Shah Sahib says, "Onward they had to make the pretension of wolf, the same reflected in his heart as fear." (Mozihul Quran)

Some of the commentators have written that the words : اَخَافُ اَنْ يَّاْكُلَهُ الذِّئْبُ from a great Prophet like Jacob were somewhat below the Prophetic degree of trust and resignation (توکل و تفویض) with the result that the brothers caught these very words — what he had apprehended, the same they had forged.

18. They said, "How is it possible that in the presence of such a powerful band like us, a wolf may devour our younger brother ? It means we are nothing and we have lost everything of our character as a strong and powerful group (of the sons of a Prophet)."

15. Then when they went away with him and agreed to cast him in the nameless well ; and We hinted him, "Thou shalt tell them of this their doing and they will not know thee."[19]

١٥. فَلَمَّا ذَهَبُوْا بِهٖ وَاَجْمَعُوْٓا اَنْ يَّجْعَلُوْهُ فِيْ غَيٰبَتِ الْجُبِّ ۚ وَاَوْحَيْنَآ اِلَيْهِ لَتُنَبِّئَنَّهُمْ بِاَمْرِهِمْ هٰذَا وَهُمْ لَا يَشْعُرُوْنَ ○

19. Commentators have related heart-rending and pathetic stories from the time when Yusuf and his brothers went out of sight from Hazrat Yaqub upto the moment when they cast him into the well. God knows upto what extent they are correct. The Holy Quran, from the viewpoint of its own aim, does not attach much importance to such sentimental details as they do not serve any sublime motive except emotional presentation to excite the human passions of the reader. The excitement of human passions may be the principal theme of dramas and novels, but not the main theme of the Divine Book. The worldly stories written by the worldly writers generally excite and move to passionate lamentation. But the Holy Quran aims at the creation of that sensitiveness and tender-heartedness (رِقَّة) in the hearts of the audience and readers whose source is Eman and Irfan (Belief and Recognition). Common sensitiveness which is found in the Believers and Unbelievers and even in the animals is not the general appeal of the Holy Quran like common orators and writers. Here in this story the Quran has described, omitting the middle events, the last thing that the brethren of Yusuf, with all possible pretexts, took away Yusuf, from their father and decided to throw him into the well according to their settled planning. At that time God hinted him, others being quite unconscious, not to worry about ; one day he would tell them of all their activities and treatment, and he would be on such a high rank at that time that his brothers would not be able to recognize him, or due to a long lapse of time it would be difficult for them to recognize him. How this divine hint or indication came to Yusuf — either in dream or in waking condition or through inspiration (الہام) or through angel — the Quran is silent over it. It is said, of course, observing the word (اَوْحَيْنَا) that Revelation is not confined to the age of forty years and above because Hazart Yusuf at that time was in his boyhood age.

16. And they came to their father in the nightfall weeping.[20]

١٦- وَجَآءُوٓا۟ اَبَاهُمْ عِشَآءً يَّبْكُوْنَ ۝

17. They said, "Father, we began to race and left Yusuf at our things, so the wolf ate him; but thou wouldst never believe us, though we are true."[21]

١٧- قَالُوْا يٰٓاَبَانَآ اِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوْسُفَ عِنْدَ مَتَاعِنَا فَاَكَلَهُ الذِّئْبُ ۚ وَمَآ اَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صٰدِقِيْنَ ۝

20. Either it was night when they reached home or else they had intentionally done so, because in day-light it was rather difficult to show their shameless faces to their Prophet-father. The darkness of night could conceal, to a certain extent, their shamelessness, hard-heartedness, false lamentation and crying. Aamash ( ) has rightly said that 'after hearing the sighing and weeping of the brothers of Yusuf we cannot think a man true only by his tearful eyes.'

21. The brothers of Yusuf said to the father, "We have not fallen short in giving protection to Yusuf and we had seated him near our belongings as clothes etc. and then we began racing. No sooner we were out of sight than some wolf ate him to our surprise, becase during such a short time we could not imagine that a wolf would make him a prey. And you would not believe us as you have been already in mis-apprehension about us concerning Yusuf; even though we may be quite true in you eyes, yet you can never believe us in this particular matter

18. And they brought his shirt with false blood on it.[22] He said, 'Never, but your souls have made for you a thing. Now patience is better. And from God only I seek help on that you express.'[23]

١٨۔ وَجَآءُوْ عَلٰى قَمِيْصِهٖ بِدَمٍ كَذِبٍ ؕ قَالَ بَلْ سَوَّلَتْ
لَكُمْ اَنْفُسُكُمْ اَمْرًا ؕ فَصَبْرٌ جَمِيْلٌ ؕ وَاللّٰهُ الْمُسْتَعَانُ
عَلٰى مَا تَصِفُوْنَ ○

22. The brothers of Yusuf had blotted the shirt of Yusuf with the blood of a deer or goat killed for this purpose. They showed this blotted shirt to Hazrat Yaqub in argument of their false statement or explanation.

23. But he, who could feel the smell of Yusuf's shirt from hundreds of miles, could not mistake the blood of a goat for the blood of Yusuf. As soon as Yaqub heared them he denied them. And as given in some Tafasir Jacob said, "The wolf was strangely very gentle and grave, who took Yusuf and left his shirt untorn." It is true that a false man has no memory — they blotted the shirt with blood but they failed to tear it disorderly. Hazrat Yaqub flatly refused to accept their statement and clearly declared that it was all their conspiracy and forgery. However, he said, "I resort to a patience of no complaint. I will neither complain against you before anyone, nor will try to retaliate. I will only pray to God to help me in my patience, and by His unseen help He may disclose the reality of your statement in a way that Yusuf may meet me again in security."

It seems that Hazrat Yaqub was informed that the test in which he was put would be surely fulfilled and after an appointed time he would get rid of that pain. So it was needless to adopt retaliatory measures, or to try a search, Yusuf would not be traced at that time. The brothers, of course, would be humiliated far and wide.

19. And a caravan came there and it sent their water drawer, he let down his bucket. "Good news", he said. Here is a young boy[24] and hid him as merchandize.[25] And God knows well what they do.[26]

20. And the brothers sold him for paltry price, dirhams numbered,[27] and they were loathsome to him.[28]

١٩۔ وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوْا وَارِدَهُمْ فَأَدْلٰى دَلْوَهٗ ؕ
قَالَ يٰبُشْرٰى هٰذَا غُلٰمٌ ؕ وَأَسَرُّوْهُ بِضَاعَةً ؕ وَاللّٰهُ
عَلِيْمٌۢ بِمَا يَعْمَلُوْنَ ○

٢٠۔ وَشَرَوْهُ بِثَمَنٍۢ بَخْسٍ دَرَاهِمَ مَعْدُوْدَةٍ ۚ وَكَانُوْا
ع ٢ ١٤ ١٢ فِيْهِ مِنَ الزّٰهِدِيْنَ ○

24. It is said that Yusuf kept there in the well three days. God protected him. One of the brothers, Juda, went to the well daily and brought some meal. Other brothers too saw that Yusuf should not die and some foreign traveller should take him out of the well and carry him to foreign land so that the thorn might be rooted out amidst them. گل است سعدی و در چشم دشمناں خار است (It is true that Sa'adi is flower but thorn in the eyesof the enemies.) At last, a caravan put up there and they sent one of them to draw water from the well. When he let down the bucket, Yusuf, not much heavy, sat in it and caught hold of the rope. The drawer, seeing his beauty cried out with joy spontaneously, "It is a strange boy, he will be sold in a very high price."

25. The drawer tried to hide this matter from others lest they should become partners. Perhaps he wanted to show that the boy was given by his masters as a gift to him.

26. The brothers wanted to exile him, the caravans thought to gain heavy price for him, and God willed to make him the master of Egyptain treasures. If He had willed He would have done away with all those operations in a second, but His wisdom (حکمة) lay in delaying. Therefore, despite knowing all things and seeing all matters, they were given respite.

27. When the brothers came to know that the caravans had brought him out of the well, they came there and showed as if he was their slave who had run away from them habitually. Due to his bad habit of running they did not want to keep him with them. If they desired they could buy him, but must be vigilant lest he should run away from them too. It is said that they sold Yusuf for eighteen dirhams or so. Nine brothers took two dirhams each, Juda did not take his share.

28. Do not wonder at selling in so low a price. They were so much detested that if they would have given him gratis to the caravans, it was not strange.

Moreover, they were highly nervous to see him again on the land, lest the secret might be out and they would have to bear great difficulties and humiliations.

SECTION 3

21. And said the man who bought him in Egypt to his woman, "Keep him with respect, perhaps he may profit us, or we may adopt him as son."[29] And so We established Yusuf in that land, and for that We may teach him how to set things aright (right interpretation of events).[30] And God keeps prevailing in His work, but most men do not know.[31]

٢١۔ وَقَالَ الَّذِي اشْتَرَاهُ مِن مِّصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَن يَنفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ○

29. They say that Yusuf was sold in auction in Egypt. Aziz of Misr, the chief excutive of Egypt, bought him at the highest price declared in auction. He said to his woman — Zulaikha or Ra'eel (زلیخا اور راعیل) — that Yusuf was a lovely, handsome and promising boy, so he should not be treated like slaves, but should be kept with grace. Perhaps he might be useful in his grown age, or they might adopt him because they had no children.

30. God by His unlimited power and minute planning brought out Yusuf of hardships and troubles which he bore at the hands of his brothers and established him in the House of Aziz of Misr. Then God cast his love and affection into the heart of Aziz of Misr and thus He gave Yusuf a respectable place in Egypt and made him august and lovable in the eyes of the Egyptians so that it might be helpful in his future career and become a cause for the habitation of Bani Israeel in Egypt. It was also required that he might observe the council of the rulers and governors and understand the secrets and rules of administration and governing, and obtain perfect experience and proper science of setting all things at their proper place. (See the meaning of تاویل الاحادیث in the above notes.)

31. The brothers wanted to fell him and God raised him to the pinnacle of glory, wealth and prosperity. Most men do not see how the Divine Planning prevails over human schemes.

22. And when he reached his power We gave him judgment and knowledge.[32] And thus We recompense the good doers.[33]

٢٢۔ وَلَمَّا بَلَغَ اَشُدَّهٗۤ اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا ؕ وَكَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ○

32. When Yusuf was fully grown up and all his potential powers reached perfection, he received God's mighty inspiration of Judgment and Knowledge abundantly. He would resolve most complex problems and complicated matters very prudently, gave wise judgments in the disputes of the people, understood profound secrets of Divine Religion; he was true to his words, he did what he said, was pure from base morals, was proficient in the Divine Constitutions, the interpretation of dream being his special science.

33. Those people who create good morals and build up decent character, grappling with the ups and downs patiently, either by the guidance of Nature or in the footsteps of the Saints, and by the succour of God, God bestows upon them such rewards.

23. And the woman in whose house he was, solicited him and closed the doors and said, "Make haste."[34]

He said, "Shelter of God! That Aziz is my master, he has put me very well. No doubt, the unjust do not prosper."[35]

٢٣- وَرَاوَدَتْهُ الَّتِيْ هُوَ فِيْ بَيْتِهَا عَنْ نَّفْسِهٖ وَغَلَّقَتِ
الْاَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ؕ قَالَ مَعَاذَ اللّٰهِ اِنَّهٗ رَبِّيْٓ
اَحْسَنَ مَثْوَايَ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ○

34. On the one hand the Unseen Benefactions were training Yusuf in a prodigious manner, and on the other hand the wife of Aziz put him to a dangerously grave test i.e. Zulaikha fell in love with him due to his extra-ordinary beauty and grace. She tried, presenting all possible fascinating charms, to win over him and cause his heart to go beyond control. It was a delicate moment for Yusuf — on one side there were all things of luxury and enjoyment, full freedom to satisfy the sexual passions, the usual presence of Yusuf in Zulaikha's house and her unusual loving and admiring behaviour, the expression of earnest desire from the side of woman herself in a lonely hour, the doors shut to stop any alien intrusion, and on the other side the period of young age, power and passions, a sober disposition, unmarried state, — all these factors and motives were so powerful that even the piety of a great holy man could be smashed. But whom God called good-doer and gave him judgment and knowledge and raised him to the sublime height of Prophetic innocence — he could not be overpowered by the Satan. He called out: مَعَاذَ اللّٰهِ (Shelter of God!) and all satanic nets were broken, because he who took refuge in God could not be subdued by any diabolical invasion.

35. Yusuf said, "God forbid! How can I do this unholiness? Moreover, Aziz is my master who has put me in comfort and with fair regard. I cannot attack the honour of my master! Such ungrateful and unjust people can never see the face of success and prosperity. And when we are so much indebted to the mortal benefactor, how much should we be obliged to the Real Benefactor — the Cherisher of the whole Universe — and feel shame of Him Who cherished us and appointed His servants to serve us."

Note: Some commentators have directed the pronoun in اِنَّهٗ رَبِّيْٓ towards God.

24. And of course the woman thought about him and he thought of the woman, [36] if it had not been that he should see the power of his Lord.[37] So did it happen that We might remove from him evil and abomination. Of course, he is one of Our selected servants.[38]

٢٤ - وَلَقَدْ هَمَّتْ بِهٖ ۚ وَهَمَّ بِهَا لَوْلَآ اَنْ رَّاٰ بُرْهَانَ رَبِّهٖ ؕ كَذٰلِكَ لِنَصْرِفَ عَنْهُ السُّوْٓءَ وَالْفَحْشَآءَ ؕ اِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ ○

36. The woman thought about him to entice while Yusuf thought how to avoid her enticement. Had he not observed the Power and Argument of God, it was difficult to be steadfast in his restraint.

Some commentators have separately described (distinguished) Yusuf's هَمَّ بِهَا لَوْلَآ اَنْ رَّاٰ بُرْهَانَ رَبِّهٖ from Zulaikha's وَلَقَدْ هَمَّتْ بِهٖ and joined هَمَّ بِهَا with as the syntax in اِنْ كَادَتْ لَتُبْدِيْ بِهٖ لَوْلَآ اَنْ رَّبَطْنَا عَلٰى قَلْبِهَا about Mose's mother. (She would have disclosed it had We not tied a knot on her heart.) In this syntax the of Yusuf shall be negated and not ascertained. The translation would be that 'the woman intended him of course, and Yusuf would have also intended her, had he not seen the argument and power of his Lord.'

Some commentators have taken the meaning of هَمَّ in the sense of slight inclination or desire i.e. some inclination or desire was born in the heart of Yusuf as a fast-keeper in hot season has a natural desire for cold water, but neither he intends to drink the water, nor this natural desire is detrimental to his fast. But despite the desire for water self-restraint increases the Thawab of the fast. Similar may be the case here i.e. in the presence of active factors and powerful urge, the upsurging of natural desire or inclination, under human laws, without intention, is neither against INNOCENCE (عصمة), nor derogatory to his high rank. On the contrary, in the Sahih Muslim, Abu Huraira is said to have quoted a Tradition of the Holy Prophet that if a servant has inclination towards some evil but does not act upon it, one good is written in his record of good actions. God says that he restrained and did not touch that evil on account of His fear (despite desire and inclination).

In brief, there is a great difference between the هَمَّ of Yusuf and the لقد همت به of Zulaikha. This is why their desires or intentions are not synthesised in one sentence but are characterized by separate analysis, and neither the لقد همت به of Yusuf is modified by لقد as in the case of Zulaikha, nor there are indications of any laxity in his case. On the contrary, many arguments in favour of his holiness and piety are established in the contexts, which are not hidden from the reflectors. بِهَا

37. بُرْهَان means proof or argument i.e. had Yusuf not observed the proof and argument of his Lord, he would have slipped to his desire or inclination. What was this argument ? It was the sublime conviction of the illegality and obnoxiousness of adultery, which God had given him, or the same argument which he himself had tendered before Zulaikha : إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ ط إِنَّهُ لَا يُفْلِحُ الظّٰلِمُوْنَ

Some have said that at that time by the power of God Hazrat Yaqub came before his sight with his finger between his teeth.

Some have said that some Unseen Inscription appeared before him (by the power of God) whereby he was checked from that action. (God knows better.)

38. This showing of argument and keeping him so firm in piety was for that he was one of His Selected Servants. Therefore, no evil, either small or great, either intentional or activating, should reach (catch) him.

25. And both raced to the door and the woman tore his shirt from behind and both encountered her husband by the door.[39] She said, "No punishment is there of a man who purposes evil in thy house but that he should be thrown into the prison or painful chastisement."[40]

٢٥- وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَّاَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ ۭ قَالَتْ مَا جَزَاۗءُ مَنْ اَرَادَ بِاَهْلِكَ سُوْۗءًا اِلَّآ اَنْ يُّسْجَنَ اَوْ عَذَابٌ اَلِيْمٌ ○

26. Yusuf said, "It was she who desired me not to hold myself;" and a witness of woman's folk[41] gave witness : "If his shirt is torn frontwards, then she is true and he is a liar."

٢٦- قَالَ هِيَ رَاوَدَتْنِيْ عَنْ نَّفْسِيْ ۚ وَشَهِدَ شَاهِدٌ مِّنْ اَهْلِهَا ۚ اِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكٰذِبِيْنَ ○

27. "And if his shirt is torn from behind then she is false and he is truthful."

٢٧- وَاِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصّٰدِقِيْنَ ○

39. Yusuf was onward to open the door soon and get away, and Zulaikha was chasing him to stop. In this struggle she caught the back side of his shirt and pulled it, but Yusuf went on running, and the shirt was torn, but Yusuf succeeded in getting out of the house. Zulaikha followed and both were encountered by her husband, Aziz of Misr, near the door. The woman at once fell back from coaxing to concoction.

40. The woman accused Yusuf of evil intention towards herself. He should be either imprisoned or given some other severe punishment, she said to her husband.

41. Now Yusuf had to disclose the real fact that the woman desired him to become out of control and he saved himself by running out. This dispute was going on when a witness of the woman's folk gave witness in a wondeful way proving the purity of Yusuf's character. According to some Traditions the witness was a baby of sucking age, who by the miracle of God spoke out to prove the innocence of Yusuf and his distinguished position with God. And some scholars say that he was not a child but some wise man who said such a prudent word for Yusuf. (واللہ اعلم)

28. Then when Aziz saw his shirt torn from behind, he said, "No doubt, this is a guile of ye women. Of course, your guile is great."

٢٨۔ فَلَمَّا رَاٰ قَمِيْصَهٗ قُدَّ مِنْ دُبُرٍ قَالَ اِنَّهٗ مِنْ كَيْدِكُنَّ ؕ اِنَّ كَيْدَكُنَّ عَظِيْمٌ ۝

29. Yusuf, turn away from this; and thy woman, ask forgiveness of thy sin. No doubt, thou wast the sinner.[42]

٢٩۔ يُوْسُفُ اَعْرِضْ عَنْ هٰذَا ۚ وَاسْتَغْفِرِيْ لِذَنْۢبِكِ ۖ اِنَّكِ كُنْتِ مِنَ الْخٰطِـِٕيْنَ ۝ ع ١٣

SECTION 4

30. And women in that city began saying, "The woman of Aziz longs from her slave for his self, her heart being infatuated in his love. We see her definitely in manifest error."[43]

٣٠۔ وَقَالَ نِسْوَةٌ فِى الْمَدِيْنَةِ امْرَاَتُ الْعَزِيْزِ تُرَاوِدُ فَتٰىهَا عَنْ نَّفْسِهٖ ۚ قَدْ شَغَفَهَا حُبًّا ؕ اِنَّا لَنَرٰىهَا فِىْ ضَلٰلٍ مُّبِيْنٍ ۝

42. If the witness was a sucking child as found in some reliable traditions, then his witness which might eventually be useful for Yusuf, was itself a rational proof of Yusuf's truthfulness. The tearing of the shirt from the front side or the back side should be construed to a clear sign, apart from witness, for the acquittal of Yusuf or Zulaikha. And if the witness was a wise man, it appears outwardly that he might have known the real position by some external way, but he gave witness in a very sagacious manner so that his neutrality might not be injured and he might prove the piety of Yusuf with judicial conduct. The manner he adopted was indeed rational for the neutral observers — because if he approached her (as Zulaikha maintained) his face must be towards her, tearing consequentially the shirt from the frontal side in this fiddling game, and if Yusuf was right in saying that the woman herself invited him, and as such he ran towards the door and she followed him to catch hold of him, then it was self-evident that the shirt be torn from behind. However, when Aziz saw the shirt torn from behind, he understood that it was all the guile of women and Zulaikha was a woman. So he requested Yusuf to bury the event into oblivion and should not make it public as it was the cause of much disgrace and humiliation. And turning towards the woman he said that she should ask forgiveness of her sin from God or Yusuf because it was her own fault without any doubt.

43. By and by the women of the City began saying that the woman of Aziz had fallen in love with her slave and she desired him to license his self for her. The love of the slave was embedded in her heart, though it was a shameful thing for the wife of such a respected authority to stoop to her slave. So they said that Zulaikha was in a manifest error.

31. Then when she heard their craft,[44] she sent to them and made ready for them a repast, and she gave to each one of them a knife and said, "Come forth before them." Then when they saw him, they were dumb-founded and cut their hands, and said, "Hasha Lillah ! This person is no mortal, he is some noble angel."[45]

٣١. فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ
لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَّ
قَالَتِ اخْرُجْ عَلَيْهِنَّ ۚ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَ
قَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَٰذَا
بَشَرًا إِنْ هَٰذَا إِلَّا مَلَكٌ كَرِيمٌ ○

44. Their discourses of calumniation are represented by the word مكر (craft) because all their discussions were held privately in closed doors. Their taunting remarks against Zulaikha reflected their own craving and boastings about their own sanctity and pureness, whereas the fact was otherwise. The fame of Yusuf's beauty reverberated in the heart of every woman who heard about him. It had created an intense eagerness for his glimpse in his admirers. So it is not difficult to believe that their surreptitious discussions were meant to have a recourse to Zulaikha in order to have a glimpse of Yusuf. Hence they resorted to slandering Zulaikha purposely so that she might become infuriated and do something which might become the cause of his sight. Or in utter desperation they might have tried to create hatred in her heart against Yusuf. Or in the hope of winning Yusuf they might have tried to change her love into hatred through propaganda. Or Zulaikha might have taken some women in her confidence about her love for Yusuf and her consequent intentions. But those women had betrayed her in order to axe their own ends. In short, the word مكر comprises all such possibilities.

45. However, Zulaikha arranged a good feast and invited all such women. She managed a round in which they had to take some fruit etc. by a knife. She gave a knife to each one of them. When she was satisfied with the arrangement she called Yusuf to come before them. When the women saw Yusuf they lost their senses as if some electric shock had stunned them. During those unconscious moments they cut their hands with the fruits. This event provides an additional proof of his piety and truthfulness. When a little glimpse of Yusuf could stupefy those women in a moment, what must have been the state of Zulaikha during the long period of rising and setting ? Naturally she must have solicited him but he in turn kept pure and innocent like an angel. The women also testified his purity by calling him a noble angel i.e. a mortal, they might have thought, could be snared by the women but an angel could not be defeated by them. Or seeing his propriety, shame and innocence which were discerned in his manners they could not but say that he was not a mortal, but a noble creature of the heaven which are very far away from earthly desires.

32. She said, "This is he you blamed me for.[46] And I had desired to take his self from him, then he withheld.[47] Yet, if he will not do what I say to him, he shall be imprisoned and shall be doomed to degradation."[48]

٣٢۔ قَالَتْ فَذٰلِكُنَّ الَّذِيْ لُمْتُنَّنِيْ فِيْهِ ۭ وَلَقَدْ رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ فَاسْتَعْصَمَ ۭ وَلَىِٕنْ لَّمْ يَفْعَلْ مَآ اٰمُرُهٗ لَيُسْجَنَنَّ وَلَيَكُوْنًا مِّنَ الصّٰغِرِيْنَ ○

33. Yusuf said, "My Lord, the prison is dearer to me than that they are calling me to, and if Thou turnest not their guile then I shall yearn towards them and shall become insane."[49]

٣٣۔ قَالَ رَبِّ السِّجْنُ اَحَبُّ اِلَيَّ مِمَّا يَدْعُوْنَنِيْٓ اِلَيْهِ ۚ وَاِلَّا تَصْرِفْ عَنِّيْ كَيْدَهُنَّ اَصْبُ اِلَيْهِنَّ وَاَكُنْ مِّنَ الْجٰهِلِيْنَ ○

46. Now Zulaikha got a chance to retort, "This is the person you blamed me for." ایں است کہ خوں خوردہ و دل بُردہ بسے را بسم اللہ اگر تاب نظر ہست کسے را

(This is he who has shed blood and taken the hearts of many. Bismillah if anyone has the power of one glimpse only.)

47. Now she saw the intimate atmosphere of the meeting. So she openly admitted the real fact that surely she had tried to win his self, but he proved impervious to her solicitation. This was another proof of his purity.

48. In this discourse of Zulaikha there was, in the first instance, the expression of her helplessness and failure so that she might gain their sympathy, and in the second instance, she was indirectly coercing Yusuf to fulfil her desire in future.

49. It seems that the desparate anger and the pitiful narration of Zulaikha exercised the desired influence on her fellow kinds. Those women tried to pursuade Yusuf to obey his mistress and benefactoress. He should not oppress the poor woman who so much liked him. It is said that externally those women were working for Zulaikha but each one wanted to draw him toward herself. When he saw himsely surrounded he prayed to God with Prophetic patience and perseverance to save him from their guile. He preferred imprisonment to the sin they were calling him to. He further prayed that if He did not help him, he would be yearning towards their cheatings, and it would be unwise on his part, or if he succumbed to their pursuations he would become ignorant and insane.

Note : It shows that INNOCENCE of the Prophets stands with the help of God, and that the Prophets do not become proud of their INNOCENCE, but see to the source of INNOCENCE i.e. help and succour of God.

34. So his Lord granted his prayer, then removed their guile from him.[50] Of course, He is All-Hearing, All-Knowing.[51]

٣٤- فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ○

35. Then it came to their mind, after observing those signs, that they should imprison him for a while.[52]

٣٥- ثُمَّ بَدَا لَهُم مِّن بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنُنَّهُ حَتَّىٰ حِينٍ ○ ع ١٤

50. God granted the prayer of Yusuf and kept him firm in INNOCENCE and did not allow the guile of anyone to influence him.

51. He hears the prayers of all and has the knowledge of all.

Hazrat Shah Sahib says, "Apparently it appears that he got imprisonment at his own request ; but God granted only this much that He removed their guile. As for the imprisonment it was in luck. A man should not demand evil for himself, but should demand perfect good, though whatever in the luck is shall happen." (Mozihul Quran)

And in Tirmizi once the Holy Prophet heard a man praying : اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ الصَّبْرَ (O God ! I demand of you Patience).

The Holy Prophet said : سَأَلْتَ اللّٰهَ الْبَلَاءَ فَسْئَلُهُ الْعَافِيَةَ (Thou hast asked God for calamity, ask Him for security.)

It means patience presupposes calamity, because patience is done on miseries and troubles. Therefore, man should ask Him for security and peace.

52. Though they had seen many proofs and signs of his exemption and innocence, yet they thought it expedient to send him to the jail for some time that the common men should think Yusuf guilty, the woman being groundlessly condemned. Thus the woman accomplished the threat of imprisonment which she had given at the occasion of the repast. Those people might have thought that by sentencing Yusuf to imprisonment the notoriety of the woman would deaden on the one hand and Yusuf would keep away from her eyes for a while on the other. And the woman would have thought that under hardships of the jail Yusuf would become somewhat lenient and thus she would be able to obtain her end.

SECTION 5

36. And there entered the prison with him two youths. Said one of them, "I see that I press wine." Said the other, "I see that I am holding upon my head bread that birds are eating of it. Tell us its interpretation, we see thee of the good-doers."[53]

٣٦. وَدَخَلَ مَعَهُ السِّجْنَ فَتَيٰنِ ۖ قَالَ أَحَدُهُمَآ إِنِّيٓ أَرٰىنِيٓ
أَعْصِرُ خَمْرًا ۖ وَقَالَ ٱلْءَاخَرُ إِنِّيٓ أَرٰىنِيٓ أَحْمِلُ فَوْقَ
رَأْسِي خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِۦٓ ۖ
إِنَّا نَرٰىكَ مِنَ ٱلْمُحْسِنِينَ ○

53. Meanwhile two young men were brought to the jail. One of them was a cook of the King, Rayyan bin Waleed, and the other was the cup-bearer. They were both charged with the accusation of giving poison to the King. In the jail Yusuf was known as a man of sympathy, honesty, truthfulness, good morals, enormous worship, and as an expert dream-reader. These two prisoners came very close to Yusuf and expressed their love and admiration for him. One day they told their dreams to get their meaning from Yusuf. The cup-bearer told that he saw he was giving cup to the King. The cook said that he carried baskets of bread on his head out of which the birds were eating. They asked the interpretation seeing Yusuf a man of saintly dignity.

37. He said, "The food, which is given to you daily, shall not find you but that I would have told you of its interpretation, ere it comes to you. That is a knowledge that my Lord taught me. I renounced the religion of that nation who do not believe in God and who deny the Last day."[54]

٣٧- قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهٖٓ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهٖ
قَبْلَ أَنْ يَأْتِيَكُمَا ۚ ذٰلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۚ إِنِّي
تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ
هُمْ كَافِرُونَ ○

54. Hazrat Yusuf first consoled them that surely they would soon know the interpretation of their dreams. He would finish the interpretation before the daily meals came to them. But more important than the interpretation and more beneficial a thing for them he wanted to tell them. First he wanted to tell them the origin of his knowledge whereby he interpretted the dreams. He was not a professional astrologer or astronomer; on the other hand the source of his knowledge was the Divine Revelation and Divine Inspiration, which God bestowed upon him because he always kept away from the creed and religion of Unbelievers and false Ideologists, and followed the Religion of his pious and holy fathers (Hazrat Yaqub, Hazrat Ishaq, Hazrat Ibrahim — be peace upon them) who were great Prophets of God and who established the Divine Religion of Divine Oneness. The Oneness of God had been the corner-stone of their ideology. No one in the world should be made His partner, neither in Self, nor in Attributes, nor in Actions, nor in Lordship, nor in Divinity. Every one should bow down before Him alone, should love Him alone, should repose their trust in Him alone and resign their living and dying to that Lord alone. However, Yusuf persuaded them to Eman and Tauheed at the appropriate time in a very impressive way. It is the business of the Prophets that they do not leave any chance of inviting humanity to Truth whenever they find some appropriate occasion. Hazrat Yusuf thought that they had come very close to him. Their hearts were turning to him, and they had probably become soft, suffering the hardships of imprisonment; so he should avail himself of the benefit of Tabligh. First he should tell them about Religion and then tell them the interpretation of their dreams. In the beginning he had told them that definitely they would know the interpretation, lest they should feel weary of the sermon.

Hazrat Shah Sahib says : "God put this hikmah in the imprisonment that his heart broke from the love of the Unbelievers, then on his heart shone God's knowledge; he desired first to tell them of Religion, afterwards tell them the interpretation of the dreams, so for that he consoled, lest they should be perplexed, that upto the meal-time he would also tell it (the interpretation of the dreams)." (Mozihul Quran)

38. "And I caught hold of the Religion of my fathers, Abraham, Isaac and Jacob. Not ours is it that we associate anything with God. This is a grace of God on us and all men, but most men do not recognize benefaction."[55]

٣٨۔ وَاتَّبَعْتُ مِلَّةَ اٰبَآءِیْٓ اِبْرٰهِیْمَ وَاِسْحٰقَ وَیَعْقُوْبَ ؕ مَا كَانَ لَنَآ اَنْ نُّشْرِكَ بِاللّٰهِ مِنْ شَیْءٍ ؕ ذٰلِكَ مِنْ فَضْلِ اللّٰهِ عَلَیْنَا وَعَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا یَشْكُرُوْنَ ○

39. "O fellow-prisoners, whether many gods at variance are better or God the One, the Omnipotent?"[56]

٣٩۔ یٰصَاحِبَیِ السِّجْنِ ءَاَرْبَابٌ مُّتَفَرِّقُوْنَ خَیْرٌ اَمِ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ؕ ○

55. Hazrat Yusuf said to the prisoners, "Our adherence to the pure Tauhid and the Creed of Abraham is mercy not only to us but to the whole human race, because it is the candle of Abraham whereby the people can lighten their candles of hearts. But alas! there are very many among mankind who do not value this mighty bounty of God. They should have followed the path of Divine Unity with the feelings of gratitude. On the contrary, they are following the way of sin and association unthankfully."

56. Hazrat Yusuf asked the prisoners, "Would you tell me who is better? Either different gods of different magnitude or One powerful God who has absolute power over His creatures and whose authority is unchallengable and who cannot be overpowered by the renegades and absconders. Observe yourselves before whom we should bow down in worship."

40. "You worship not beside Him but names which you and your fathers have named, God has not sent down any authority regarding them.[57] There is no authority of any one except that of God. He has commanded that 'do not worship but Him.'[58] This is the straight way but most men do not know."[59]

٤٠۔ مَا تَعْبُدُوْنَ مِنْ دُوْنِهٖٓ اِلَّآ اَسْمَآءً سَمَّيْتُمُوْهَآ اَنْتُمْ وَاٰبَآؤُكُمْ مَّآ اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ۭ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ۭ اَمَرَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ ۭ ذٰلِكَ الدِّيْنُ الْقَيِّمُ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○

41. "Ye fellow prisoners, as for one of you, he shall bear wine to his Lord; and as for the other, he shall be crucified and the birds will eat of his head. Decided is the matter whereof you enquired."[60]

٤١۔ يٰصَاحِبَيِ السِّجْنِ اَمَّآ اَحَدُكُمَا فَيَسْقِيْ رَبَّهٗ خَمْرًا ۚ وَاَمَّا الْاٰخَرُ فَيُصْلَبُ فَتَاْكُلُ الطَّيْرُ مِنْ رَّاْسِهٖ ۭ قُضِيَ الْاَمْرُ الَّذِيْ فِيْهِ تَسْتَفْتِيٰنِ ○

57. "These gods are nothing but random names of imagination. They have no reality at all underneath. This is sheer ignorance to bow down before them in adoration. The adorers must be ashamed of this folly."

58. Since antiquity, God has been sending down this order through the Messengers that no one except God should be worshipped, and no one should be associated with God in His worship.

وَاسْـَٔلْ مَنْ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُّسُلِنَآ اَجَعَلْنَا مِنْ دُوْنِ الرَّحْمٰنِ اٰلِهَةً يُّعْبَدُوْنَ (زخرف۔ رکوع ۱۴)

59. There is no complication or zig-zag in the way of pure Tauhid. This road is clean and straight, walking whereon man can easily reach God without any risk or prevarication. But many men due to foolishness or prejudice do not understand such a clear fact.

60. After performing the duty of Tabligh Hazrat Yusuf narrated the interpretation of the dreams that who bore wine in dream, he would also bear wine to the King in wake, and the one who saw the birds eating bread on his head would be crucified, and the animals would eat of his head. This is decided once for all. I have told you what you enquired of. This affair is a decided one which admits no change. So did it happen — the cup bearer was acquitted of the charge of giving poison to the King and the cook being proved guilty was sentenced to death.

42. And said Yusuf to the one he deemed should be saved of the two, "Mention about me before thy lord."[61] And Satan caused him to forget to mention to his lord, so he lived in the prison many years.[62]

٤٢- وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِندَ رَبِّكَ فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ۝ ع ١٥

61. Here ظَنَّ is used in the sence of surity as in the verse الذين يظنون انهم ملاقوا ربهم i.e. Yusuf said to the one of the two, about whom he was sure that he would be freed, "Mention about me also to your King that such and such a man has been suffering in jail for so many years crimeless. There is no need of exaggeration. Speak, what you have observed in the jail, to the point.

62. The Satan made the released prisoner so much heedless by whispering in his heart that he utterly forgot to mention his great benefactor (Yusuf—be peace upon him) to the King, with the result that Hazrat Yusuf had to continue in the prison for several years more. After a long time when the King saw a dream and no one could understand its interpretation then Hazrat Yusuf came to his memory as follows.

The Satan is the source and instrument of casting doubts and insinuations which becomes the cause of forgetfulness. Similar are the words spoken by the companion of Hazrat Musa in their journey for meeting Hazrat Khizr — وما انسانيه الا الشيطن ان اذكره (الكهف۔ ركوع ٩) But God keeps a side of goodness in every evil. Here also the result of this forgetfulness though came out in long continuation of imprisonment, yet according to Shah Sahib it was a point for Yusuf that it was not worthwhile on the part of a Prophet to trust in external or material causes. Hazrat Yusuf should not have said to the released prisoner for recommedation to the King. It is rather beneath the status of a Prophet. He should have prayed to God. The Prophets are higher than common men. What is befitting common men should not necessarily be befitting the Prophets. The virtues of lower ranks are considered to be the vices of the higher ranks (حسنات الابرار سيئات المقربين) There are two ways — the way of Permission and the way of Resolute Determination (رخصت وعزيمت). The Prophets are expected to resume the way of resolute determination. He had asked God for jail, he should have not asked a mortal to release him from the jail. This is why Satan comes to play his role. It is said that Yusuf continued in jail for seven years.

SECTION 6

43. And said the King, "I see in the dream seven fat cows, and seven lean cows are eating them and seven green ears of corn and seven others dry. O courtiers, tell me the interpretation of my dream, if you are the expounders of the interpretation of dreams. "[63]

٤٣۔ وَقَالَ الْمَلِكُ إِنِّي أَرَىٰ سَبْعَ بَقَرَاتٍ سِمَانٍ
يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنْبُلَاتٍ خُضْرٍ
وَأُخَرَ يَابِسَاتٍ ۖ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ
إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ ○

44. They said, "A hotchpotch of nightmares, and we are not the expounders of nightmares."[64]

٤٤۔ قَالُوا أَضْغَاثُ أَحْلَامٍ ۖ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ
بِعَالِمِينَ ○

45. And said he who was saved of the two and remembered he after a long time, "I will tell you its interpretation, so you send me. "[65]

٤٥۔ وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا
أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ○

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63. The King saw that seven lean cows were eating the other seven fat cows, and seven dry ears were coiling on the seven green ears, and made them dry at length. The King was Rayyan binal Waleed who saw this strange dream which eventually became the cause of his release and worldly glory. It is repeatedly hinted in the story of Hazrat Yusuf that when God desires something He creates beyond expectation such causes that human thought does not go to it. However, the King asked those near him to tell the meaning of his dream, if they had some knowledge of it.

64. It seems they were ignorant of this knowledge, so they made this pretext that his dream was nothing but a confusion of ideas travelling in the mind hither and thither, and they could not expound them because they were nightmares and not dreams in the technical sense.

65. The sometime fellow-prisoner of Yusuf remembered him after a long period. He asked the King to permit him to go and bring the interpretation of his dream from a holy man in prison who was proficient in the knowledge of dream-interpretation. (Perhaps he would have related his own story.) However, he was allowed to bring the interpretation. He went and addressed Yusuf by the title of صديق which means True and Righteous.

46. "Yusuf, O True, pronounce to us in this dream — seven fat cows, eat them seven lean ones, and seven green ears, and seven others dry — so that I may take to the men, perhaps they may know.[66]

٤٦. يُوْسُفُ اَيُّهَا الصِّدِّيْقُ اَفْتِنَا فِيْ سَبْعِ بَقَرٰتٍ سِمَانٍ يَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّسَبْعِ سُنْۢبُلٰتٍ خُضْرٍ وَّاُخَرَ يٰبِسٰتٍ ۙ لَّعَلِّيْٓ اَرْجِعُ اِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُوْنَ ○

66. By addressing اَيُّهَا الصِّدِّيْقُ he meant to say that Hazrat Yusuf was an embodiment of truth. Whatever came out of his tongue proved true. Similarly the interpretation of that dream would prove true. (It shows how the impression of the truth and honesty of the Prophets are engraven upon the hearts of the general public.) This is why he continued that the people would know his dignity any honour through the truth of the interpretation he gave of the dream.

47. He said, "You shall cultivate seven years persistently, so what you harvest leave it in the ear, but a little which you eat.

٤٧. قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا ۚ فَمَا حَصَدْتُمْ
فَذَرُوهُ فِي سُنۢبُلِهِۦٓ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ○

48. Then thereafter there shall come upon you seven hard years, that shall eat up what you have put for them, but a little which you will withhold for seed.

٤٨. ثُمَّ يَأْتِي مِنۢ بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا
قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ○

49. Then thereafter there shall come a year wherein rain will fall upon men and therein they will squeeze for juice."[67]

٤٩. ثُمَّ يَأْتِي مِنۢ بَعْدِ ذَٰلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ
وَفِيهِ يَعْصِرُونَ ○ ع ١٦

67. Hazrat Yusuf neither delayed nor put any condition for telling the interpretation of the dream, nor made him ashamed for his negligence. This shows the sublime morality, generosity, kindness and magnanimity of the Prophets. Moreover, he simply demanded the interpretation and Hazrat Yusuf gave him three things : (i) Interpretation (ii) Planning and (iii) Good tidings. The summary of his word was that seven fat cows and seven green ears were seven years of continuous prosperity, good harvest, enormous husbandry with ample production, abundant animals and vegetations. Afterwards, there would come famine or drought of seven years wherein they would consume all what they stored in the previous seven green years, and a little would be left for seeding. Those seven dry years were seven lean cows and seven dry ears, which would finish the fat cows and green ears. While interpreting the dream Hazrat Yusuf, by way of kindness, also advised them to store up the production of the seven prosperous years very carefully and spend very economically. The corn for daily consumption should be separately put, while the rest should be left in the ears for safety from insects and stagnation, thus the production of seven years should last for fourteen years. If they would not do that, it would be difficult to fight with the famine conditions. After giving the interpretation he gave them good tidings (which perhaps he had known through Revelation) that after the seven dry years there shall come the year wherein they would be succoured, heavy rains would fall and change the dry lands into green fields. The production would be heavy, the cattle's udders would be filled, the fruits would be pressed for juice etc.

50. And the King said, "Bring him to me." And when the messenger came to him, he said, "Return unto thy master (lord) and ask of him, 'What is the reality of those women who had cut their hands ?'[68] My Lord about their guile knows well."[69]

٥٠ وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ الرَّسُولُ
قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النِّسْوَةِ اللَّاتِي
قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ○

68. The King was already impressed by the first introduction of Yusuf in absence ; but when he heard such a proportional and heart-touching interpretation of his dream and such a good planning for the subjects, he was extremely impressed by the wisdom and prudence, proficiency and knowledge and morals of Hazrat Yusuf. So he at once ordered to bring Yusuf before him so that he might appreciate his genius personally and pay him good homage according to his high position. But when the messenger came to him with the royal message, he did. not come out at once. The reason was that Yusuf was a Messenger of God and the slightest doubt among the society about his Innocence could become an impediment in his Prophetic mission of Irshad and Tabligh (ارشاد و تبلیغ). His moral and religious position was definitely supreme, but imprisonment presupposed that he was an ordinary man, and if he got out of the prison without clearing the real position the miscreants might come out and make some new propaganda. So first the position ought to be cleared. So he said to the messenger to ask of the King whether he knew the reality of the story of those women who had cut their hands at a feast. By this reference, he thought, the whole case would be researched and the reality would come to light.

In a Tradition given by Bukhari and Muslim, the Holy Prophet has praised the patience of Hazrat Yusuf in these words : لو لبثت فی السجن ما لبث یوسف لاجاب الداعی
i.e. "If I would have lived in the prison so long as Yusuf had lived, I would have responded to the caller — I would have accompanied him."

Some eminent scholars have said that this Tradition praises the patience of Yusuf and in most profound sense indicates the sublime submission of the Holy Prophet.

69. Hazrat Shah Sahib says, "Hazrat Yusuf mentioned the guile of all women, because though the guile was originally made by one woman but others were her helpers. He did not take the name of the real guile-monger on account of her benefactions that she had brought him up from boy-hood to man-hood." (Mozihul Quran)

51. The King said to the women, "What is your reality when you solicited Yusuf ?"[70]
They said, "God save us ! We know not any of the evil against him."
The woman of Aziz said, "Now the real thing has come to light ; I had solicited him and he is truthful."[71]

٥١۔ قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُّنَّ يُوسُفَ عَنْ نَّفْسِهِ ۖ
قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوءٍ ۖ قَالَتِ
امْرَأَتُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُّهُ
عَن نَّفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ ○

52. Yusuf said, "It is for that Aziz may know that I have not betrayed him stealthily, and that God does not guide the guile of the treacherous."[72]

٥٢۔ ذَٰلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا
يَهْدِي كَيْدَ الْخَائِنِينَ ○

70. The King assumed such a style of enquiry as if he knew the story before hand so that they might not tell a lie. Moreover, he might have been affected by the patience and perseverance of Hazrat Yusuf that without acquittal he did not want to come out of the jail. Moreover, Hazrat Yusuf mentioned their guile to the messenger by these words : إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ The cup-bearer too would have related some events supporting Hazrat Yusuf and accusing the women of enticing him.

71. After the joint witness of the women Zulaikha herself admitted that she was defaulter and Yusuf was quite truthful. She had solicited him but he could not be snared by her guile.

72. This investigation and research had been requested so that Prophetic Innocence and integrity might come to light completely and the people should know that the guile of the treacherous does not succeed and God does not guide their guile. So the guile of women failed and truth prevailed as truth at last.

53. "Yet I do not say my self holy (pure). No doubt, self (Nafs) teaches evil, but that my Lord has done mercy upon. No doubt, my Lord is All-Forgiving, All-Kind."[73]

٥٣- وَمَآ أُبَرِّئُ نَفْسِيْ ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوْٓءِ
إِلَّا مَا رَحِمَ رَبِّيْ ۚ إِنَّ رَبِّيْ غَفُوْرٌ رَّحِيْمٌ ○

73. As Hazrat Yusuf was very keen about his acquittal, someone having a superficial mentality might doubtfully construe his keenness to egotism and vanity, so he opened the real position. He said no one including himself could trust his 'self' (نفس) in the maintenance of ideal purity. It is the Mercy of Lord that helps in restraining oneself from impurity. The special mercy guards and maintains the INNOCENCE of the PROPHETS (عصمت انبیاء). The self of man generally incites to evil. Had there been no special mercy of God upon Yusuf, his self would have been like others. There are three stages of development of human self — in the first stage it is Ammara (امّارہ)i.e. the self incites to evil. But after repentance and a pretty good labour in self-purification it becomes Lawwama (لوّامہ)i.e. the self rebukes itself when some evil takes place. The highest stage of the purification is said مطمئنّہ (Mutmainnah) i.e. the self becomes peaceful and satisfied with the Divine Laws and pleased with the Divine Lord. This is the stage of human perfection. Without Divine help and Divine mercy this stage of perfection cannot be achieved. This state of perfection is inherent in all Prophets by virtue of Prophethood and is known as INNOCENCE in its sublime form. All Prophets are Innocent and they are pure from sins. This state is the representation of Divine Mercy which is figuratively described by Hazrat Yusuf in the clause إِنَّ رَبِّيْ غَفُوْرٌ رَّحِيْمٌ i.e. the Nafs of man generally tends to evil, but there are souls upon whom there are mercies of their Lord. The attribute of غفور means Bestower and Forgiving both, the attribute of رحیم means who does mercy after bestowing and forgiving. So God confers upon the Prophets a 'peaceful soul' (نفسِ مطمئنّہ) and guards it by His mercy and leads them to the perfection of perfections. So here Hazrat Yusuf points out that the people upon whom God's special mercy is there do not succumb to the evil desire. God helps them and they remain as pure as ever.

54. And said the King, "Bring him to me ! I would keep him chosen for my own business."[74] Then when he talked with him, he said, "Positively from today thou hast taken a place with us becoming trustworthy."[75]

٥٤- وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي ۚ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ○

55. Yusuf said, "Place me over the treasures of the country. I am observant, possessing good knowledge."[76]

٥٥- قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ ۖ إِنِّي حَفِيظٌ عَلِيمٌ ○

74. Henceforth he shall be my special adviser.

75. The King was already impressed by the interpretation of the dream, but when he talked face to face he became more enamoured of Yusuf and ordered that he would be living near him honoured and trusted thence forward.

Hazrat Shah Sahib says, "Now the King cancelled the control of Aziz and put him in his company." (Mozihul Quran)

76. Hazrat Yusuf said, "Appoint me as guardian of the treasures of the country, I shall protect them perfectly well, increase the wealth of the nation, because I am well aware of its sources and expenditure, and proficient in accounts."

Hazrat Yusuf himself made this request in order to benefit God's creatures generally and in the coming famine period especially. It shows Prophets also possess perfect wisdom in worldly affairs, and they do not think to hold financial responsibilities for public welfare as some thing derogatory to Prophethood or Holiness. Moreover, if a man thinks honestly that he is capable of a certain rank and others will not do it well, he can request or desire for it in the interest of the benefit and welfare of the Muslims. In this connection if he describes some of his qualifications and virtues it shall not be considered as self-admiration, which is not allowed. According to a Tradition quoted by Abdur Rahman bin Sumrah it appears that "a man who by himself demands headship, its load is put on his own shoulders," (i.e. the Unseen Help does not succour him), but this demand is that in which selfishness and covetousness is hidden for personal aggrandizement and selfish aims.

56. And so We gave Yusuf power in that land, he took place therein wherever he wanted.[77] We transmit Our mercy to whomsoever We will; and We do not spoil the recompense of the good-doers.

٥٦. وَكَذٰلِكَ مَكَّنَّا لِيُوْسُفَ فِي الْاَرْضِ ۚ يَتَبَوَّاُ مِنْهَا حَيْثُ يَشَآءُ ۭ نُصِيْبُ بِرَحْمَتِنَا مَنْ نَّشَآءُ وَلَا نُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ○

57. And the Thawab of the Hereafter is better to those who believed and lived in piety.[78]

٥٧. وَلَاَجْرُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ○ ع

77. Hazrat Yusuf practically became the Ruler of the country and was called Aziz by the public. The King remained the titular King of the country. Some commentators have written that the King had embraced Islam at his hand. It is also said that when Aziz of Misr died, Zulaikha married Yusuf. God knows better. The Tradition-Scholars do not rely on it.

78. One who leads the way of virtue and goodness, God gives him sweet fruit in this world also — wealth and government, or luxurious comforts, life of purity, independence of heart etc. Hazrat Yusuf enjoyed all these bounties by the grace of God. As for the Hereafter, for the pious believers it is far better than the recompense of this world.

Hazrat Shah Sahib says, "This is the answer to their question that how the children of Abraham came to Egypt from Sham. And it is narrated that the brothers threw him out of the house to degrade him, but God gave him honour and power over the country. This is what happened with our Holy Prophet."

SECTION 8

58. And came the brethren of Yusuf and entered unto him and he recognized them while they recognized him not.[79]

٥٨۔ وَجَآءَ اِخْوَةُ يُوْسُفَ فَدَخَلُوْا عَلَيْهِ فَعَرَفَهُمْ وَ هُمْ لَهٗ مُنْكِرُوْنَ ○

59. And when he had equipped them with their equipment he said, "Bring me a certain brother of yours from your father. Do you not see that I fill up the measure fully well and I give a goodly reception to the guests."[80]

٥٩۔ وَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُوْنِيْ بِاَخٍ لَّكُمْ مِّنْ اَبِيْكُمْ ۚ اَلَا تَرَوْنَ اَنِّيْٓ اُوْفِي الْكَيْلَ وَ اَنَا خَيْرُ الْمُنْزِلِيْنَ ○

79. Hazrat Shah Sahib says : "When Hazrat Yusuf became the Ruler of Egypt he turned to intense cultivation according to the dream of the King and stored the corn of the country. Then during the seven years of the famine he appointed a measure of average cost. It was the same for the country men and the foreigners, but not more than one camel-load was given to the foreigners. Thus the people were delivered from the miseries of the famine and the Royal Treasure multiplied. This news that corn was cheaply available in Egypt spread far and wide, and the brethren of Yusuf also came to buy." (Mozihul Quran)

When they came to Yusuf they did not recognize him because he was a boy when they had sold him, but Yusuf recognized them at once because no spectacular change in their physique had taken place. Moreover, the list of the foreigners might have been prepared for the sake of administration and submitted to Yusuf daily as is the general custom among all countries, and Yusuf according to the revelation in his early age might have been waiting for them. It is said that they had described their lineage. But common man cannot dare to ask the name and lineage of the Kings, so the brethren could not have asked Yusuf his name etc. In short, they could not know Yusuf. It was the Hikmat of God, the Great, who had determined to fulfil the period of examination of Hazrat Yaqub (Be peace upon him).

80. Hazrat Yusuf had entertained them with great hospitality, and gave them one camel load each. It is said that when the brethren saw the special treatment of Yusuf with them, they requested him to give one more camel for their step-brother (Benjamin) who could not leave the old father, because their father was very grieved for his second real brother (Yusuf), who was long ago killed by some brute in the jungle, and the father had kept him with him to get relief in his sorrow. The brothers said that it would be very kind on the part of the King — Aziz-e-Misr — if he gave the share of Benjamin also. Hazrat Yusuf said it was against the rule to give the share of one who was not present there. If they returned with him, they will be given his share. Yusuf further said that they had seen his hospitable treatment with them, so if there would be any prevarication in bringing their younger brother?

60. "Then if you do not bring him to me, there shall be no measure for you with me, and you will not come to me."[81]

61. They said, "We shall desire him from his father, that we will have to do."[82]

62. And he said to his servants, "Put their wealth in their bags haply they will recognize it when they reach their home, haply they will return."[83]

63. So when they returned to their father, they said, "Father, the measure is denied to us, so send with us our brother that we may bring the measure and we are his watcher. "[84]

٦٠۔ فَإِنْ لَّمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِندِي وَلَا تَقْرَبُونِ ○

٦١۔ قَالُوا سَنُرَاوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ○

٦٢۔ وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ○

٦٣۔ فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ○

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81. Hazrat Yusuf continued that if they would not bring him, they would be deemed as liars who wanted to take one more camel by deception, the punishment whereof would be that their own shares would be forfeited and they would be denied entrance into the county of Egypt.

82. Thay said, "Though it is very difficult to separate him from father, yet we will try to win our father. We hope by some way or other we will succeed in convincing our father and bringing Benjamin to your presence."

83. Hazat Yusuf ordered to put the price of the corn in their goods so that they might be impressed when they would see it at their house and come again freely. Or else Hazrat Yusuf thought they might not come if they could not provide enough price for the next purchase. So he returned the price. Some have said Hazrat Yusuf did not like to take the price of corn from the brothers as it was against kindness and brotherhood.

84. The brothers said to their father to send Benjamin with them and should not indulge himself in hesitation about him like Yusuf, because they had become too vigilant, and they would surely watch over him seriously.

64. He said, "What trust should I repose in you about him, but the ike which I had done about his brother before it? So God is a better Watcher and He is the Kindest of the Kind."[85]

٦٤۔ قَالَ هَلْ اٰمَنُكُمْ عَلَيْهِ اِلَّا كَمَآ اَمِنْتُكُمْ عَلٰٓى اَخِيْهِ مِنْ قَبْلُ ؕ فَاللّٰهُ خَيْرٌ حٰفِظًا ۪ وَّهُوَ اَرْحَمُ الرّٰحِمِيْنَ ○

65. And when they opened their things, they found their wealth, restored to them. They said, "Father, what else do we want? This wealth of ours is restored to us. Now we should go and bring provision to our house and we shall watch over our brother and get an extra camel's load[86] — that is an easy measure.[87]"

٦٥۔ وَلَمَّا فَتَحُوْا مَتَاعَهُمْ وَجَدُوْا بِضَاعَتَهُمْ رُدَّتْ اِلَيْهِمْ ؕ قَالُوْا يٰٓاَبَانَا مَا نَبْغِىْ ؕ هٰذِهٖ بِضَاعَتُنَا رُدَّتْ اِلَيْنَا ۚ وَنَمِيْرُ اَهْلَنَا وَنَحْفَظُ اَخَانَا وَنَزْدَادُ كَيْلَ بَعِيْرٍ ؕ ذٰلِكَ كَيْلٌ يَّسِيْرٌ ○

85. Hazrat Yaqub said, "These very words وَاِنَّا لَهٗ لَحٰفِظُوْنَ you had spoken while taking Yusuf with yourselves. So how should I believe in your promise? But now there is grave necessity which cannot be ignored. So it appears unavoidable to send him with you. Hence I give him to the security of God. He will protect him by His kindness and save me from a second calamity after the separation of Yusuf.

86. An extra camel's load i.e. the share of Benjamin.

87. The brothers said, "This is an easy measure, so it is not proper to leave it in these hard days. Father, you should send Benjamin with us by all means."

٦٦. قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتّٰى تُؤْتُوْنِ مَوْثِقًا مِّنَ اللّٰهِ لَتَأْتُنَّنِيْ بِهٖٓ اِلَّآ اَنْ يُّحَاطَ بِكُمْ ۚ فَلَمَّآ اٰتَوْهُ مَوْثِقَهُمْ قَالَ اللّٰهُ عَلٰى مَا نَقُوْلُ وَكِيْلٌ ○

66. He said, "Never will I send him with you unless you give me solemn pledge with God that you will definitely bring him back to me, but that you are all surrounded." So when they gave him their solemn pledge, he said, "God is Watcher over our words."[88]

88. Hazrat Yaqub said to the brothers of Yusuf if unfortunately some accidental event took place, wherein they got surrounded from sides, and they found no way of coming out of that disaster, then he could say nothing in that situation. But normally they would never fail in protecting him against all evils ! After taking this solemn promise and pledge he said اَللّٰهُ عَلٰى مَا نَقُوْلُ وَكِيْلٌ for the sake of additional emphasis and carefulness. It means the pledge they were making at that time was handed over to God. If someone betrayed the pledge and violated it, then God would punish him. It may also mean that though they were making the pledge to their desired satisfaction, but the main purpose behind the covenant could be accomplished only by the protection and security of God. If God does not will, all preparations and factors are doomed to failure.

Hazrat Shah Sahib says, "The external factors were managed strongly and trust was put in God — this is the order for everyone." (Mozihul Quran)

67. And he said, "My sons, enter not by one door, and enter by separate doors separately. And I cannot save you from anything of God. The order is of no one but God's. In Him I have trust and in Him alone let all put their trust who put their trust.[89]

٦٧. وَقَالَ يٰبَنِيَّ لَا تَدْخُلُوْا مِنْۢ بَابٍ وَّاحِدٍ وَّادْخُلُوْا
مِنْ اَبْوَابٍ مُّتَفَرِّقَةٍ ؕ وَمَآ اُغْنِيْ عَنْكُمْ مِّنَ اللّٰهِ
مِنْ شَيْءٍ ؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ عَلَيْهِ تَوَكَّلْتُ ۚ
وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ○

89. The brothers of Yusuf had formally entered the city like common travellers without any distinction, but the people must have raised their eyes upon them when they saw special treatment of Yusuf with them. The second journey was characterized by new spirits and new visions, because they were invited by Yusuf himself together with Benjamin who was so dear to Hazrat Yaqub. So Hazrat Yaqub thought that the collective entering of eleven graceful and handsome brothers, with glory and grandeur, would definitely attract the attention of the Egyptians, especially after they had observed the scene of exclusive treatment of Yusuf with them in the previous journey. اَلْعَيْنُ حَقٌّ — The influence of eye-cast is true—modern mesmerism is a proof of the influence of eye —hence Hazrat Yaqub tried to save them from the influence of evil eye and its bad effects. So he directed them to enter the city through different doors. This was an external device to get secure from the influence of evil eyes. But outsight he said to them that he could not save them from the Divine Judgments by any sort of planning. In the whole Universe the command of God prevails, and all mortal arrangements and efforts are futile against Divine Command. But God has not prohibited to plan and collect different sources for further success, or to bring about measures against impending disasters, so he had given them the direction of entering by different doors. Above all, man should put his trust in God. In this way Hazrat Yabub was instructing his sons to put their trust in God alone like him and should not be proud of plans and devices.

68. And when they entered from where their father had told them, he could not save them an aught from anything against God, but it was a desire in the soul of Jacob, so he had fulfilled it. Yet he was aware of what We had taught him, but most men have no information.[90]

٦٨. وَلَمَّا دَخَلُوْا مِنْ حَيْثُ اَمَرَهُمْ اَبُوْهُمْ ؕ مَا كَانَ يُغْنِيْ عَنْهُمْ مِّنَ اللّٰهِ مِنْ شَيْءٍ اِلَّا حَاجَةً فِيْ نَفْسِ يَعْقُوْبَ قَضٰىهَا ؕ وَاِنَّهٗ لَذُوْ عِلْمٍ لِّمَا عَلَّمْنٰهُ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○ ع ٨ ١١ ٢

SECTION 9

69. And when they entered unto Yusuf, he took his brother with him and said, "Verily I am thy brother so grieve not at those things they have done."[91]

٦٩. وَلَمَّا دَخَلُوْا عَلٰى يُوْسُفَ اٰوٰۤى اِلَيْهِ اَخَاهُ قَالَ اِنِّيْۤ اَنَا اَخُوْكَ فَلَا تَبْتَئِسْ بِمَا كَانُوْا يَعْمَلُوْنَ ○

90. They entered the city through different doors separately as directed, but Misfortune came from other side (Benjamin was detained under the charge of theft). Fortune or Misfortune is not averted, so those, who have knowledge, possess both things i.e. belief in Luck and the security of external means. But a man without knowledge stands on extremes i.e. if he adopts one he leaves the other i.e. either he denies the Luck turning to the means tooth and nail, or believes in the Luck and denounces the means totally. Of course, a cognisant man (عارف) gathers both trust and means together and puts each one in its proper place.

91. Hazrat Yusuf treated Benjamin distinctively and informed him in loneliness quictly that he was his real brother. Yusuf said to him not to feel sorry for the wrong treatment of the step brothers e.g. they cast him into the well separating him from father, sold him as a slave and threw his father and brother etc. into grief, or some wrong treatment with him during that journey. The time had come that all their sorrows would be ended and after so many hardships God might bestow comfort and respect.

Hazrat Shah Sahib says, "Because Yusuf sent for this brother desirously, others fell into jealousy. During this journey they frowned and taunted him on trivial things. Now Hazrat Yusuf consoled him." (Mozihul Quran)

70. Then when he equipped them with their equipment, he put the drinking-cup into the goods of his brother, hen a herald called out, "O caravans, you are thieves of course."[92]

71. They said facing towards them, "What is that you are missing?"[93]

72. They said, "We are missing the measure of the King, and whoever brin s it, he shall receive a camel's load, and that I guarantee."[94]

73. They said, "By God, you know that we have not come to work corruption in the country and neither we were ever thieves."[95]

٧٠. فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ○

٧١. قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ ○

٧٢. قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ○

٧٣. قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ○

92. When they were equipped with the corn and goods, by the order of Yusuf the loaders put a cup of silver into their goods without informing them. When the caravan started the watchmen searched for the cup. But when they did not find it, their doubt went towards the caravan. The caravan had gone some distance that one of the watchmen called them to halt and said they appeared robbers surely.

Note :- It these words were spoken on behalf of Yusuf or by the order of Yusuf it will mean that some one steals goods, and they were they who had sold Yusuf in utter betrayal (stealth) to their father.

93. The brothers said, "Why do you say that we are thieves, without proof ? If you are missing some thing you can search it in our goods. We have not gone away."

94. The watchmen said the cup-of-measure of the King was missing and whoever presented it without argumentation would receive the reward of one camel's load of corn and that he guaranteed without doubt.

95. They said they were were well-known in Egypt and everyone knew their character. In Egypt too no one could say that they had done any mischief there, nor they had come there to make mischief and work corruption, nor they belonged to the family of robbers.

74. They said, "Then what is the punishment of that, if you turned out liars ?"[96]

٧٤۔ قَالُوْا فَمَا جَزَآؤُهٗٓ اِنْ كُنْتُمْ كٰذِبِيْنَ ○

75. They said, "His punishment is that, in whoever's goods it is found, he shall go in its recompense. So we punish the wrongdoers."[97]

٧٥۔ قَالُوْا جَزَآؤُهٗ مَنْ وُّجِدَ فِيْ رَحْلِهٖ فَهُوَ جَزَآؤُهٗ ؕ كَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ○

96. The watchmen said. "You are talking useless, please tellwhat will you do if the stolen article comes out of you."

97. In the Shariat of Ibraheem the thief was made slave for one year ; hence the brothers of Yusuf described the punishment according to their own law, without any hesitation, because they were sure they were not thieves, nor the stolen article could be had from them. So they were caught by their own recognition.

76. So Yusuf started with their sacks before the sack of his brother, at last he turned it out of the sack of his brother.[98] So We contrived for Yusuf,[99] never could he detain his brother in the law of that King, but as God will.[100] We raise the degrees of whomsoever We will;[101] and over every one with knowledge is One who knows.[102]

٧٦- فَبَدَاَ بِاَوْعِيَتِهِمْ قَبْلَ وِعَآءِ اَخِيْهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِّعَآءِ اَخِيْهِ ؕ كَذٰلِكَ كِدْنَا لِيُوْسُفَ ؕ مَا كَانَ لِيَاْخُذَ اَخَاهُ فِيْ دِيْنِ الْمَلِكِ اِلَّاۤ اَنْ يَّشَآءَ اللّٰهُ ؕ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ ؕ وَفَوْقَ كُلِّ ذِيْ عِلْمٍ عَلِيْمٌ ○

98. After this interrogation the watchmen brought them before Aziz of Misr (i.e. Hazrat Yusuf, be peace upon him) and told the whole story. He ordered to investigate. First the sacks of other brothers were searched but the goblet was not traced. Finally the goods of Benjamin were checked and the goblet was found in it.

99. Or We revealed this contrivance to Yusuf.

100. The brothers themselves enunciated this law that whoever turned out criminal he would be made slave, hence they were caught helpless, otherwise the Law of the Land was different. If such a contrivance would not have been made (that they were caught in their own snare) there was no other way to detain Benjamin under the Law of the Land.

101. God teaches hikmat and planning to whomsoever He will, or raises anyone to high ranks if He will. Just see ! Those very souls who had sold Yusuf in several dirhams betraying their father were standing before Yusuf like robbers or in the position of thieves. It was perhaps an atonement of their past mistakes.

102. In this world one knower is greater than the second, the second is greater than the third and so on, so forth. But above all there is ONE Knower too, who is known as the Knower of the Seen and the Unseen.

Note : It is notable that in this whole story not a single word against fact came out of Hazrat Yusuf (Be peace upon him), nor he acted anywhere against Shariah. At the most he did Toriya (توريه) which means to say something which is distant truth and the hearer construes it to the nearer truth. For example, the word liars means they had told a lie before Hazrat Yaqub in forging a story of Yusuf's death etc. This much Toriya had also some great hikmat — the completion of Jacob's test, the meeting of two real brothers, the atonement of sins of the brothers etc.

77. They said, "If he did steal, a brother of his had also committed theft before."[103]
Then Yusuf said quietly (or secretly) in his heart and did not speak to them, he said to himself, "You are worse in degree and God knows well what you describe."[104]

٧٧۔ قَالُوْٓا اِنْ يَّسْرِقْ فَقَدْ سَرَقَ اَخٌ لَّهٗ مِنْ قَبْلُ ۚ فَاَسَرَّهَا يُوْسُفُ فِيْ نَفْسِهٖ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ اَنْتُمْ شَرٌّ مَّكَانًا ۚ وَاللّٰهُ اَعْلَمُ بِمَا تَصِفُوْنَ ○

103. This remark was meant for Hazrat Yusuf. In order to boast of their own innocence and piety they sealed the crime of Benjamin out of animosity and untowardness, and after such a long period they felt no shame in accusing Yusuf falsely. The commentators have described many stories about the reference which the brothers had made in their remark against Hazrat Yusuf.

Ibne Kathir has given the following story :

There was an elder sister of Hazrat Yaqub. She possessed a belt (perhaps of gold) of Hazrat Ishaq. This belt was kept by the most elderly member of the family and she was oldest of all other members. When Hazrat Yusuf was born he was given in her care. Naturally she loved him very much. When he grew up Hazrat Yaqub desired to take him back. The sister refused to give him back saying that she could not bear his separation. But Hazrat Yaqub made repeated requests for his return. One day the sister tied the belt round the waist under the clothes and returned him to Hazrat Yaqub. Afterwards she began to search the belt hither and thither. At last, it was found with Hazat Yusuf. According to the Shariah of Ibraheem the thief (so called) was handed over to the owner of the stolen article to remain with him for one year. In this way his fatherly aunt succeeded in her love for Yusuf and kept him for one year. Hazrat Yusuf was a mere child or boy when this event took place. This was the story which the brothers referred to, but Hazrat Yusuf knew it and perhaps others would have also known after or during the period of his detention. So Hazrat Yusuf said what follows.

104. Despite such a severe remark Hazrat Yusuf did not get out of control, because the Divine Hikmat did not demand the disclosing of the secret beforehand. Hazrat Yusuf did not intend to answer their false remark against him, nor tried to reveal the reality before them. Under Divine Hikmah it would be a premature expression. He said in his heart اَنْتُمْ شَرٌّ مَّكَانًا ۚ وَاللّٰهُ اَعْلَمُ بِمَا تَصِفُوْنَ i.e. they were themselves robbers but were dauntless in rebuking the Kotwal and were making him (Yusuf) thief against reality. They were they who had committed a worst type of theft in selling Yusuf betraying the father. And God knew well about their accusation which they were laying on him.

78. They said, "O Aziz, his is a father old, of senile age, so take one of us in his place, we see thee doing benefaction (kindness).[105]

٧٨- قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ ۖ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ○

79. He said, "God forbid that we should arrest anyone but him in whose possession we found our thing,[106] otherwise we would be unjust.[107]

٧٩- قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ ۙ إِنَّا إِذًا لَظَالِمُونَ ○ ع ٩ ١١ ٣

105. The brothers implored Yusuf to detain one of them in place of Benjamin because their father had a great love for him and he would be severely shocked to know that Benjamin was arrested and detained. They approached with further importune, "Aziz ! You are a great benefactor of humanity. You have been so kind to us so far. It is not difficult for your person if you do one more kindness to us. We hope you will not disappoint us."

106. Hazrat Yusuf said, "God forbid ! How we can hold any other man, without cause, except that with whom we found our thing ?"

Note : Here Hazrat Yusuf did not use the words إِلَّا مَنْ سَرَقَ but used the words إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا , though the previous expression is briefer, but it was against reality because Benjamin had not committed theft.

107. Hazrat Yusuf said, "If we take the innocent one in place of the real man, it would be unjust in your eyes and in the eye of Law. "

SECTION 10

80. Then when they despaired of him, they sat apart for consultation. Said the eldest of them, "Do you not know that your father has taken a solemn pledge from you by God, and aforetime the fault you had done regarding Yusuf? Never will I quit this country until my father orders me, or God judges in my favour, and He is the best of Judges.[108]

٨٠- فَلَمَّا اسْتَيْـَٔسُوا مِنْهُ خَلَصُوا نَجِيًّا ۚ قَالَ كَبِيرُهُمْ
أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا
مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ ۖ فَلَنْ أَبْرَحَ
الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي ۚ
وَهُوَ خَيْرُ الْحَاكِمِينَ ○

81. Return you to your father and say, "Father, thy son committed theft, and we had said what we were aware of, and we had no idea of the unseen thing.[109]

٨١- ارْجِعُوا إِلَىٰ أَبِيكُمْ فَقُولُوا يَا أَبَانَا إِنَّ ابْنَكَ سَرَقَ ۖ
وَمَا شَهِدْنَا إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ○

82. Enquire of the town wherein we were, and the caravan in which we have come. Surely we tell the truth."[110]

٨٢- وَاسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي
أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَادِقُونَ ○

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108. When they became despondent of success at the reply from Hazrat Yusuf they conferred privily apart from the gathering. The majority of them opined that they should return home. The eldest of them in age or wisdom said, "With what face you will go before father? What answer will we give to him about the pledge he had taken from us? One fault we have had committed about Yusuf whose after effects we are still bearing. Now returning without Benjamin shall be utter shamelessness and inhumanity. So for me, I will never return and I will not move from here, but that father gives me order to move from here, or some heavenly decision may finish the matter e.g. I may die or release Benjamin by some contrivance."

Note : Perhaps this brother is the same who had forbidden to slay Yusuf.

109. He continued, "Leave me here and you all go to father and say that such an event has taken place beyond expectation."

Hazrat Shah Sahib says, "We had given our word on our own knowledge. How could we know that Benjamin will be arrested for theft?"

Or "We had described the punishment for theft according to our own Shariah but we did not know that our brother was a theif." (Mozihul Quran)

110. They said to their father, "If we are not reliable, then investigate the real matter by sending some reliable persons to that city where the event took place. Or ask the Caravan wherein we have come. It will prove that we are truthful in our statement."

83. He said, "Nay! but your selves have made a thing. Now patience is better. Perhaps God may bring them all to me. He is All-Knowing, All-Wise.[111]

٨٣۔ قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ؕ فَصَبْرٌ جَمِيْلٌ ؕ عَسَى اللّٰهُ اَنْ يَّاْتِيَنِيْ بِهِمْ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْعَلِيْمُ الْحَكِيْمُ ○

111. "Due to the past unreliability this time too Hazrat Yaqub disbelieved the sons. But Prophet's words are not false. It was a forgery of sons and Hazrat Yusuf was also a son." (Mozihul Quran)

Some commentators have said that Hazrat Yaqub rebuked the sons for their imprudent gesture. They should have questioned that mere tracing of the cup in their goods did not prove that Benjamin was guilty. It was likely that someone might have put the cup in their goods. They did not defend Benjamin, rather reaffirmed his crime by saying that his brother had also committed theft long ago. If they had not got blemish in their hearts they would not have resorted to such action. Their talks were flimsy and nothing more. But there was no use then to complain any further. He would keep patient and would not bring a word of complaint to his mouth. It was not beyond God's power and mercy that he might gather Yusuf, Benjamin and the brother who was left there on account of Benjamin, all together with me. God knows the circumstances of everyone and deals with everyone according to His Hikmat (حکمۃ)

It shows that the hearts of the Messengers do not get despondent even in the most severe and disappointing circumstances and even after a great lapse of time. They always believe in the spacious mercy of God and always cherish the hope of Divine benefactions and kindness.

84. And he turned away from them and said, "Alas for Yusuf!"[112] And his eyes turned white by sorrow[113] and he was choking himself.[114]

٨٤- وَتَوَلّٰى عَنْهُمْ وَقَالَ يٰٓاَسَفٰى عَلٰى يُوْسُفَ وَ
ابْيَضَّتْ عَيْنٰهُ مِنَ الْحُزْنِ فَهُوَ كَظِيْمٌ ○

112. The new wound revived the old wound and Hazrat Yaqub called out spontaneouely, "Ah! Alas Yusuf!"

113. The eyes either became much weak or lost the light according to different writers.

114. The Holy Prophet has said :

"We, party of Messengers, are put to the most hard tests and then there are types of tests."

God puts the Messengers to test according to His wisdom and their capacities as He will. Love was cast into the heart of Hazrat Yaqub for Hazrat Yusuf super-habitually. Then such a promising son, who was the beacon of light in Abraham's family, was separated from him so terribly. The shock was serious and Hazrat Yaqub was extremely grieved, but he did not give vent to his sorrow before any mortal, nor did he think to retaliate; he only choked himself very much; the vapours of the heart came out through the eyes. Despite decades of tearing eyes and burning heart he did not fail to perform the divine obligations and human obligations in the least. The more his heart wept for Yusuf, the more it implored before God. The more the severity of his anguish and the abundance of tears weakened his eye-sight, the more the insight increased. Despite intense choking within his self due to the intense grief he did not give out a single word of sorrow or complaint. He went on controlling his passions and sorrows till the new wound mortalized his old grief and at this stage the words came out of his mouth spontaneously.

Hazrat Shah Sahib says, "Such a great pain was controlled for such a long period — only a Prophet could do it." (Mozihul Quran)

85. They said, "By God, thou shalt not give up the remembrance of Yusuf till thou art consumed or till thou becomest dead.

٨٥- قَالُوْا تَاللّٰهِ تَفْتَؤُا تَذْكُرُ يُوْسُفَ حَتّٰى تَكُوْنَ حَرَضًا
اَوْ تَكُوْنَ مِنَ الْهٰلِكِيْنَ ○

86. He said, "I divulge my anguish and my sorrow unto God and know from God that you do not know."[115]

٨٦- قَالَ اِنَّمَآ اَشْكُوْا بَثِّيْ وَحُزْنِيْٓ اِلَى اللّٰهِ وَاَعْلَمُ
مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ○

87. "My sons, go and search for Yusuf and his brother, and do not despair of God's beneficence. No doubt, no one despair of God's beneficence but those who are Unbelievers."[116]

٨٧- يٰبَنِيَّ اذْهَبُوْا فَتَحَسَّسُوْا مِنْ يُّوْسُفَ وَاَخِيْهِ وَ
لَا تَايْـَٔسُوْا مِنْ رَّوْحِ اللّٰهِ ؕ اِنَّهٗ لَا يَايْـَٔسُ مِنْ
رَّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ ○

115. Hazrat Yaqub said, "Will you teach me patience? The impatient is that who complains before the creatures against the pain sent from God. I express my pain before Him only who gave it to me. And I know from God that Yusuf and his brother are alive and they will be found certainly."

116. Hazrat Yaqub said to them to go and search for Yusuf and his brother and should not be despondent of God's mercy. The Disbelievers only despair of God's mercy, because they do not have real recognition of God's spacious mercy and absolute power. A Momin does not despair of God's mercy even if the most disappointing circumstances, like the mountains and ocean waves, come upon him ; he struggles to the last and does not show idleness. So Hazrat Yaqub advised them not to despair of God's mercy and try to search for their lost brother Yusuf and their detained brother Binyameen. It was very likely that God might collect them all with him again. He did not mention the third brother because he had himself stayed on account of Benjamin. Why he was to stay if Benjamin was free?

88. So when they entered unto him they said, "O Aziz! affliction has visited us and our house and we have brough. wealth of low worth, so fill up the measure to us and give alms to us. God recompenses the alms-giver.[117]

89. He said, "Are you aware of what you did with Yusuf and his brother when you were possessed of incomprehension.[118]

٨٨۔ فَلَمَّا دَخَلُوْا عَلَيْهِ قَالُوْا يٰٓاَيُّهَا الْعَزِيْزُ مَسَّنَا وَ
اَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُّزْجٰىةٍ فَاَوْفِ لَنَا
الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا ؕ اِنَّ اللّٰهَ يَجْزِى
الْمُتَصَدِّقِيْنَ ○
٨٩۔ قَالَ هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ بِيُوْسُفَ وَاَخِيْهِ
اِذْ اَنْتُمْ جٰهِلُوْنَ ○

117. They again started, in compliance with father's order, for Egypt. They did not know the address (trace) of Yusuf, so they would have first thought of Benjamin as they knew where he was, and there was the need of corn too, so they had to meet Yusuf also. If he was found lenient in giving the corn then they would talk about Benjamin. Hence the first thing which they talked about was the request of corn. They said to Yusuf calling him Aziz that their house was surrounded by disasters, all the merchandize of the house was sold, poverty had visited them, they had come with an insignificant wealth to purchase the corn in the hope of full measures to be given for that little price because he had been very kind to them so far. That concession would be a kind of alms which he would confer upon them, or he should give them, apart from it, some thing as alms. God would also do him good. Hearing this Hazrat Yusuf began to weep and rather burst into tears. The fountain of mercy and love in the heart began to overflow in the form of tears through the eyes. At that time by the order of God he revealed himself — who he was and what position he had reached after their behaviour in the early life. Some writers have meant absolute kindness by the work Tasaddaq (تَصَدَّقْ).

118. Allah-o-Akbar ! God is great ! The limits of patience, sympathy, kindness and morality knew no bounds when Hazrat Yusuf did not bring a single word of complaint against them regarding the past events. This question was simply made so that the brothers might reflect the past events for sometime, so that by a comparison of the Past and Present, the reality of God's benefactions might come to light, which were done to Yusuf after a series of miseries and disasters in the past and which is indicated in لَقَدْ مَنَّ اللّٰهُ عَلَيْنَا. The style of the question is also very lenient i.e. they had committed those follies because they failed to understand reality — they did not understand that the dream of Yusuf would be someday accomplished, the crescent would become full moon one day.

90. They said, "What, art thou indeed Yusuf?"[119]

He said, "I am Yusuf and this is my brother.[120] God has done kindness to us.[121] Of course, whosoever fears God and keeps patient — surely God does not spoil the right of the good-doers."[122]

٩٠۔ قَالُوْٓا ءَاِنَّكَ لَاَنْتَ يُوْسُفُ ؕ قَالَ اَنَا يُوْسُفُ وَهٰذَآ
اَخِيْ ۫ قَدْ مَنَّ اللّٰهُ عَلَيْنَا ؕ اِنَّهٗ مَنْ يَّتَّقِ وَ
يَصْبِرْ فَاِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ○

91. They said, "By God, indeed God has selected thee from us and certainly we were defaulters."[123]

٩١۔ قَالُوْا تَاللّٰهِ لَقَدْ اٰثَرَكَ اللّٰهُ عَلَيْنَا وَاِنْ كُنَّا
لَخٰطِـِٕيْنَ ○

92. He said, "No charge upon you today, may God forgive you,[124] and He is the Kindest of the kind."[125]

٩٢۔ قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ؕ يَغْفِرُ اللّٰهُ لَكُمْ ۫
وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ ○

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119. They said in utter surprise, "Art thou really Yusuf?" They could not imagine for the moment that Yusuf might be speaking in those words. Rolling in different imaginations they might have seen Yusuf more probely and Yusuf in turn might have exposed himself more vividly. In short, they were taken by a great surprise and asked him with a strange curiosity : (Speak truly ! Art thou really Yusuf?)

120. Hazrat Yusuf answered, "Yes, I am Yusuf and this is my brother sitting by me, who was separated long ago from me."

121. Hazrat Yusuf said, "God has done a great kindness to us i.e. He changed separation into union, disgrace into respect, pain into comfort, poverty into prosperity. He, who was once sold for a petty price as slave, is now made the King of Egypt."

122. Hazrat Shah Sahib says, "He, who falls in distress but does not go out of Shariah nor gets confused (bewildered), receives more than the misery (ملاء) in the long run." (Mozihul Quran)

123. The brothers said to Yusuf, "Thou art indeed given excellence over us in all respects and thou certainly deserved it. We are mistaken that we did not understand your value. At last your dream proved true and our jealousy proved void."

124. But Hazrat Yusuf did not like to hear even these words from his brothers. He said, "Do not talk like that, today I do not accuse you, I overlooked all your faults. The words which I said were not meant to touch you. I only expressed the gratitude unto God by those words and maintained that the result of patience and piety is always good. I shall never repeat your faults. I pray to God that He may also forgive you."

125. "He is the Kindest of the kind and He is the Most Merciful of the merciful. My Kindness too is the reflection of His Kindness."

93. Go you with this shirt of mine and cast it on the face of my father that he may come seeing with eyes, and bring me your family (house) all together.[126]

٩٣۔ اِذْهَبُوْا بِقَمِيْصِيْ هٰذَا فَاَلْقُوْهُ عَلٰى وَجْهِ اَبِيْ يَاْتِ بَصِيْرًا ۚ وَاْتُوْنِيْ بِاَهْلِكُمْ اَجْمَعِيْنَ ۝ ع ۱۴

SECTION 11

94. And when the caravan departed their father said, "I find the smell of Yusuf,[127] unless you think me doting.[128]

٩٤۔ وَلَمَّا فَصَلَتِ الْعِيْرُ قَالَ اَبُوْهُمْ اِنِّيْ لَاَجِدُ رِيْحَ يُوْسُفَ لَوْلَآ اَنْ تُفَنِّدُوْنِ ۝

95. They said "Thou art certainly in thy same old error."[129]

٩٥۔ قَالُوْا تَاللّٰهِ اِنَّكَ لَفِيْ ضَلٰلِكَ الْقَدِيْمِ ۝

126. Hazrat Yusuf said, "I am not in a position to go to our native land (Sham) and bring the family here in Egypt, so you go and bring the parents and all other relations here. Perhaps he had learnt from Revelation or through the brothers that Hazrat Yaqub had lost eyesight (or it had become weak), so he gave them his shirt and said to put it to his eyes and he would recover the eyesight.

Hazrat Shah Sahib says, "There is remedy to every disease with God. The eyes had gone in the sorrow of the separation of a person. They recovered by the rubbing of a thing of his body. This was the miracle of Hazrat Yusuf (Be peace on him)." (Mozihul Quran)

And today by observations and experiences it is recognized that sometimes the blind have recovered their eyesight by the effect of some serious shock or extraordinary joy.

127. Power to God ! Hazrat Yusuf was present in Egypt but Hazrat Yaqub never said that the smell was coming, because God was to accomplish the test. But now because the call had come, so as soon as the Caravan departed the odour of Yusuf's shirt began to make his spirits fragrant. Not only this, the whole story is full of wonders. The Prophet so famous as Yaqub in Sham, the King so famous as Yusuf in Egypt, the brothers come and become the guests of Yusuf — despite all these things the hidden mystery of God and the hand of Omnipotent Will keeps away the son from father for decades, and accomplishes the test after long tearing years. No doubt, His power is great and His argument is supreme !

128. Hazrat Yaqub said to those sitting by him that he was saying that thing (the smell of Yusuf was coming) with some hesitation because he feared they would say that the old man was deranged.

129. The people said to Hazrat Yaqub that the old ideas about Yusuf, his hope for meeting Yusuf again, his extreme love for him etc. were seated in his heart and they were being transformed in the smell of Yusuf.

96. Then when the bearer of good tidings came he laid it on his face, then he turning became seer.[130] He said, "Did I not tell you that I know from God what you do not know ?"[131]

٩٦۔ فَلَمَّآ اَنْ جَآءَ الْبَشِيْرُ اَلْقٰىهُ عَلٰى وَجْهِهٖ فَارْتَدَّ بَصِيْرًا ۚ قَالَ اَلَمْ اَقُلْ لَّكُمْ ۚ اِنِّيْٓ اَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ○

97. They said, "O father, ask forgiveness for our sins, for certainly we were mistaken."[132]

٩٧۔ قَالُوْا يٰٓاَبَانَا اسْتَغْفِرْ لَنَا ذُنُوْبَنَآ اِنَّا كُنَّا خٰطِـِٕيْنَ ○

98. He said, "Wait, I shall ask my Lord for forgiveness for you. He is the All-Forgiving, All-Kind."[133]

٩٨۔ قَالَ سَوْفَ اَسْتَغْفِرُ لَكُمْ رَبِّيْ ۭ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ○

99. So when they entered unto Yusuf he gave his father and mother place with him and said, "Enter you into Egypt, God willing, whole-heartedly."[134]

٩٩۔ فَلَمَّا دَخَلُوْا عَلٰي يُوْسُفَ اٰوٰٓى اِلَيْهِ اَبَوَيْهِ وَقَالَ ادْخُلُوْا مِصْرَ اِنْ شَاۗءَ اللّٰهُ اٰمِنِيْنَ ○

130. It means his eyesight was restored. Again he began to see clearly as before.

131. Hazrat Yaqub now said to them if he had not said the smell of Yusuf was coming, so it turned true. And he had also said that it might be that God should collect all of them with him, so it was going to happen by God's mercy. The bearer of good tidings might have also informed him of Yusuf's intention to collect all the relations in his Royal Palace.

132. They requested Hazrat Yaqub to ask God to forgive their sins. They had really committed heavy blunders. They meant to say that first he should forgive them and then ask God with clear heart to forgive them (because a man who does not himself forgive, he cannot be expected to ask God to forgive).

133. Hazrat Yaqub said, "Wait, let the moment of acceptance come, at that time I shall raise my hands for you before the Kind God. It is said that he was waiting for the night of Juma or the time of Tahajjud.

Note : The night between Thursday and Friday has got some moment when Dua is accepted (Tr)

134. Hazrat Yusuf went out of the city to welcome. He gave his parents respectable place near him, and said to all of them to enter into the city with peace and tranquility. They would have no fear of famine etc. in the city. They would have comfortable house to live peacefully etc.

100. And he seated his parents high on the throne, and all of them fell down prostrate before him.[135] And he said, "O father, this is the narration of my dream long ago ; my Lord has made it true.[136] And He rewarded me when He brought me forth from the prison and brought you from the village, after that the Satan had sown the seed of dissension between me and my brothers. My Lord plans deep what He will, No doubt He is All-Aware, All-Wise.[137]

١٠٠ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۖ
وَقَالَ يَا أَبَتِ هَٰذَا تَأْوِيلُ رُءْيَايَ مِن قَبْلُ ۖ قَدْ
جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي
مِنَ السِّجْنِ وَجَاءَ بِكُم مِّنَ الْبَدْوِ مِن بَعْدِ أَن
نَّزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي
لَطِيفٌ لِّمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ○

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135. Yusuf paid homage to his parents from his own behalf and seated them high with grace and esteem. But Yusuf could not avoid the homage which was to be given to him by God. According to the custom of those days the parents of Yusuf and all his brothers fell down prostrate before Yusuf (Be peace on him). This Sajda was that of reverence which had been lawful upto the age of Hazrat Eisa (Be peace upon him) since the days of Hazrat Adam, according to Ibne Kathir i.e. Hafiz Imaduddin Ibne Kathir, the wellknown commentator (Mufassir). But it is made unlawful by the Shariah of Islam as many Traditions bear witness to it, and Hazrat Shah Abdul Qadir Sahib has elucidated the unlawfulness of the Sajda of Reverence i.e. (سجدۂ تعظیمی) from the verse : وَاَنَّ الْمَسٰجِدَ لِلّٰهِ الخ (Sura Jinn)

Note : Reverence and Worship are two different things. Reverence is permissible, but worship is never permissible to other than God. Worship to other than God is clear polytheism (Shirk-e-Jali). The Sajdah of worship has never been allowed in any heavenly constitution. Of course, the Sajda of reverence was permissible in the old constitutions only for the show of respect in the limited sense. And the Shariah of Mohammad (Be peace upon him) has cut the root of this Sajda also, because the degree of Tauheed in Islam is the supreme most. Shah Waliullah Sahib has dealt with the kinds of Shirk in his famous book Hujjatullahil Baleghah (حجۃ اللہ البالغہ) very minutely and elaborately.

136. Hazrat Yusuf said to his father that his dream of early days was accomplished by God, and he had no role in its accomplishment by intention.

137. Hazrat Yusuf enumerated the benefactions of God before his father and did not mention the miseries. He praised the minute planning of God in raising him to the position of a King and in bringing the family of Prophets to Egypt. He did not describe the bad behaviour of his brothers, but simply touched the subject in a very beautiful but instructive way. He was extremely conscious of their feelings at that moment when the planning of degrading Yusuf was completely set at naught in the practical vision of this emotional meeting. These are the high morals of Prophets that they do not humiliate people after forgiving and ignoring their follies. They resign to the pleasure and will of God in all matters in the scheme of the Universe.

101. "O Lord, Thou hast given me some rule and taught me some turning of words (things) ; O Thou, the Originator of the Heavens and the Earth, Thou art my Guardian in this world and in the next, make me to die on Islam,[138] and join me with the Fortunate (Lucky) Ones."[139]

١٠١۔ رَبِّ قَدْ اٰتَيْتَنِيْ مِنَ الْمُلْكِ وَعَلَّمْتَنِيْ مِنْ تَاْوِيْلِ الْاَحَادِيْثِ ۚ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ ۖ اَنْتَ وَلِيّٖ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ تَوَفَّنِيْ مُسْلِمًا وَّاَلْحِقْنِيْ بِالصّٰلِحِيْنَ ○

138. Hazrat Yusuf either desired for death for the sake of Divine Union at this time, or else he meant that whenever death came to him, he should breathe his last on Islam or total submission and resignation of a highly perfect order.

Note : The Holy Prophet has said, "No one should desire for death in the state of being distressed and troubled by some calamity. It shows one can desire for death in love of Divine Union or on the account of some good reason as the magicians of Pharaoh had prayed : ربنا افرغ علينا صبرا وتوفنا مسلمين or as Hazrat Maryam had said : يٰليتنى مت قبل هذا وكنت نسيًا منسيًا and in the Tradition of Muaz واذا اردت بقوم فتنة فاقبض اليك غير مفتون and in the Musnad of Ahmad there is a Tradition : يكره الموت والموت خيرٌ للمومنين من الفتن and Hazrat Ali prayed to God in the multitude of dissensions (فتن) : اللهم خذنى اليك فقد سئمتهم وسئموني and Imam Bukhari prayed to God (when he had a dispute with the Amir of Khurasan) : اللهم توفنى اليك and a Tradition says that during the period of Dajjal when a man will pass by some grave he will say : "I wish I would have been there where you are." يٰليتنى مكانك

139. Hazrat Yusuf prayed والحقنى بالصالحين and the Holy Prophet had said in his last days اللهم فى الرفيق الاعلى

Hazrat Shah Sahib says : "(Hazrat Yusuf) got perfect knowledge, found full wealth, now hankered after the ranks of his fathers." (Mozihul Quran)

In other words Hazrat Yusuf prayed to God to unite his rank with the ranks of Hazrat Ishaq and Hazrat Ibraheem (Be peace upon them).

Hazrat Yusuf led the administration of the country during the lifetime of Hazrat Yaqub. After his death he left the administration by his own will. The commentators have written that Hazrat Yaqub in his last will had desired that his dead body should be buried in his native land (Sham). So Hazrat Yusuf brought the coffin to Sham according to his father's will. Hazrat Yusuf had said that a time would come when the Bani Israeel would get out of Egypt, so they should also take his coffin with them. When Hazrat Musa left Egypt with the Bani Israeel he also took the coffin of Hazrat Yusuf with him.

102. These are the news of the Unseen, We send to thee, and thou wast not with them when they agreed upon their plan and began to devise.[140]

١٠٢- ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ اِذْ اَجْمَعُوْٓا اَمْرَهُمْ وَهُمْ يَمْكُرُوْنَ ۝

103. And most men are not believing, though thou may be ever so eager.[141]

١٠٣- وَمَآ اَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِيْنَ ۝

104. And thou demandest not of them any wage for it ; it is nothing but an admonition for the whole world.[142]

١٠٤- وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ اَجْرٍ ۭ اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ۝ ع ١١ ١٢ ٥

SECTION 12

105. And there are so many signs in the heavens and the earth that they do pass by them and they do not ponder on them.[143]

١٠٥- وَكَاَيِّنْ مِّنْ اٰيَةٍ فِي السَّمٰوٰتِ وَالْاَرْضِ يَمُرُّوْنَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُوْنَ ۝

140. When the brothers of Yusuf were consulting and planinng to separate him from his father and cast him into the well, you (the Holy Prophet) were not there beside them hearing and observing. Then who has told you all these stories except the Divine Revelation? You are not literate or educated in the external sense, you have never received any instruction from a mortal teacher. Then who has told you all these facts, which are not even written in the Bible, but that God has taught you ?

141. Despite such clear arguments on your truthfulness, there are men in great number who are not to believe by any way.

142. No matter if they do not believe. Yours is no loss. You demand not of them any wage for Tabligh, that they will stop it. It was an instruction, an admonition which was given and is being given.

143. As they do not believe in you hearing the Quranic Verses, similarly they do not receive the lesson of Divine Oneness observing the Signs of the Universe. The fact is that their hearing and seeing is only cursory. Had they pondered on the Signs and Verses of God they would have obtained some benefit. But when there is no ponderation, how can they obtain Eman ?

106. And believe not most men in God but with that associate too.[144]

107. Have they become fearless of that some misfortune may cover them from the chastisement of God, or that the Qeyamah may come upon them all of a sudden and they are unaware.[145]

108. Say : This is my way — I call to God with discernment and insight, I and whoever is with me. And God is Holy and I am not of the tellers of partners (associates).[146]

١٠٦- وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللّٰهِ إِلَّا وَهُمْ مُّشْرِكُوْنَ ○

١٠٧- أَفَأَمِنُوْٓا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللّٰهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ○

١٠٨- قُلْ هٰذِهٖ سَبِيْلِيْٓ أَدْعُوْٓا إِلَى اللّٰهِ ۣ عَلٰى بَصِيْرَةٍ أَنَا وَمَنِ اتَّبَعَنِيْ ط وَسُبْحٰنَ اللّٰهِ وَمَآ أَنَا مِنَ الْمُشْرِكِيْنَ ○ وقف النبي عليه السلام

144. By the tongue all say that the Creator and Lord is God, but despite this declaration they are generally indulged in various types of association. There are some making the idols as the Divine Partners. The Arab Idolaters said the following words in Talbih when going round the Ka'ba : لبيك اللهم لبيك لا شريك لك إلا شريكا هو لك تملكه، وما ملك and there were many who suggested daughters for God. The people of materialistic ideology say that God depends upon Matter, some say that God depends upon Matter and Soul in creating. The Jews had given Divine Powers, and also the Christians, to their Saints and Scholars. There are men among the Muslims who have polluted the clear fountain of Tauhid with the rubbish of grave-worship, Saint worship and Ta'aziya worship. There are very few who are pure of ostentation and desire-worship. In brief, of the oral claimants to Eman (Belief in God) there are very few souls who do not commit association (open or hidden) in the rank of Faith and Deed. (May God save us of all types and degrees of association !)

145. Why are they becoming so much fearless and thoughtless ? Have they managed for security from the Divine Chastisement or the horrible events of Qeyamat.

146. My way is the one of pure Tauhid. I invite the whole world to come unto One God denouncing all whims and fancies, and obtain the right knowledge of Divine Oneness, Divine Attributes, Divine Perfections, Divine Commands etc. through the Right Way. I and my companions are going on this Right Way in the light of reason and argument, discernment and insight. God has given me a Light which has enlightened the brains of my companions. There is no blind following here. The follower of pure Tauhid, perceiving the light of recognition and discernment in his interior at every step and realizing the exquisite deliciousness of God's absolute servitude in all moments of absorption, calls out spontaneously سبحن الله وما انا من المشركين

109. And the so many We sent before thee were but men, that We sent Revelation to them, inhabitants of the towns. So they have not journeyed in the land that they might have seen how was the end of those before them? And the house of the Hereafter is indeed better for the abstaining. Do you not understand even now?[147]

١٠٩- وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِيْٓ اِلَيْهِمْ مِّنْ اَهْلِ الْقُرٰى ؕ اَفَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ وَلَدَارُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اتَّقَوْا ؕ اَفَلَا تَعْقِلُوْنَ ○

147. Aforetime too We did not send angels as Messengers. The Messengers of the past were also men living in the towns of human beings. Then behold, how was the end of those who cried lies to them in this world, though sometimes the Unbelievers too get comforts and luxuries in this worldly life. The betterment of the next world, however, is confined to those who abstain from Shirk and Kufr. It is a warning to the Arab Idolaters that they should receive lesson from the stories and conditions of the past people.

Note : This verse shows that no woman has been made Messenger. Even Hazrat Maryam according to the Quran is given the rank of Siddiqa (صدّيقة). Moreover, it appears from this verse that the rustic villagers were not raised as Messengers.

110. Till, when the Messengers began despairing and began to think that they were told wrong, Our help reached them, then saved whomsoever We willed. And Our chastisement is never turned back from the people of the sinners.[148]

١١٠. حَتّٰٓى اِذَا اسْتَيْـَٔسَ الرُّسُلُ وَظَنُّوْٓا اَنَّهُمْ قَدْ كُذِبُوْا جَآءَهُمْ نَصْرُنَا ۙ فَنُجِّىَ مَنْ نَّشَآءُ ؕ وَلَا يُرَدُّ بَاْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِيْنَ ○

148. Be not deceived at the delay in the chastisement. The past nations were also given respite and the chastisement was so much delayed that the haughtiness of the Unbelievers increased enormously by leaps and bounds. Observing these miserable conditions of the Unbelievers the Messengers lost hope of their return. On the other side the chastisement appeared far distant due to the lengthy respite. The Unbelievers were happy at this situation because they thought the promises of help to the Prophet and the promises of annihilating the Unbelievers were all absurd and wrong. The warning of chastisement given to them was simply a farce to terrorize them and nothing more. Meanwhile, it is not inconceivable if the Prophets were also bewildered at the observation of this hanging situation i.e. neither the help came nor they were chastised according to the promises. They might have thought that the reality of chastisement which they had calculated was not true; or they might have thought whether the promises of help and the promises of annihilation would not be fulfilled as is said at another place in the Quran: وزلزلوا حتى يقول الرسول والذين آمنوا معه متى نصر الله (Sura Baqar, Section 26). When the fearlessness of the criminals and the anxiety of the Prophets reached this limit, then the heavenly help came suddenly, And God saved whomsoever He willed (the obedient and the believers) and exterminated the criminals.

Note 1 : Disappointment with the unlimited mercy and kindness of God is Kufr, but with respect to the external conditions and causes disappointment is not Kufr. In other words we can say that from the viewpoint of external factors there is disappoinment with that thing, but there is no disappointment with the mercy of God, the Great. In the present case the said disappointment of the Messengers is based on the external factors, otherwise the Prophets can never become disappointed with the mercy of God.

Note 2 : The flash of Kufr is not Kufr, nor in any degree against Eman and Innocence. Once the Followers said to the Prophet, "O Messenger of God, we find such things (automatically) in our hearts that we better become cinders of coal than take them to our tongue." The Holy Prophet said, "Do you find so?" "Yes", they said. The Holy Prophet said, "ذالك صريح الايمان" — It is menifest Eman. It means wrong ideas and whims which sometimes strike the mind and hearts are negligible.

111. لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ۝ ١١١ ع ١٢

111. Of course, by their stories the wise men have to conceive their own.[149] It is not a tale forged but is in accordance with the Word which is before it, and a narration of every thing, and a guidance, and a mercy to those who believe.[150]

149. It is neither a fiction, nor a novel. It is a compendium of historical facts that wise men draw lesson from.

150. The Holy Quran in which these stories are narrated is not a forged discourse. On the contrary, it is confirming all past truths and elaborating all necessary things: Because the believers avail themselves of it, so it is especially a sourse of guidance and mercy for them. (May God benefit us by its sciences and feed us by its recitation in day and in night and make it an argument for us and not against us.)

سُوْرَةُ الرَّعْدِ مَدَنِيَّةٌ آیاتها ۴۳ رکوعاتها ۶

SURA RA'AD—REVEALED AT MEDINA—VERSES 43—SECTIONS 6

In The Name Of God—The Most Merciful, The Most Compassionate.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. Alif Lam Mim Ra. These are the verses of the Book ; and what is sent down on thee from thy Lord is indeed the Truth, but most men do not accept.[1]

۱۔ الٓمّٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ ۗ وَالَّذِيْٓ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ الْحَقُّ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ○

2. God is that Who made high the heavens without pillars you can see,[2] then He sat on the Throne and subjected the Sun and the Moon to work, each one runs to the appointed time (according to the appointed time).[3] He plans the affairs, opens the signs that perhaps you believe in the meeting with God.[4]

۲۔ اَللّٰهُ الَّذِيْ رَفَعَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۭ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ۭ يُدَبِّرُ الْاَمْرَ يُفَصِّلُ الْاٰيٰتِ لَعَلَّكُمْ بِلِقَاۗءِ رَبِّكُمْ تُوْقِنُوْنَ ○

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1. The contents of this Surah are the verses of the glorious Book. This Book which is sent down on thee from thy Lord is surely right and correct. But it is strange that the people reject to accept such a clear and manifest reality.

2. He has created such a mighty, high and strong roof of this world that you can see, and the humour is that no column or pole or girder is seen supporting the great tremendous arch. What can be said except that it is standing on the support of unseen columns. The Holy Quran says : وَيُمْسِكُ السَّمَاۗءَ اَنْ تَقَعَ عَلَى الْاَرْضِ اِلَّا بِاِذْنِهٖ —And He holds back the heaven from falling on the earth unless by His leave. (Hajj verse 65)

If the Theory of Gravitation is correct, it is not against the present verse, because gravitation is not called عمد and if it is عمد it is not perceptible.

رُوِیَ عَنِ ابْنِ عبّاسٍ وَ مُجَاهِدٍ وَالْحَسَنِ وَقَتَادَةَ وغیرِ واحدٍ
اَنَّهُمْ قَالُوْا لَهَا عُمُدٌ وَّ لٰکِن لَّا نرٰی (ابنِ کثیرؒ)

Hazrat Ibne Abbas, Mujahid, Hasan, Qatada have said that there are columns for the heavens but they are not visible to us. (God knows better.)

3. The Sun completes its round in one year while the Moon in one month. And if لِاَجَلٍ مُّسَمًّی means upto the appointed time, then it will mean that the Sun and the Moon shall go on moving in the same way till Qeyamat.

4. It is not a difficult thing for Him to recreate you, Who has created such tremendous things. Moreover, a powerful, active, constitutional and authoritative government does not leave the traitors and criminals at large, nor neglect the welfare of the loyal citizens. Then how is it possible that God may leave the Obedient and the Disobedient in suspense. God is the Supreme Administrator of the Universe, He is the Owner of the Throne i.e. He is the Absolute Ruler of the Universe, He is the Creator of the heavenly and earthly creatures, He is Just and the Best Judge of all affairs. Hence it is not conceivable that He may leave the criminals unpunished and He may neglect the loyal servants unrewarded. Moreover, we see that the Loyal and the Disloyal both live side by side in the same society without any vivid differentiation, so it ought to be accepted that one day the criminals and the obedient shall be separated from each other. Every one shall be presented before the Heavenly Court and shall taste the fruit of his actions.

3. And it is He who stretched out the Earth and set therein loads (mountains) and rivers,[5] and of every fruit He placed there two kinds of pairs,[6] He covers the day with the night. In this there are signs for those who reflect.[7]

٣۔ وَهُوَ الَّذِیْ مَدَّ الْاَرْضَ وَجَعَلَ فِیْهَا رَوَاسِیَ وَ
اَنْهٰرًا ؕ وَمِنْ كُلِّ الثَّمَرٰتِ جَعَلَ فِیْهَا زَوْجَیْنِ
اثْنَیْنِ یُغْشِی الَّیْلَ النَّهَارَ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ
لِّقَوْمٍ یَّتَفَكَّرُوْنَ ○

5. The mountains are heavy loads on the Earth so that the upper surface may not quiver. They are stable, but the rivers are running. So this is the power of God that He has made stable and moving creatures both.

6. He has made objects of opposite qualities. He has made fruits of opposite characteristics — big and small, sweet and sour, black and white, hot in effect and cold in effect, male and female (according to modern researches).

7. If the people reflect upon all these things they can easily reach the reality of Tauhid i.e. they can know that there must be One Creator of all these things because only One God can maintain the order properly.

4. And on the Earth there are plots different, adjacent to each other, and gardens of vines, and are farmings, and palms in pairs and palms single, watered with one water, and We are that prefer among them one above the other in produce. In these things there are signs for those who ponder.[8]

٤۔ وَفِي الْأَرْضِ قِطَعٌ مُّتَجٰوِرٰتٌ وَّجَنّٰتٌ مِّنْ أَعْنَابٍ
وَّزَرْعٌ وَّنَخِيلٌ صِنْوَانٌ وَّغَيْرُ صِنْوَانٍ يُّسْقٰى بِمَآءٍ
وَّاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلٰى بَعْضٍ فِي الْأُكُلِ
إِنَّ فِي ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ○

5. If thou wantest a strange thing then strange is their saying 'that when we became dust shall we be made anew.'[9] They are those who denied their Lord, and they are those that necklaces are there in their necks ; and they are the people of the Hell, therein dwelling for ever.[10]

٥۔ وَإِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ ءَإِذَا كُنَّا تُرٰبًا ءَإِنَّا
لَفِي خَلْقٍ جَدِيدٍ ۗ أُولٰٓئِكَ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ ۚ
وَأُولٰٓئِكَ الْأَغْلٰلُ فِيْٓ أَعْنَاقِهِمْ ۚ وَأُولٰٓئِكَ أَصْحٰبُ
النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ○

8. Against the high heavens the low earth is mentioned. With the heavens the Sun and the Moon were described, that each one had a different work — the hot sun-rays do a work which the cool moonlight cannot perform. Similarly the different conditions of the Earth and the various objects of it are mentioned -- somewhere there are mountains, and there are rivers flowing in some parts of the Earth, the fruits which are produced are different in shape, form, colour, taste, size, and according to research there are male and female plants. Sometimes the Earth is dark and sometimes it is bright. The strangest thing is that the agricultural plots situated adjacently are watered by one water, receive the same sun-shine and air, but the products are immensely variant in quality and quantity, amazing the observers extremely. The acute observers, however, understand by these signs that in the presence of the One Sun of guidance and by the watering of one cloud of mercy the material and spiritual differences among men are not also strange and unbelievable, and that from the heavens to the earth there is one omnipotent Hand of unlimited power who has got absolute control over the composite system of the whole creation, and He has maintained strong limitations of every thing, according to its talents and capacities, regarding its functoins and effects. Then for such a God, with so unlimited a power and with so absolute a control, it is not difficult to revive the dead persons and by the process of chemical analysis of the composite elements of the Universe bring the good to its abode and the evil to its doom.

9. What a stranger thing would be than to say : 'He cannot create again what He created before ?'

10. By denying the Revival after death they indeed deny the Emperorship of God. So the end of such rebellers should be that, with carcans in their necks and fetters in their hands and feet, they should be cast in the everlasting prison, which is made in reality for such criminals.

6. And soon they demand of thee evil before goodness,[11] yet there have passed away before them many chastisements (examples). And thy Lord forgives too the people despite their Zulm, and the chastisement of thy Lord is severe also.[12]

٦۔ وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثُلَاتُ ۗ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۖ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ○

7. And say the Unbelievers, "Why has a sign not been sent down upon him from His Lord ?"[13]

Your business is to warn, and there has been a guide for every nation.[14]

٧۔ وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ۗ إِنَّمَا أَنتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ ○

11. They do not accept the Truth that they may get the prosperity of this world and the next world. They adhere to Kufr and say, "Bring the Chastisement."

12. Aforetime chastisement had come to many nations. Was it difficult to send the chastisement upon you ? Nay, but the thing is that thy Lord by His clemency and pardon does not at once seize the people on every minor and major sin. He sees the zulm and haughtiness of the people and overlooks them. But when the mischiefs and arrogance of the people cross the limit, then there is no way of deliverance left but the destructive chastisement.

13. They say why not such sign had been sent down looking whereon they would have believed without hesitation.

14. The sending of sign is not in your control. This is the business of God that He may show whatever sign He deems fit to prove the truth of His Messenger. Your duty is but to deliver the word of welfare to them and warn them of the terrible results of evil. Aforetime too there had been guides and warners, but they never claimed that they would definitely show whatever sign the opponents demanded of them. Verily to show God's way was their job, the same is yours. Of course, there were guides for particular nations and you are guide for every nation of the world.

8. God knows what every female bears, and the shrinking wombs and. the swelling, and of everything with God there is a measure.[15]

9. Knower of the hidden and the open, the All-Great, the All-Exalted.[16]

10. Alike of you is he who speaks secretly and he who speaks loudly and he who hides himself in the night and he who wanders in the lanes by day.[17]

٨۔ اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَمَا تَغِيْضُ الْاَرْحَامُ وَمَا تَزْدَادُ ؕ وَكُلُّ شَيْءٍ عِنْدَهٗ بِمِقْدَارٍ ○

٩۔ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالِ ○

١٠۔ سَوَآءٌ مِّنْكُمْ مَّنْ اَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهٖ وَمَنْ هُوَ مُسْتَخْفٍۭ بِالَّيْلِ وَسَارِبٌۢ بِالنَّهَارِ ○

15. God knows what every female bears — male or female, complete or incomplete, good or bad, lucky or unlucky. He knows the different embryological stages of the child, He knows whether it is undeveloped or perfect. He knows the reasons, secrets, periods and conditions of shrinking and swelling of the womb and belly. God keeps everything in its proper state according to His knowledge. Similarly He puts a sound measure of wisdom and efficaciousness in the Divine Signs which He sends down to confirm the truthfulness of His Messengers. Hence no procrastination was made in sending the signs which were expedient to the capacity of Adam's children and the order of the age. As for the acceptance and availing is concerned there have been differences like those in the embryology of the human race.

16. This is the description of the unlimited expansion and comprehension of God's knowledge — nothing is hidden from God and the whole Universe is in His absolute control.

17. After a generalized description of God's unlimited knowledge, some particular aspects are mentioned e.g. God's knowledge is encircling every word and deed of man, whatever is said privily or publicly God knows it, whatever is hidden in hearts God knows it, the work in public and the work in secrecy make no difference against His Knowledge, the work in night and the work in broad daylight are alike in His Knowledge. Some of the Commentators have enumerated three types of men in the three parts of the verse : (i) Those who hide their work are represented by من اسر القول (ii) Those who reveal their work by مَنْ جَهَرَ بِهٖ and (iii) Those who hide at night e.g. theft etc. and reveal by day e.g. performance of prayers etc. by ومن هو مستخف بالليل وسارب بالنهار. God knows all these three groups alike.

11. His watchers are before the servant and behind him, they guard him by the order of God. God does not change the condition of a people until they change what is in their souls. And when God wills misfortune for a nation then it does not turn back ; and no one beside Him is their helper.[18]

١١- لَهٗ مُعَقِّبٰتٌ مِّنۡۢ بَيۡنِ يَدَيۡهِ وَمِنۡ خَلۡفِهٖ
يَحۡفَظُوۡنَهٗ مِنۡ اَمۡرِ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا
بِقَوۡمٍ حَتّٰى يُغَيِّرُوۡا مَا بِاَنۡفُسِهِمۡ ؕ وَاِذَاۤ اَرَادَ اللّٰهُ
بِقَوۡمٍ سُوۡٓءًا فَلَا مَرَدَّ لَهٗ ۚ وَمَا لَهُمۡ مِّنۡ دُوۡنِهٖ مِنۡ
وَّالٍ ○

18. With every servant the angels of God are appointed. Some of them write his deeds of past, present and future as a record, and some of them protect him from the calamities wherefrom God wants to save him. As God has created material causes and effects in this world, similarly He has created some non-material causes which our eyes do not perceive, but God's will is executed through those unseen factors. Those internal factors play a great role in the amelioration of nations. God does not change the condition of a people unless they change what is in their souls i.e. Faith and INTENTION (عقیدہ ونیت). When the people rectify their Faith and purify intentions, the internal factors begin to work for the amelioration. And God deprives not a nation of His mercy unless they change their dealing with God. When the manners of the people change, then misery comes and is never averted by any means whatsoever, nor the help of any one is useful at that time.

Note : Here the Law of the Rise and Fall of nations is described. The good or bad condition of a nation is determined by the principle of majority i.e. if the majority is good the nation shall be good as a whole.

12. It is He that He shows you the lightning for fear and for hope and raises the clouds heavy.[19]

١٢- هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَّطَمَعًا وَّيُنْشِئُ السَّحَابَ الثِّقَالَ ۚ

19. Formerly the protection of the servants was described, then the misfortune over misdeed was mentioned. It shows, therefore, that the Self of God is characterized by both glories — the glory of Rewarding and the glory of Retaliation. This is why in the present verses attention is drawn towards such signs of Nature which create simultaneously two opposite effects of hope and fear. When the lightning lightens the hope of rains is created and the fear of destruction also comes because excessive rains create havoc. Heavy clouds bring the hope of mercy and the fear of flood simultaneously. It follows, therefore, that man should hope for the Divine Mercy but should also be cautious of God's device.

13. And the Thunder proclaims His praise and all angels in awe of Him,[20] and sends the thunderbolt, then throws upon whom He will, and these people quarrel about God and His seizure is severe.[21]

١٣۔ وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَالْمَلٰٓئِكَةُ مِنْ خِيْفَتِهٖ ۚ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيْبُ بِهَا مَنْ يَّشَآءُ وَهُمْ يُجَادِلُوْنَ فِى اللّٰهِ ۚ وَهُوَ شَدِيْدُ الْمِحَالِ ۝

20. The Thunder-cloud or the Thunder-angel celebrates the praises and glories of God either verbally or non-verbally.

وَاِنْ مِّنْ شَىْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ وَلٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِيْحَهُمْ (بنی اسرائیل آیت ۴۴)

(And there is nothing but that it celebrate the praises and glories of God, but you cannot understand their glorification. (Bani Israeel, 44)

And all other angels are busy in glorifying and praising God with awe and fear.

Note : According to Franklin lighting is only a large-scale example of the common electric spark. According to scientific research the clouds bear positive charge and the earth negative charge. The negative charge of the earth travels into positive charge of the nearby clouds. Above those clouds some other clouds positively charged pass over them. According to the scientific law like charges repel each other and unlike charges attract each other. When those clouds differently charged attract each other intense heat is generated resulting in a spark proportional to the volume of the clouds. This spark is known as صاعقہ. The light of this صاعقہ or spark is lightning and the sound which is created due to friction with the particles of the air is known as رعـــد (thunder). This electric spark sometimes falls down tearing or piercing into the clouds and air, the demonstrations whereof have been very wondrous. Besides, it becomes the cause of dilapidation of houses, annihilation of animals and mankind, and sometimes it cracks the mountains bringing destruction. Sometimes it is seen that it has done like human being — it has put off the clothes of a man and placed them at some branch of a tree without giving any shock to the man.

(Daerat-ul-Muariff, Farid Wajdee)

It shows, therefore, that some sensible and conscious power also works in this spark of electricity. The scientific research may not be refuted, but the scientists also say that a curtain is still lying on the distant reality of electricity and it deserves further research.. There are many things in the world of matter which have not revealed their original reality. The spirit (روح) has been a subject of long research but its reality is still a mystery. Prophets and men of Divine inspiration and vision say that with the material factors there is a mighty administration of internal factors at work

in the Universe. Whatever we see here that is only a 'form', but the 'unseen reality' working in this 'form' is not accessible to the common observers; only those observers who have internal eyes observe it. After all the various theories and facts of Science are unknown to a layman. Common men do not know them but indirectly through the mind of the Scientists, e.g. the above theory of electricity is not the subject of ordinary men. At least this much credibility should be given to the profound observations of the Prophets. If it is accepted then many doubts and differences can be removed easily and there shall be no need to bring about confrontation between Science and Quran. Moreover, Science is a progressive knowledge and every progressive thing is imperfect, while the Quran contains those perfect laws and absolute principles which are fixed in Divine Knowledge. If there appears some contradistinction between Science and Quran we should wait, and let the Scientists make further research to reach the final truth. This final truth shall be that which is already maintained by the Quran, and there shall be no space for further progress in that truth because the absolute knowledge of the Quran has no room for change or variation. (Tr)

Traditions say that apart from other physical forces and laws, there are parties of angels appointed over the administration of clouds and rains. These angels carry the clouds to their proper points according to the Divine directions and master their distribution and administration accordingly. If there is an Angel working as an unseen planner and administrator over the earthly and celestial electricities, then there is no reason to disbelieve it. Since the spark (which is called the Electric Spark) is created by the special effort of the Angel, hence in the terminology of Divine Revelation it is known as the Firy Flog of the Angel (مخاریق من نار). And this is real expression and presupposes subjectivity of unseen forces against the role of dead Matter. The thundering noise created by its severe and hard blazing is named as the Threat of the Angel regarding its realism. And this is a very proper expression to represent the wrathful aspect of the Thunder. In brief, what science discovered in the form of things, Divine Revelation informed of its reality and spirit. Hence there is no need to make science the opponent of Divine Revelation. Allama Mahmud Aloosi has rationally discussed this topic at length in Sura Baqara.

21. And God sends the thunderbolt on whomsoever He wills. The quarrelling men who are hotly provoked by the sound of Truth should fear lest God should smite them with thunderbolt of His chastisement. In one of the Traditions it is said that once the Holy Prophet sent a man to call a proud rich man of the Arabs. The messenger said to him, "The Messenger of God (Be peace upon him) is calling you." He said, "Who is the Messenger of God ? What is God ? Is it made of gold or silver or copper? (God forbid)." He said these words three times. Third time when he was uttering these insolent words, a cloud rose in the sky, a thunderbolt fell down and beheaded his skull. In some Traditions it is said that Aamir bin Tufail and Arbad bin Rabia'a came to the Holy Prophet and said, "We embrace Islam provided Khilafat is given to us after you." The Holy Prophet refused. Both of them stood up saying that they would fill the valley of Madina by his opponents on horse and on foot against him. The Holy Prophet said, "God will restrain them and Ansars of Madina will hold them back." They set forth; in the way thunderbolt fell upon Arbad, and A'amir died of plague.

Note : At the uproar of the Thunder the following prayer should be recited :

سُبْحَانَ مَنْ يُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَالْمَلٰٓئِكَةُ مِنْ خِيْفَتِهٖ - اَللّٰهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذٰلِكَ

14. To Him is the call of Truth. And those on whom they call beside Him do not avail them an aught, but as someone stretches out his hands towards water that it may reach his mouth and it will never reach it. And the call of the Unbeliever is nothing but all error.[22]

15. And to God performs Sajdah every-one who is in the Heavens and the Earth willingly and per force, and their shadows do in the morning and evening.[23]

١٤۔ لَهٗ دَعْوَةُ الْحَقِّ ؕ وَالَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهٖ لَا يَسْتَجِيْبُوْنَ لَهُمْ بِشَيْءٍ اِلَّا كَبَاسِطِ كَفَّيْهِ اِلَى الْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهٖ ؕ وَمَا دُعَآءُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ○

١٥۔ وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّظِلٰلُهُمْ بِالْغُدُوِّ وَالْاٰصَالِ ○ السجدة

22. One should call upon that who is the owner of every kind of profit and loss. What is the use of calling upon those who are themselves helpless and humble ? Who is that beside God who is the owner of his own or others' profit and loss ? To call upon other than God for support or help is as a thirsty man standing at the wall of the well stretches out his hands towards the water and importunes that water should reach his mouth. It is evident that till the Qeyamat the water will not reach his mouth or cry.

Hazrat Shah Sahib says : "Those upon whom the Unbelievers call — some of them are mere whims and fancies, some are jinn and satans, and there are some things which have got some properties, but they are not the owners of their properties. Then what is the use to call on them — as fire, water, or perhaps stars also come in that category."

23. Hazrat Shah Sahib says, "Whoso believes in God, he willingly puts down his head in submission to the command of God. But whoso believes not, over him also the Divine Command is ruling against his will. And the shadows lie prostrate on the gound in the morning and evening — this is their Sajdah." Consequently nothing (elements or properties) can be out of the Universal Command of God. Before His sovereign execution all are subservient and head-bowing. The diminishing and increasing of shadows lies in His control alone, and they are subservient to His will and determination. The morning and evening are mentioned because the prostration in these times is more clear.

16. Ask, "Who is the Lord of the Heavens and the Earth?" Say, "God". Say, "Then have you taken unto you beside Him such supporters who are not the owners of their own good and evil?"[24]

Say, "Are the blind and the seeing equal? or else the dark and the light can be equal?[25] Have they ascribed unto God associates who created as God created, then the creation got dubious in their eyes?"

Say, "God is the Creator of everything and He is the ONE, the Omnipotent,"[26]

١٦۔ قُلْ مَنْ رَّبُّ السَّمٰوٰتِ وَالْاَرْضِ ؕ قُلِ اللّٰهُ ؕ قُلْ
اَفَاتَّخَذْتُمْ مِّنْ دُوْنِهٖۤ اَوْلِيَآءَ لَا يَمْلِكُوْنَ
لِاَنْفُسِهِمْ نَفْعًا وَّلَا ضَرًّا ؕ قُلْ هَلْ يَسْتَوِي الْاَعْمٰى
وَالْبَصِيْرُ ۙ اَمْ هَلْ تَسْتَوِي الظُّلُمٰتُ وَالنُّوْرُ ۚ
اَمْ جَعَلُوْا لِلّٰهِ شُرَكَآءَ خَلَقُوْا كَخَلْقِهٖ فَتَشَابَهَ
الْخَلْقُ عَلَيْهِمْ ؕ قُلِ اللّٰهُ خَالِقُ كُلِّ شَيْءٍ
وَّهُوَ الْوَاحِدُ الْقَهَّارُ ۝

24. When you suggest the universal lordship for God alone, then wherefrom have you adopted supporters for help, although they do not possess an atom of essential power to harm or benefit anyone?

25. The difference between a Unitarian and an Associator is as the difference between a blind man and the seeing one. The difference between Unity and Association is as between Light and Darkness. So can a blind Mushrik groping in darkness reach that place where a Mawahid (walking on the clear way of human nature in the light of wisdom and insight, Eman and Recognition) has to reach. Nay! Both cannot reach one and the same result.

26. Like the creations of God, have your gods also created such things which made you think that your gods are also Divine? They cannot make the feather of a fly and the leg of a mosquito, on the other hand they are also creatures like all other things. Then what an insolence and impudence it is to raise such humble and helpless objects to the position of Divinity?

17. He sent down water from the sky, then began to flow wadis each according to capacity, then the torrent broke up a swelling scum, and the thing over which they kindle the fire for the sake of ornament or ware, there is the scum likewise. Thus God narrates the Truth and the Falsehood. So, that scum vanishes being dried up and what profits men abides in the earth. Thus God describes the examples.[27]

١٧۔ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَسَالَتْ اَوْدِيَةٌۢ بِقَدَرِهَا
فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا ؕ وَمِمَّا يُوْقِدُوْنَ
عَلَيْهِ فِى النَّارِ ابْتِغَآءَ حِلْيَةٍ اَوْ مَتَاعٍ زَبَدٌ
مِّثْلُهٗ ؕ كَذٰلِكَ يَضْرِبُ اللّٰهُ الْحَقَّ وَالْبَاطِلَ ؕ فَاَمَّا
الزَّبَدُ فَيَذْهَبُ جُفَآءً ۚ وَاَمَّا مَا يَنْفَعُ النَّاسَ
فَيَمْكُثُ فِى الْاَرْضِ ؕ كَذٰلِكَ يَضْرِبُ اللّٰهُ الْاَمْثَالَ ۝

27. The rain came down from the sky and the rivulets and brooks flowed according to their capacity. When the rainwater fell down on the earth it became dusty and dirty due to the dust and dirt over the earth, afterwards the scum came over the surface of the water. Similarly scum comes over the melted metal (when it is heated to melt for the making of ornament or ware etc.), but after some time the scum vanishes being dried up or scattered, and the useful thing (water or melted metal) abides in the earth or in the hand of the earthly men. That is the similitude of Truth and Falsehood. When the Divine Revelation comes down with the Heavenly Religion, the hearts of mankind receive the inspiration according to their capacities. Then Truth and Falsehood grapple with each other and the scum comes over. Outwardly the Falsehood like the scum overcomes the Truth but this swelling of the scum is temporary and transitional and has no foundation. After sometime its effervescence vanishes. God knows where it goes. The real and beneficial thing which was sometime overcome by the scum (i.e. Truth and Righteousness) remains aloof. Just see! how wonderful the examples of God are? In what an impressive way God explained the arena of Truth and Lie. When the Truth and Falsehood fight with each other in this world, so though temporarily the Falsehood may appear swelling and towering but in the long run the Truth prevails scattering the forces of Falsehood. A Momin should not be deceived by the temporary grandeur of Falsehood. In the same way when Truth enter into the heart of a man, for sometime if the Satantic whims and capricious fancies show their ostentatious powers and make a fuss in the heart, the Believer should not be troubled. After sometime this fuss will fuse at the intense heat of the Truth, and finally the Truth will abide in the heart.

In the previous verses the Tauhid and Shirk were compared and contrasted, here the state of the wrestling of Haqq and Batil is mentiond. Now the result of the contending parties is openly told.

18. Those who obeyed the order of their Lord — for them is goodness; [28] and those who did not obey His order — if they have in possession all that is in the Earth and the like of it with it, and they offer all for their ransom,[29] for them is an evil reckoning, [30] and their abode is Hell and that is a bad place to rest.

١٨۔ لِلَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمُ الْحُسْنٰى ؕ وَالَّذِيْنَ لَمْ يَسْتَجِيْبُوْا لَهٗ لَوْ اَنَّ لَهُمْ مَّا فِي الْاَرْضِ جَمِيْعًا وَّمِثْلَهٗ مَعَهٗ لَافْتَدَوْا بِهٖ ؕ اُولٰٓئِكَ لَهُمْ سُوْٓءُ الْحِسَابِ ۙ وَمَاْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ الْمِهَادُ ۝

19. What, can that person who knows what is sent down to thee from thy Lord is Truth be equal to that who is blind. Understand those only who have wisdom; [31]

١٩۔ اَفَمَنْ يَّعْلَمُ اَنَّمَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ الْحَقُّ كَمَنْ هُوَ اَعْمٰى ؕ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ۝

28. Those who adopted Eman and good deeds — for them is the good of this world and the good of the next world. Real happiness, peace of heart and peace of mind is not gained by anyone except those fortunate souls.

29. Their life in this world will pass anyhow, but in the next world they will be bewildered so much that, if they possess the whole treasures of the world and the like of it also, they will desire to be delivered for that amount, but they will not be delivered.

30. Moreover, there shall be no concession in reckoning and no overlooking. They shall be seized on every account.

31. After describing the separate ends of the Momin and Kafir it is told that it is quite in accordance with wisdom and Hikmat. No wise man can say that an absolutely blind man who sees nothing groping in darkness can be equal to that man whose eyes of heart are open and is availing himself of the Light of Truth with full discernment.

20. Those people who fulfil God's covenant and break not that compact;[32]

21. And those people who join what God has commanded to be joined[33] and fear their Lord and have apprehension of a bad reckoning ;[34]

22. And those people who endured for the good pleasure of their Lord[35] and established the prayer and expended of what We provided them secretly and openly, [36] and they do good against evil[37] for those people is the Home of the Hereafter;

٢٠۔ الَّذِيْنَ يُوْفُوْنَ بِعَهْدِ اللّٰهِ وَلَا يَنْقُضُوْنَ الْمِيْثَاقَ ۝

٢١۔ وَالَّذِيْنَ يَصِلُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَيَخَافُوْنَ سُوْٓءَ الْحِسَابِ ۝

٢٢۔ وَالَّذِيْنَ صَبَرُوا ابْتِغَآءَ وَجْهِ رَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ وَاَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً وَّ يَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ اُولٰٓئِكَ لَهُمْ عُقْبَى الدَّارِ ۝

32. The Covenant of Eternity (عہد الست), to which the human nature is a witness, and the compacts which were taken through the Prophets — they fufil all the compacts and they do not break anyone of them, whether the compacts are divine or human.

33. They join what God has commanded to join — they join the blood relations, they join Eman with good work, or they join human obligations with divine obligations, or maintain brotherhood in the Islamic community or they do not make difference or division among the prophets.

34. They are always fearful conceiving the dignity and greatness of God and they are in apprehension about their end in the Hereafter and they think what would happen to them when the accounts of every individual shall be presented there and reckoned in details.

35. They kept patient in all miseries and endured all worldly pangs and did not budge an inch from the path of obedience, nor inclined towards sins. All these they endured to obtain the good pleasure of God and not for the sake of worldly name and reputation, and not because they were helpless in enduring patience that there was no other way out.

36. 'Secretly' is described first because secret alms is better than public alms generally, but that there is some Sharai Hikmat in expending in public.

37. They answer evil with good. They use leniency against severity. The oppressors oppress and they forgive (provided forgiveness may not aggravate evil). They refrain from evil and adopt virtue. Whenever they commit evil, they do virtuous deed (e.g. ask forgiveness, offer alms, perform Nafl prayers etc.) in order to remove the bad effects of the evil deed done.

23. Gardens of Edens which they shall enter and those who became righteous among their fathers, and their wives and their children ;[38] and the angels shall enter upon them from every gate, saying :

٢٣. جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا وَمَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَاَزْوَاجِهِمْ وَذُرِّيّٰتِهِمْ وَالْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِّنْ كُلِّ بَابٍ ۝

38. The fathers also include the mothers. With the tidings of Paradise an additional tiding is given to them that such perfect men (كاملين), whose distinctive qualities are mentioned above, will get additional bliss and bounty that they and their fathers and mothers, wives and children, deserving Paradise by their own virtue, shall live together in the Paradise; even if someone among them would have been of a lower rank God will promote him by His kindness and benefaction and raise his rank very near to those perfect souls.

وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ

(And those who believed and their children followed their way with Eman — We joined their children with them. Sura Tur—21). It shows without Eman and good deeds mere relationship with the Perfect Men (كاملين) is not enough. Of course, if the Eman and good deeds are there, then by virtue of relationship some promotion of ranks is possible. (God knows better)

24. "Peace be upon you for that you had been patient, so fair is the Ultimate Abode."[39]

٢٤- سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ۝

39. In a true Tradition eight gates of the Paradise are mentioned. It means that the holy angels of God shall enter upon them from all sides with presents and gifts to receive them with honour and homage. It is said in the Traditions that of all the creations of God the first who will enter the Paradise will be the poor migrants (فقراء مهاجرين) who showed courage in adversities and afflictions, in disputes and wars, and proved useful in obstacles, always obeyed faithfully what they were ordered, went away from this world with longings and desires in their breasts. Hereafter God will say, "Where are My those servants who fought in My way, endured hardships for my sake and did Jihad? Go and enter the Paradise without hesitation." Then the angels will be ordered to salute those servants. They will say, "O Lord, we are the best of Thy creatures. Dost Thou order us, living in Thy presence, to go to these earthly creatures and salute them?"

God will answer, "Yes, these are My those servants who gave their lives on Tauhid and endured afflictions with pleasure." سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّار

Hearing this the angels will greet them on all sides and say: سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّار. And in a Tradition the Holy Prophet used to go in the beginning of every new year (Muharram) to the graves of the martyrs and said: Hazrat Abu Bakr, Hazrat Umar and Hazrat Usman (رضی اللہ عنہم) also did the same.

25. **And those who break the covenant of God after making it strong and who cut down what God has commanded to be joined and raise corruption in the country — such people upon them is curse and for them is a bad abode.[40]**

٢٥- وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ○

26. **God extend provision to whomsoever He will and straitens ;[41] and they are enamoured with the life of this world ; and the life of this world is nothing before the Hereafter but an insignificant wealth.[42]**

٢٦- اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۖ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا ۚ وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ○ ع ٣ ٩

40. Against the Fortunate Souls here the characteristics, traits and the final end of the Unfortunate ones is described. Their work is that they betray the Covenant with God, they cut asunder what was commanded to be joined, burn the fire of mischief and corruption, they donot refrain from doing wrong to themselves and to others. These are those people who are away from the mercy of God and they are going to reach the worst place.

41. The worldly luxury and affluence can not decide between good fortune and the bad fortune. It is not necessary that those who are given worldly wealth by God are also near to God. There are very many selected servants of God who pass the life of poverty and the rejected criminals are given respite and they rejoice considerably. This is the reason of a second life. Certainly there is another life after the present life where everyone shall get the bad or good reward of his labour. In short, worldly poverty or affluence cannot be a standard of rejection or selection.

42. Thinking the World as the main object of life they contort and boast, although the present life of this world is very insignificant in comparison with the life of the next world, as a man dips his finger into the ocean and the wetness of the finger has no proportion with the ocean waters. Hence a wise man should prefer the permanent to the transient. In fact this world is the farming of the Hereafter; it is not an aim in itself. Man should avail himself of the world in a way that it may be a means to the success of the Hereafter, as the Sahaba of the Holy Prophet did.

SECTION 4

27. And the Kafirs say, "Why has a sign not been sent down upon him from his Lord ?"

Say, "God leads astray whomsoever He will and guides unto Him that who returned,"[43]

٢٧- وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا لَوْلَآ اُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ؕ قُلْ اِنَّ اللّٰهَ يُضِلُّ مَنْ يَّشَآءُ وَ يَهْدِيْٓ اِلَيْهِ مَنْ اَنَابَ ۝ ۚ

43. They saw hundreds of signs but they were inflexible and said the same thing over and over again : "Show us those signs which we demand e.g. remove the mountains of Mecca and make the land much extensive for cultivation, crack the earth and cause fountains and rivers to flow from within, our forefathers should be revived to converse with us. We shall then confirm that you are true when you show us these signs. Otherwise we cannot believe in you.

They were given this reply that God was powerful to show them such signs but it was not the way of God to fulfil such demands of the people. As for the signs He was showing them many signs which were more than necessary to confirm the truth of the Prophets. Apart from other innumerable signs the Holy Quran by itself was presenting a very mighty sign of the truth of the Prophet. When they seem impervious to the open truth it means they donot want God's guidance. So God also leaves such refractory souls in error which they have chosen for themselves by their own free will. Had they returned unto Him after those signs, God would have increased them in guidance and shown them ways leading to success. But when they themselves declined, God's wisdom (Hikmat) also demanded that they should not be forced to compulsion ; and the necessity of demonstrating extraordinary signs also expired therewith. Moreover, their benefit lay in the non-demonstration of signs because the Sunnat of God is that signs are shown when a nation was to be destroyed. God says to the Prophet according to a Tradition, "O Mohammad ! If you desire We will show them their demanded signs, but if they believe not even then, a chastisement will be sent on them the like of which had never come to anyone in (the history of) the world. And if you desire We will keep open the door of mercy and repentence." The Holy Prophet preferred the second one (Mercy and Repentence). Consequently, most of those demanders of signs embraced Islam afterwards.

28. Those who believed and their hearts get peace by the remembrance of Allah.[44] Listen ! only in the Zikr of Allah the hearts find peace (rest) ;[45]

٢٨۔ اَلَّذِيْنَ اٰمَنُوْا وَتَطْمَئِنُّ قُلُوْبُهُمْ بِذِكْرِ اللّٰهِ ؕ اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ ۝

29. Those who believed and did good deeds — for them is blessedness and an excellent resort.[46]

٢٩۔ اَلَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ طُوْبٰى لَهُمْ وَ حُسْنُ مَاٰبٍ ۝

44. This verse is the description of those who turn towards God (mentioned in the previous verse). They get the wealth of Eman, and they take rest and inner peace by Zikrullah (ذكر الله). The greatest Zikr is the Quran itself : اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ (We have sent down the Zikr (Quran) and We are its guardian.) The Quran, therefore, is the Zikr of Allah. By its recitation a state of satisfaction and belief is created in their hearts. Doubts and satanic whims are removed and peace of heart is obtained. If on one side the dignity and awe of God creates fear into the hearts, on the other side the narration of His unlimited mercy and pardon is a source of peace and comfort for the heart. In short, their heart detaching from everyone perseveres with God and the light of Zikrullah removes every kind of distress and restlessness.

45. Wealth, kingdom, rank, estate or the seeing of the demanded signs — none of these things can give man real peace and comfort. Only the connection with God which is created by Zikrullah (Remembrance of God) can remove the restlessness and distress of the hearts.

46. Tooba (طوبٰى) means blessedness or goodness and it includes also the tree of the paradise which is called (Tooba) in the true Tradition.

30. Thus We have sent thee among a nation, that many nations have passed away before it, that thou shouldst recite to them the Order We have sent to thee; [47] and yet they deny the Rahman.[48]
Say thou, "He is my Lord — there is no god but He, in Him I have put my trust and to Him I come returning."[49]

٣٠۔ كَذٰلِكَ اَرْسَلْنٰكَ فِيْٓ اُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَآ اُمَمٌ لِّتَتْلُوَا عَلَيْهِمُ الَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ وَهُمْ يَكْفُرُوْنَ بِالرَّحْمٰنِ ۭ قُلْ هُوَ رَبِّيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ مَتَابِ ○

47. God says to the Prophet, "As We show the way of success to those who turn towards Us, similarly We have raised thee for the guidance of this Ummat, so that you may recite that Book, which We have sent down with perfect mercy, unto them. Your Messengership is not something new, nor it is strange. Before this time too Messengers were sent. So they should take into cognizance the fate of the past nations who disbelieved in the Messengers.

48. Rahman (رحمٰن) sent down the Quran with His perfect mercy — الرحمٰن رحمة للعالمين — and the Prophet is made the mercy for all the worlds (عَلَّمَ القرآنَ). But the Unbelievers persisted in unthankfulness and in condemning the Divine Bounties. They not only denied to recognize the obligations to Rahman but also became averse to the name of Rahman. This is why they quarrelled about the inclusion of بسم الله الرحمن الرحيم in the Treaty of Hudaibeya (صلح حديبيه). The Holy Quran says :

وَاِذَا قِيْلَ لَهُمُ اسْجُدُوْا لِلرَّحْمٰنِ قَالُوْا وَمَا الرَّحْمٰنُ (سورہ فرقان آیت ٦٠)

And when they are told to bow down prostrate before Rahman they say, 'What is Rahman ?' (Sura Furqan — 60)

49. The Holy Prophet said to them, "You deny the Rahman, but that very Rahman you deny is my Lord, and He is Allah Who has no partner."

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ اَيًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى (سورہ بنی اسرائیل)

(Say, "Call upon Allah or call upon Rahman, whichever you call upon, so all His Names are fair") (Sura Bani Israeel—110)

The Holy Prophet continues, "My beginning and my end is in the full control of God. I have reposed my trust in Him. Neither I am afraid of your disbelief, nor I am despaired of Divine Help and Succour."

31. If there had been a Quran whereby mountains were set in motion, or the earth were broken to pieces, or the dead were spoken to — then what would have been? Nay! But every affair is in the hand of God.[50] Are the Believers not restassured of that if God will, He may bring all mankind to the way.[51] And there shall continue to reach the Unbelievers (Disbelievers) on their deeds sensation (shock) or alight near their houses, until God's promise comes. No doubt, God does not depart from His promise.[52]

٣١- وَلَوْ اَنَّ قُرْاٰنًا سُيِّرَتْ بِهِ الْجِبَالُ اَوْ قُطِّعَتْ بِهِ
الْاَرْضُ اَوْ كُلِّمَ بِهِ الْمَوْتٰى ؕ بَلْ لِّلّٰهِ الْاَمْرُ
جَمِيْعًا ؕ اَفَلَمْ يَايْـَٔسِ الَّذِيْنَ اٰمَنُوْٓا اَنْ لَّوْ يَشَآءُ
اللّٰهُ لَهَدَى النَّاسَ جَمِيْعًا ؕ وَلَا يَزَالُ الَّذِيْنَ
كَفَرُوْا تُصِيْبُهُمْ بِمَا صَنَعُوْا قَارِعَةٌ اَوْ تَحُلُّ
قَرِيْبًا مِّنْ دَارِهِمْ حَتّٰى يَاْتِيَ وَعْدُ اللّٰهِ ؕ اِنَّ
اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ ۝

50. Here 'Quran' is used in a general sense and means any Heavenly Book, as the Holy Prophet had once called Zabur as Quran in a Tradition. Hence the verse means that if there would have been any Book which could fulfil their demands, it would have been Quran only, because this is the Quran who moved men firm like mountains (from the spiritual viewpoint), cleft the earth of human hearts and caused to flow fountains and streams of Divine Recognition from them, made to pass the Road of Divine Union in mintues instead of years, invigorated the spirit of everlasting life into the dead nations and dormant hearts. When from such a Quran you could not gain guidance and remedy, then suppose if this Quran would have perceptibly and materially shown you all those signs which you are demanding, how it can be hoped that you would have certainly believed and created not new wranglings and perverse expostulations? You are so much refractory and haughty that you are not ready to believe, seeing any kind of sign. The reality is that every work (guiding and leading astray) is in the hand of God. He, whom He does not will, can not come to guidance till the Qcyamat, but God wills for those who have a craving and are desirous of guidance by themselves.

51. Further it is said that the Musalmans should not be over-anxious about the signs and they should be rest-assured about the absolute power of God; if God willed He would have led them to the right way without showing any sign. But this is against His Hikmat because He has provided ample chances of guidance giving man freedom and choice to a certain extent. If man wills he can avail himself of those chances. Then what is the need to fulfil all their demands? Despite ample chances of guidance if the opponents do not accept and suspend on their absurd demands, then We have not intended too that the whole world should be compelled to accept Truth against their will. After all the word: لَاَمْلَئَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ اَجْمَعِيْنَ shall have to be fulfilled.

SECTION 5

32. And so many Messengers were scoffed at before thee, and I respited the Unbelievers, then I seized them, so how was My retribution?[53]

٣٢۔ وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ○

52. These Unbelievers of Mecca are not going to believe even at their demanded signs. They will believe when some calamity or misfortune should intermittently befall on them on their envirous, seeing whereby they will receive lesson e.g. in Jehad some of them will be killed, some will be made captive and some others shall be involved in other miseries. It will go on until God's promise comes i.e. Mecca is conquered and the Arabian Peninsula purified of the defilement of polytheism and association. No doubt, God's promise is final, it shall be fulfilled without fail.

Note : Some commentators say that the words تَحُلُّ قَرِيبًا مِّن دَارِهِمْ indicate an address to the Holy Prophet — unless you alight near their habitations as happened at Hudaibeya, not very far from Mecca. قَارِعَة would then mean those fightings in which the Holy Prophet did not take part by himself. Some old scholars say that the verse speaks of all the Unbelievers whether Meccans or others. (God knows better)

53. If the punishment is delayed, do not understand that you are free. The past criminals were also given respite, so when they were seized, see how was their end? The stories of their destruction are still on the tongues of the people.

33. What, He who is standing over every soul with what he has earned (can be equal to others)? And yet they ascribe to God partners (associates).[54] Say, ' Name them."[55] Or will you tell Him what He knows not in the Earth? Or you simply talk in mere apparent words?[56] Nay, but decked out fair to the Unbelievers are their guiles, and they are barred from the way.[57] And whom Gods leads astray, there is no guide for him.[58]

٣٣۔ اَفَمَنْ هُوَ قَآئِمٌ عَلٰى كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۚ وَ
جَعَلُوْا لِلّٰهِ شُرَكَآءَ ؕ قُلْ سَمُّوْهُمْ ؕ اَمْ تُنَبِّـُٔوْنَهٗ
بِمَا لَا يَعْلَمُ فِى الْاَرْضِ اَمْ بِظَاهِرٍ مِّنَ الْقَوْلِ ؕ
بَلْ زُيِّنَ لِلَّذِيْنَ كَفَرُوْا مَكْرُهُمْ وَصُدُّوْا عَنِ
السَّبِيْلِ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ○

54. That God Who is always watching over all the actions of every individual, and is never heedless for a moment, He can warn and punish the criminal at once — can the criminals run away from the dominion of God? Can the stone idols, who can neither see, nor hear, nor can avail or harm anyone, be equal to Him. It is very strange that a man should bow down his head before such contemptible creatures and give them divine powers. It is the superlative wrong to consider such objects, which are themselves unconscious of their existence, to be the partners of God who is All-Knowing, All-Laudable. They should note that whatever the people do, whether hidden or public, is before the sight of God. He is not unaware of the polytheistic insolence of the people. Sooner or later they shall be punished

55. Come forward and tell the names of those associates and their residence. Can anyone take the names of the stone idols after hearing the above attributes of God? And if in utter shamlessness they take the name of Lat and Uzza, no one shall pay heed to them.

56. This verse shows that what is not within the knowledge of God has no reality at all. The polytheists divise partners in His Divinity, but God does not know them — it means they have no reality and as such no names. What can be the name of such thing which has no proof. Consequently devising partners for God is mere conjecture or an effort of the imagination. They are not more than imaginary words and mere forms without any reality beneath. By mere conjecture or surmise imaginary words can not become meaningful words. Perhaps بِظَاهِرٍ مِّنَ الْقَوْلِ also indicate that the polytheistic talks which they are making (doing) will also appear to them unrealistic and baseless if they turn towards their own inner conscience without being influenced by personal prejudice and blind following of the forefathers. Briefly summarising their talks are superficial and both human nature and human conscience have rejected them.

Note : The Earth is specially referred because the Idolaters thought that their idols had made the Earth as their permanent abode.

57. Consequently all their flimsy notions and polytheistic assumptions against Tauhid are but self-deceptions and an effort of imgination for the support of association. And this spirit has betrayed them and restrained them from the truthful path.

58. Whom God does not give the blessing of guidance — who can guide such a man? And God does give the blessing of guidance to those who do not themselves shut the doors of guidance upon themselves by their own freewill.

34. They suffer chastisement in the life of the present world,[59] and the chastisement of the world to come is yet very severe, and there is none to defend them from God.[60]

٣٤۔ لَهُمْ عَذَابٌ فِي الْحَيٰوةِ الدُّنْيَا وَلَعَذَابُ الْاٰخِرَةِ
اَشَقُّ ۚ وَمَا لَهُمْ مِّنَ اللّٰهِ مِنْ وَّاقٍ ○

59. They suffer chastisement either by the sword of the Mujahideen or by the Unseen Power directly.

60. God will not leave them unpunished thereafter also. They will be punished Hereafter assuredly. Then beyond conception is the severty of Divine chastisement Hereafter.

35. The state of Paradise, promised to the abstainers, beneath it streams flow, its produce is eternal, and its shade too. This is the recompense for those who kept fearing ; and the requital of the Unbelievers is Fire.[61]

٣٥۔ مَثَلُ الْجَنَّةِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ط تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ط اُكُلُهَا دَآئِمٌ وَّظِلُّهَا ط تِلْكَ عُقْبَى الَّذِيْنَ اتَّقَوْا ق وَّعُقْبَى الْكٰفِرِيْنَ النَّارُ ○

36. And those people whom We have given the Book are happy at what is sent down upon thee,[62] and some sects donot accept some of it.[63] Say : "I have only been commanded to worship God, and not to associate anything with Him. To Him I call and unto Him is my resort."[64]

٣٦۔ وَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَفْرَحُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمِنَ الْاَحْزَابِ مَنْ يُّنْكِرُ بَعْضَهٗ ط قُلْ اِنَّمَآ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ وَلَآ اُشْرِكَ بِهٖ ط اِلَيْهِ اَدْعُوْا وَاِلَيْهِ مَاٰبِ ○

61. Those who denounced unbelief and assoication fearing God shall gain their recompense in Paradise, where there shall be eternal fruits and eternal shades, neither too much temperature nor too low temperature. They shall receive there what they will desire for. But the requital of the Unbelievers shall be the fire of the Hell. The ends of the Right and Wrong are described in contrast.

62. Those who are now given the Quran (Musalmans) and those who were given the Taurat and the Bible (Jews and Christians) before are happy to hear what is sent down upon you. The happiness of the Musalmans is manifest because they think that Quran is the only source of prosperity in this world and the next world. And as for the People of the Book, those who were just and righteous among them, had also a chance to rejoice because they saw that how Quran was broad-mindedly confirming their own Books and how far it was conversant with the admiration of their Prophets and also described their truthful saints and scholars in fair language (ذالك بأن منهم قسّسين ورهبانا)—so such types of just and righteous Jews and Christians at last embraced Islam.

63. Among the Jews and Christians and the Pagan Arabs there were people who were not pleased with the Quran because they did not agree with some of the contents of the Quran ; and they were those things which the Quran described against their wishes and desires, changes and alterations.

64. The Holy Prophet : "Whether anyone is pleased or displeased. I worship the One God Who has no partner, and all the Messengers have been holding this belief, and all the peoples have been unanimous about the worship of One God. I call humanity towards the Cammands and Orders of God and I know it well that my End is in the hand of God. I turn towards Him and unto Him alone is my resort, He will at last make me victorious and degrade my opponents. So I donot care a little about the denial and rejection of anyone."

37. Even so We have sent down this Word — order in the Arabic language.[65] And if thou dost follow their desires after that knowledge which has come to thee, thou shalt have no protector against God, and no defender.[66]

٣٧. وَكَذٰلِكَ اَنْزَلْنٰهُ حُكْمًا عَرَبِيًّا ؕ وَلَئِنِ اتَّبَعْتَ
اَهْوَآءَهُمْ بَعْدَ مَا جَآءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ
اللّٰهِ مِنْ وَّلِيٍّ وَّلَا وَاقٍ ۝ ع ١١

65. As the past Books were sent down before, so is Quran sent down at this time, and this Quran contains mighty secrets and wisdoms and is the final Decider between Right and Wrong. And as every Prophet was given the Book in the same language which was the language of his nation, similarly Muhammad, the Arab, (Be peace upon him) was given the Arabic Quran. No doubt, such a miraculous and comprehensive Book like Quran should have been sent down in such a language as Arabic which deserves to be called — اُمّ الالسنة وملكة اللغات — the Mother of Languages and the Queen of Dictionaries because it is versatile, broad, comprehensive, manifest, methodical, profound, deep, grand and realistic.

66. Do not care a bit about the denial and displeasure of anyone. Follow on the mighty knowledge which God has given you. If suppose you incline towards their desires, then who will defend from its misfortune ? This is a general address through the Holy Prophet.

SECTION 6

38. And We have sent Messengers before thee and We had given them wives and children and it was not for any Messenger to bring a sign but by the leave of God. Every promise is written.[67]

٣٨۔ وَلَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ اَزْوَاجًا وَّذُرِّيَّةً ؕ وَمَا كَانَ لِرَسُوْلٍ اَنْ يَّاْتِيَ بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ لِكُلِّ اَجَلٍ كِتَابٌ ○

39. God blots out whatsoever He will and establishes, and with Him is the original Book.[68]

٣٩۔ يَمْحُوا اللّٰهُ مَا يَشَآءُ وَيُثْبِتُ ۚ وَعِنْدَهٗ اُمُّ الْكِتٰبِ ○

67. The sending of the Arabian Prophet with the new Book and the new Commands is not something strange that so much argumentations have been created. We had also sent Messengers before it. They were not the angels of the heaven, they were the inhabitants of this Earth, they ate food, they fulfilled their needs by their hands and had wives and children. They had no such power as to show the signs, which the people demanded of them, necessarily. They waited, like the present Prophet, for the heavenly order in every thing. They showed only those signs and dictated only such orders which had permission from God. As for God's leave, with Him is written, congenial to every age or period, separate command, and a promise is appointed which neither a Prophet can change nor an angel. So when every Prophet brought Divine Command suited to their own period or age, and did not follow the wishes of the public in showing the signs of their truthfulness, nor posed themselves pure of and above human necessities and social relations, then how these things in Muhammad (Be peace on him) can be forwarded as an argument or pretension against his Prophethood.

68. God abrogates whatever order He will according to wisdom (Hikmat) and maintains whatever He will, exterminates whatever nation He will and establishes in its place whatever He will, changes the effects of whatever causes He will and preserves whatever He will. In short, every change, alteration, abrogation, extermination, preservation, establishment, maintenance is in full control of God. All the records of Qaza and Qadar (Judgment and Determination) are in His possession only, and the Root of all records and details which is called the Original Book (ام الکتاب) is with Him i e. the Eternal Comprehensive Knowledge which is pure of all kinds of change and alteration etc. and is the source of Loh-e-Mahfooz (لوح محفوظ) is with God alone.

Hazrat Shah Sahib says : "In the world every thing is with causes. Some causes are open and some are hidden. There is a physical estimation of the effect of causes. When God will, He may increase or decrease its effect beyond the estimation. And whenever He will, He may keep it as usual. Man sometimes dies by a pebble and sometimes escapes from a bullet. And a measure of everything is there in God's knowledge which never changes. The measure is called Taqdir (Destiny). These are two destinies — one changes and the other does not change. The destiny which changes is Muallaq (Hanging) and the destiny which does not change is Mubram (Inevitable, Affirmed or Assured)." (Mozihul Quran)

40. And if We show thee some promise which We have made with them, or raise thee, so thine only is to deliver and Ours is the reckoning.[69]

41. Do they not see that We come on diminishing the earth from its extremities ?[70] And God orders, there is no one to repel His Order,[71] and He is swift in the reckoning.[72]

٤٠۔ وَاِنْ مَّا نُرِيَنَّكَ بَعْضَ الَّذِيْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِنَّمَا عَلَيْكَ الْبَلٰغُ وَعَلَيْنَا الْحِسَابُ ○

٤١۔ اَوَلَمْ يَرَوْا اَنَّا نَاْتِي الْاَرْضَ نَنْقُصُهَا مِنْ اَطْرَافِهَا ؕ وَاللّٰهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهٖ ؕ وَهُوَ سَرِيْعُ الْحِسَابِ ○

69. The promises which are made with them — We have power to fulfil them in your lifetime, or We may reveal them after your passing away. Neither you should be anxious of their manifestation, nor those people should become careless at their delay and respite. There is a suitable time of everything in the knowledge of God. When that time comes it will assuredly come to light. You should go on observing your duty of Tabligh (delivering the Message), We shall be reckoning the accounts of the rejectors.

70. It means the influence of Islam is spreading around Mecca and the rule of Kufr is withering. The authority of Islam is being established over the hearts of big tribes and great personalities. The hearts of Oas and Khazraj are being conquered by the Truth and Righteousness of Islam. Thus by and by We are pressing the rule of Kufr. Do these bright signs not tell the Rejectors what Judgment of God regarding their future has been given ? A wise man can understand that the velocity with which Islam is expanding today cannot be resisted by any power. So future insight demands that the coming thing should be calculated as a fait accompli.

71. His order and judgment is final. When time comes there is no power to repel it in the least.

72. When the time of reckoning shall come, then there shall be no delay or late. Or a thing which is to come assuredly should be considered as swift.

42. And those who were before them had devised, so in the hand of God is all devising.[73] He knows what every soul earns.[74] And now the Unbelievers will recently know whose is the Ultimate Abode.[75]

٤٢۔ وَقَدْ مَكَرَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَلِلّٰهِ الْمَكْرُ جَمِيْعًا ؕ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ؕ وَسَيَعْلَمُ الْكُفّٰرُ لِمَنْ عُقْبَى الدَّارِ ○

43. And the Kafirs say, "Thou art not an Envoy."
Say : "God suffices as a witness between me and you,[76] and whosoever is aware of the Book."[77]

٤٣۔ وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا لَسْتَ مُرْسَلًا ؕ قُلْ كَفٰى بِاللّٰهِ شَهِيْدًا بَيْنِيْ وَبَيْنَكُمْ ۙ وَمَنْ عِنْدَهٗ عِلْمُ الْكِتٰبِ ○ ع ١٢

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73. If God may not will, all devices are set at naught. Or God breaks down their devices. Makr (مکر) in fact is a hidden contrivance. If it is done for evil purpose, it is evil ; if it is done for a good purpose it is good i.e. to repel evil. It means they made hidden and unholy plans and God repelled them and turned the tables over them.

وَلَا يَحِيْقُ الْمَكْرُ السَّيِّئُ اِلَّا بِاَهْلِهٖ (فاطر۔ رکوع ۵)

74. How can the devices of the Unbelievers do before that Being who knows the motions and deeds (hidden and open) of every soul in the Universe ? He will make them taste the evil consequences of their evil devices.

75. As the past people have seen the end of their devices against their Prophets, the present Unbelievers shall also know soon their destined abode.

76. The Holy Prophet : "Your rejection and disbelieving is of no value when my God is showing great signs of my truthfulness. The Quran, which is His Word, is a witness to my Prophethood, as it is a witness to its own righteousness. If you deeply and sincerely observe you will see that the fast spreading of Truth in Arabia in such uneven circumstances and its exercising great influence on the worst enemies of Islam and the contracting of Falsehood after being subjugated is a great evidence of my truthfulness.

77. Those, who have a knowledge of the Quran and are aware of its realities and facts, are also witness by heart to this fact that I have not forged a lie. Moreover, those who are aware of the past heavenly Books and their predictions — their hearts are witness to this fact that Mohammad (Peace be upon him) has come just according to the prophecies made long ago by Hazrat Moosa and Hazrat Eisa (Be peace upon them and our Prophet).

"O God ! Be witness that this humble servant also testifies that thing which Thou gavest witness to, and the Bearers of Thy Book."

(SURA IBRAHEEM, MECCAN, VERSES = 52, SECTIONS = 7)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

۱۔ الٓرٰ ۟ قف كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ بِاِذْنِ رَبِّهِمْ اِلٰى صِرَاطِ الْعَزِيْزِ الْحَمِيْدِ ○

۲۔ اللّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَ وَيْلٌ لِّلْكٰفِرِيْنَ مِنْ عَذَابٍ شَدِيْدِ ○

In The Name Of God—Most Merciful, Most Compassionate

1. Alif Lam Ra. This is a Book that We sent down unto thee that thou mayest bring forth mankind from the shadows to the light by the order of their Lord,[1] to the path of the All-Mighty, All-Laudable —

2. God, to whom belongs all that is present in the Heavens and that is in the Earth.[2] And to the Kafirs is a misery from a chastisement terrible (severe)[3]—

1. The estimate of the mighty grandness of this great Book should be made on this fact that We are its sender and a glorious personality like you (Mohammad) is its receiver (bearer), and the purpose for which this is sent down is also so high and lofty that there can be no purpose higher and loftier than that purpose i.e. that you should bring out the whole mankind of the world, (whether they are Arabs or Non-Arabs, Black or White, Labourers or Capitalists, Kings or Subjects) of the dark shadows of ignorance and superstitions, and lead to the light of Belief and Faith, insight and discernment, recognition and perfection.

2. When they will see the light, they will follow, in the light of right recognition, that way which is directed by the All-Mighty, All-Powerful, All-Laudable, Absolute Sovereign and Absolute Owner — God, and which leads to the place of His good pleasure.

3. But those who donot get out of the shadows of unbelief, association, ignorance and error, even after the revelation of such a resplendent Book, they will have to face a misery from the Divine Chastisement in the Hereafter and in the present world too.

3. Such as like the life of the present world over the Hereafter and bar from God's way and want to create (bring out) crookedness from it. Waving aside they have fallen far distant.[4]

٣۔ الَّذِيْنَ يَسْتَحِبُّوْنَ الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَيَبْغُوْنَهَا عِوَجًا ؕ اُولٰٓئِكَ فِيْ ضَلٰلٍۢ بَعِيْدٍ ○

4. This is said about the Unbelievers whose main aim of life is the present world, who prefer and like this world over the next world. They also try that others should also love this temporary world like them. In this way they betray themselves and bar others from the straight path of God. In order to achieve their evil aim of deceiving others they try to bring out wrong meanings from the right verses of God. They are always in search of falsehood in the Religion. They try to find out some defect in Islam and prove crookedness in the straigh path. As a matter of fact, such people have gone far astray from the right path and there exists no hope of their return. When they will be beaten by God, then their eyes will open.

4. And We sent no Messenger but speaking the language of his own nation in order to make them understand,[5] then God leads astray whomsoever He will and shows the way to whomsoever He will ; and He is All-Mighty, All-Wise.[6]

٤- وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانِ قَوْمِهٖ لِيُبَيِّنَ لَهُمْ ؕ فَيُضِلُّ اللّٰهُ مَنْ يَّشَآءُ وَيَهْدِىْ مَنْ يَّشَآءُ ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

5. As We have given you this mighty Book for the guidance of mankind, We had also provided means of guidance in the past in every age.

As the first audience of every Prophet, under the practical and physical arrangement, are generally the people of his own nation among which he is raised, so the Divine Revelation is also sent in his national language in order to facilitate the work of propagation and comprehension. The Invited Ummat of the Holy Prophet though consists of all men and jinn, yet the language of the first nation in which he was riased was Arabic. Hence according to the physical arrangement for the propagation of guidance only this form was determined that his first audience and disciples should first understand the Quranic teachings and facts and retain them thoroughly with ease and then communicate them to all the nations of the world and to the coming generations by and by. And so it happened that first the Arabs in the company of their Prophet gained efficiency in the Quranic Sciences in the Arabic language, for which they had so much fondness, and then they spread east and west and prevailed over Persia and Rome. At that time Nature created among the Non-Arab Nations such a powerful urge and passion for the achievement of recognition of the Divine Word and for the efficiency in the Arabic language that within a short time they surpassed their Arab contemporaries in the elucidation and interpretation of Quranic Sciences Now the fact is that the flying-to-Surayya Ajamis became the established authorities of the Divine knowledges and literature. And thus the argument of God was being accomplished over the servants of God, and the chances of availing by the Quranic guidance were reproduced now and then. (God's praise on this). In short, if there are reasons (and of course there are) in raising the Last Prophet among the Arab Nation especially. in the light of those reasons too an answer can easily be given to this question that why special privilege was given to the Arabs by sending the Quran in the Arabic language ?

6. God provided all possible means of guidance and elucidation, so whomsoever desired to avail by these means God helped him to the right direction, and left him in error who turned away his face. He is All-Mighty and All-Prevailing. If He will He may force the people to guidance, but Divine Wisdom demanded the manifestation of both aspects — the aspect of mercy and the aspect of wrath — in the world by giving man the freedom of choice to a certain extent.

5. And We had sent Moses with Our signs — 'Bring forth thy nation from the shadows to the light, and remind them of the Days of God.' Of course, in that are signs for every man who is enduring, thankful.[7]

٥۔ وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَآ اَنْ اَخْرِجْ قَوْمَكَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ وَذَكِّرْهُمْ بِاَيّٰىمِ اللّٰهِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ○

6. And when Moses said to his nation, "Remember God's benefaction upon you when He liberated you from the people of Pharaoh, who visited you with evil chastisement,[8] and slaughtered your sons and kept your women alive ; and in it you received a great help from your Lord.[9]

٦۔ وَاِذْ قَالَ مُوْسٰى لِقَوْمِهِ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ اَنْجٰىكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ وَيُذَبِّحُوْنَ اَبْنَآءَكُمْ وَيَسْتَحْيُوْنَ نِسَآءَكُمْ ؕ وَفِيْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ○ ع ۱۳

7. Hazrat Moosa was sent with signs — with miracles which are popularly known as Nine Signs. Signs may also include the verses of the Taurat.

Remind them of the Days of God — Remind them of the events of those days when calamities and disasters befell on them as heavy as mountains, then God delivered them from those hard days and showered His kindness, because by hearing both types of events the thankful and enduring servants receive lesson that in misery one should not be worried, and in comfort one should not become proud. The former people had succeeded because of patience (in miseries and hardships) and gratitude (in comforts and bounties of God).

وَتَمَّتْ كَلِمَةُ رَبِّكَ الْحُسْنٰى عَلٰى بَنِيْٓ اِسْرَآءِيْلَ بِمَا صَبَرُوْا ۚ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهٗ وَمَا كَانُوْا يَعْرِشُوْنَ (اعراف ۔ رکوع ۱۴)

8. Evil chastisement means evil slavery and forced labour they were subjected to.

9. God delivered you from the disgrace of slavery and enriched with the wealth of freedom.

literally means Trial. So in misery as well as in comfort there is a trial as the Holy Quran says in Sura Anbiya and Sura Aaraf :

وَنَبْلُوْكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً (انبیاء ۔ رکوع ۳)

وَبَلَوْنٰهُمْ بِالْحَسَنٰتِ وَالسَّيِّاٰتِ (اعراف ۔ رکوع ۲۱)

Because deliverance from the Pharaohs was a great bounty of God, hence the trial was taken in the form of Reward. And this reward was a great help of God. (See Baqara and Aaraf)

SECTION 2

7. **And when your Lord proclaimed, "If you are thankful I shall give you more ?[10] but if you will do ingratitude then My chastisement is surely severe."[11]**

٧. وَاِذْ تَاَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ ○

8. **And Moses said, 'If you disbelieve, you and whoso is on Earth, all together, yet God is All-Independent, All-Laudable.[12]**

٨. وَقَالَ مُوْسٰٓى اِنْ تَكْفُرُوْٓا اَنْتُمْ وَمَنْ فِي الْاَرْضِ جَمِيْعًا ۙ فَاِنَّ اللّٰهَ لَغَنِيٌّ حَمِيْدٌ ○

10. And remember also that time when your Lord had proclaimed through Moses that if they thanked His bounties with tongue and heart and with the inner sense of obligation then they would be given more bounties — physical, spiritual, worldly and other-worldly.

11. But if they showed ingratitude (by their deeds and actions) the given bounties would be withdrawn and the punishment of ingratitude would be additional. A beggar came to the Holy Prophet. He gave him a date. He did not take it nor threw it. Then another beggar came to the Holy Prophet. He also gave him a date. He said, "Glory to God, it is a blessed gift from the Messenger of God (be peace on him)." The Holy Prophet ordered Jariya to go and bid Umme Salma to give forty dirhams (which she had with her) to that (grateful) beggar.

12. Hazrat Musa said to his people, "The loss of ingratitude would come to yourselves. It will not harm God. He does not need your thanks. Whether one offers thanks or no thanks, God is All-Laudable and All-Praised i.e. diminution occurs not in Divine Attributes by the disobedience, disbelief and ingratitude of the servants." In Sahih Muslim there is a Hadith-e-Qudsi in which God has said, "O my servants, if your past and future peoples, men and jinn, all become like an ideal pious man, then My Kingdom does not increase a little, and if all past and future jinn and men become like the worst man, then My Kingdom does not diminish an atom."

مع ٩- اَلَمْ يَاْتِكُمْ نَبَؤُا الَّذِيْنَ مِنْ قَبْلِكُمْ قَوْمِ نُوْحٍ وَّ
عَادٍ وَّثَمُوْدَ ۛ وَالَّذِيْنَ مِنْۢ بَعْدِهِمْ ۛ لَا
يَعْلَمُهُمْ اِلَّا اللّٰهُ ؕ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ
فَرَدُّوْٓا اَيْدِيَهُمْ فِيْٓ اَفْوَاهِهِمْ وَقَالُوْٓا اِنَّا كَفَرْنَا
بِمَآ اُرْسِلْتُمْ بِهٖ وَاِنَّا لَفِيْ شَكٍّ مِّمَّا تَدْعُوْنَنَآ
اِلَيْهِ مُرِيْبٍ ○

9. Has not reached you the tidings of those who were before you — the people of Nooh, the Aad, the Thamud and those after them whom none knows but God ?[13] Their Messengers came to them with signs, then they thrust their hands into their mouths[14] and said, "We donot believe what you are sent with, and we are in doubt about the way you call us unto, puzzling."

13. This is either the final words of Hazrat Musa or the words of God to this Ummat. In these words it is told, however, that many nations which had passed before, their details no one knows except God. Some nations which were well-known among the Arabs are named and others are described under the clause ' والذين من بعدهم ', and the people of Arabia are warned to receive lesson from past nations. God asks them whether they had not known about the destruction of the people of Nooh, Aad and Thamud, and those after them. If they had known them then it was strange on their part to receive not the lesson from their states.

Note : Having read لا يعلمهم الا الله Hazrat Ibne Abbas said that genealogists are false — كذب النسابون. Arwa bin Zubair says, "We have not found anyone who correctly tells the descent above Ma'ad bin Adnan. (God knows better.)

14. The Unbelievers began to bite their hand in extreme angér as said elsewhere وعضوا عليكم الانامل من الغيظ, or hearing the words of the Prophets they put their hands upon their mouths in extreme wonder, or taking the hands to the mouths hinted to hold their tongues, or the Prophets should not expect any answer from their mouths except that which follows, or they laughed at the words of the Prophets and put their hands on their mouths to check their laughter, and it is also possible that ايديهم indicates the hands of the Unbelievers and افواههم indicates the mouths of the Prophets, then it will mean that the Unbelievers had thrust their hands into the mouths of the Prophets so that they might not utter a word. Some have said that here ايدى means the Divine Bounties. The Unbelievers rejected those Divine Bounties i.e. Heavenly Constitutions etc. and threw them back to the Prophet and behaved them with great indifference, nay, with great insolence.

10. Their Messengers said, "Is there uncertainty in God who originated the Heavens and the Earth.[15] He calls you so that He may forgive you some of your sins[16] and defer you to a promise which is ordained."[17] They said, "You are nothing but mortals like us; you desire that you may bar us from those things which our fathers worshipped, so bring us some authoritymanifest."[18]

١٠۔ قَالَتْ رُسُلُهُمْ اَفِی اللّٰهِ شَكٌّ فَاطِرِ السَّمٰوٰتِ
وَالْاَرْضِ ؕ يَدْعُوْكُمْ لِيَغْفِرَ لَكُمْ مِّنْ ذُنُوْبِكُمْ
وَيُؤَخِّرَكُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ؕ قَالُوْٓا اِنْ اَنْتُمْ
اِلَّا بَشَرٌ مِّثْلُنَا ؕ تُرِيْدُوْنَ اَنْ تَصُدُّوْنَا عَمَّا
كَانَ يَعْبُدُ اٰبَآؤُنَا فَاْتُوْنَا بِسُلْطٰنٍ مُّبِيْنٍ ○

15. The Messengers said : "The Being and Unity of God is not a thing to be doubted about. The nature of man is witness to the Being of God. The wonderful system of the celestial and earthly creations is a witness to this fact that there must be a powerful hand to assemble the different parts of this machinery into the firmament of existence and then set the whole system in motion with a strong and disciplined order. This is why even the most orthodox associator cannot help but recognize that the bigger God can be only that who created the Heavens and Earth and who is seated above all the smaller gods. The main teaching of the Prophets is that when human nature has discovered an All-Knowing, All-Wise, All-Mighty, All-Powerful and

Fountain of all perfections — God, then why this simple natural faith is made a plaything or enigma being entangled in the moss of whims and fancies ? The inner conscience testifies that in the presence of an Omnipotent and Omniscient God, the association of any stone or tree or human picture or star or planet or any other creature with Divinity is tantamount to pressing the voice of right nature, or distorting it. Is there any deficiency in the Divine Qualities of God that necessity arose to make up that deficiency by the party of created gods ?"

16. The Prophets said : "We donot call, in fact it is God Who is calling you unto Him through us to reach the place of His nearness by following the way of Eman and Islam. If you adopt Eman and Islam, refraining from your own activities, God will forgive you your those sins (excepting obligations and reprimands) which had been committed before Islam, and thereafter shall deal with you according to your deeds."

17. The Prophets said : "You will become secure from the destruction which you would have suffered in case you persisted in polytheism and disbelief ; and the rest of your worldly life will pass with peace and in tranquility as said in يمتعكم متاعًا حسنا and فلنحيينه حيوة طيبة and other Verses and Traditions."

18. They said to the Messengers : "Let us leave the debate about God. Tell us about yourselves ! Are you the angels of heaven ? Or you are something more than mortals ! When you are no such thing, and you are simply mortals like us, how can we believe in what you say ? That is your desire, we think, that you should remove us from our old religion and make us your own subordinates. So be rest-assured it will never be ; if you desire to prove your supremacy and succeed in your aim, you wil have to show such manifest sign or divine certificate that will bend our necks before it, and it is possible only when you show miracles according to our demands."

11. Their Messengers said to them, "We are only but mortals as you but God does kindness (grace) to whomsoever He will among His servants.[19] And it is not for us to bring you an authority but by the order of God. And upon God the believers should rely."[20]

١١- قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ
وَلٰكِنَّ اللّٰهَ يَمُنُّ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَ
مَا كَانَ لَنَآ اَنْ نَّاْتِيَكُمْ بِسُلْطٰنٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ
وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ○

19. The Messengers said : "You are right when you say that we are neither angels nor any other creatures, and in mortality we are like you. But do you not find a difference of heavens and earth among mankind in states and positions. After all, you also observe that God has preferred one over the other in physical, mental, moral and economic conditions. So if it is said that God has promoted some of His servants, by virtue of their natural capacity and supreme talents, to that sublime position of spiritual perfection and inner nearness which is called the 'Place of Prophethood' or the 'Rank of Messengership' then what is the uncertainty or strangeness therein ? However, the claim to Prophethood does not presuppose that we have a claim to belonging to a species other than mortals. Of course, it is proved that God does special kindness or favour to some of His servants, which is not done to others."

20. "And so far as the authority or certificate is concerned, we have already shown the authority and manifest signs of our Prophethood (as said in the clause : جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ). One, who desires to acknowledge, for his satisfaction they are more than enough. As for the completion of your demands, it is not in our possession, nor our confirmation depends upon the fulfilment of demands, according to reason. God will show you whatever authority or sign He will, according to His Hikmat (wisdom). The Eman does not come of observing the demanded signs, it comes only by the endowment of God. So a Believer should put his trust in Him only. If you donot believe and persist in harming and antagonizing us, our trust shall be in His kindness and help alone."

12. "And what is with us that we should not put our trust in God, and He has brought home to us our ways ?[21] And we will endure patiently the harm you give to us. And in God should put their trust all those who put their trust."[22]

١٢۔ وَمَا لَنَآ اَلَّا نَتَوَكَّلَ عَلَى اللّٰهِ وَقَدْ هَدٰىنَا سُبُلَنَا ؕ وَلَنَصْبِرَنَّ عَلٰى مَآ اٰذَيْتُمُوْنَا ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ۝ ع ١٢

SECTION 3

13. And said the Kafirs to their Messengers : "We will expel you from our land, or return into our religion."[23] Then their Lord sent order to them : "We will destroy these wrong-doers,

١٣۔ وَقَالَ الَّذِيْنَ كَفَرُوْا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ اَرْضِنَآ اَوْ لَتَعُوْدُنَّ فِيْ مِلَّتِنَا ؕ فَاَوْحٰٓى اِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظّٰلِمِيْنَ ۝ ١٣

14. And We will cause you to dwell in this land after them.[24] This goes to him who fears to stand before Me and fears the pomise of My chastisement."[25]

١٤۔ وَلَنُسْكِنَنَّكُمُ الْاَرْضَ مِنْۢ بَعْدِهِمْ ؕ ذٰلِكَ لِمَنْ خَافَ مَقَامِيْ وَخَافَ وَعِيْدِ ۝ ١٤

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21. "God has told us the ways of real success by making us drink the cup of Tauhid and Irfan (Unity and Union). Then how is it possible that we should not put our trust in Him ?"

22. "With whatever hurt you may smite us, but we will not fail in our trust in God. It is not for the people of trust to deviate from the path of trust and perseverance at the hardships and troubles."

23. The Unbelievers said : "Leave your trust (توكل) etc. and donot boast much of your sanctimoniousness (saintism). Now one thing of the two shall happen, either you will live silently with us as before and also those whom you have misled will return into our old religion, or else you will be expelled from the country and exiled all together."

24. God said : "Nay ! They will not be able to expel you, but We will expel them from here destroying them completely and they will never return ; and in their place We will establish you and your sincere followers in the land."

Just behold, the Unbelievers of Mecca desired to expel the Holy Prophet and the Musalmans from Mecca for ever, but that that very idea of expulsion itself became the cause of permanent establishment of Islam and the Muslims and the total annihilation of Kufr from there.

25. The aforementioned success is for those who fear God thinking that He is ever seeing their movements and one day they shall have to stand before Him for the final accounts, where no one will be there to save from His boundless chastisement.

15. And (the Messengers) began to seek the judgement (victory);[26] and became unsuccessful every haughty refractory.[27]

١٥۔ وَاسْتَفْتَحُوْا وَخَابَ كُلُّ جَبَّارٍ عَنِيْدٍ ۝

16. Beyond him is Hell and We will make him drink the water of pus.[28]

١٦۔ مِّنْ وَّرَآئِهٖ جَهَنَّمُ وَيُسْقٰى مِنْ مَّآءٍ صَدِيْدٍ ۝

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26. The Messengers sought God's help and His judgment, as Hazrat Nooh had said : رَبِّ نَجِّنِيْ وَ اَهْلِيْ مِمَّا يَعْمَلُوْنَ فَافْتَحْ بَيْنِيْ وَبَيْنَهُمْ فَتْحًا وَّ نَجِّنِيْ الخ Hazrat Lut had said : Hazrat Shuaib had said : Hazrat Musa had said : رَبَّنَا اِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَاءَهٗ الخ (Be peace upon all of them), and the Unbelievers too, when they saw that for such a long time the threats of chastisement were being given but there were no signs of it visible, began to say with derision and jesting (ص۔رکوع۲) ربنا عجل لنا قطنا قبل یوم الحساب and اَللّٰهُمَّ اِنْ كَانَ هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَاَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ اَوِ ائْتِنَا بِعَذَابٍ اَلِيْمٍ (انفال۔رکوع۱۴) and these are the words of the Quraish, while the people of Hazrat Nooh had said : فَاْتِنَا بِمَا تَعِدُنَا, the people of Hazrat Shuaib had said : فَاَسْقِطْ عَلَيْنَا كِسَفًا etc. In brief, both sides hastened to the judgment.

27. The Messengers called unto God for help and judgment, so heavenly help came and every froward stubborn was doomed to disappointment. All their long cherished ideas disappeared in one seizure only. Neither they survived, nor their feign hopes. They were all finished in one moment.

28. This was the chastisement of the present world, thereafter is the horrible scene of the Hell wherein they will be given oozing pus or pure pus to drink in exceeding thirst.

17. Drinks it in gulps and cannot bring it down the throat,[29] and comes upon him death from all sides, and yet he dies not, and still beyond him is a harsh chastisement.[30]

18. The state of those who denied their Lord—their works are as ashes whereon the wind blows strong upon a tempestuous day ; they shall have nothing in their hands of their earning — that is falling far away deviating ![31]

١٧۔ يَّتَجَرَّعُهٗ وَلَا يَكَادُ يُسِيْغُهٗ وَيَاْتِيْهِ الْمَوْتُ
مِنْ كُلِّ مَكَانٍ وَّمَا هُوَ بِمَيِّتٍ ؕ وَمِنْ وَّرَآئِهٖ
عَذَابٌ غَلِيْظٌ ○

١٨۔ مَثَلُ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ اَعْمَالُهُمْ كَرَمَادِ
اشْتَدَّتْ بِهِ الرِّيْحُ فِيْ يَوْمٍ عَاصِفٍ ؕ لَا يَقْدِرُوْنَ
مِمَّا كَسَبُوْا عَلٰى شَيْءٍ ؕ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ○

29. It means they will not drink it readily. It is in the Tradition that the angels will forcibly pour it into their mouths after hammering. When they will bring it near the mouth, the skin of the brain will hang down due to intense heat, after entering into the mouth it will stick to the throat, with great pang and difficulty they will swallow the liquid pus (down the throat) in gulps. No soonor it reaches the stomach than the intestines will and come out of the stomach.

وَاِنْ يَّسْتَغِيْثُوْا يُغَاثُوْا بِمَآءٍ كَالْمُهْلِ يَشْوِى الْوُجُوْهَ سورہ ث ۔ رکوع ۴

(May God give us shelter from it and all the Momins.)

30. Its drinking would be indeed a confrontation with death. From head to foot the pangs of death would fall on every organ of the body. From six sides the fatal chastisement shall invade. They will prefer death to this life. But death will not also come that it may end these pains. Fresh chastisement shall follow :

كُلَّمَا نَضِجَتْ جُلُوْدُهُمْ بَدَّلْنٰهُمْ جُلُوْدًا غَيْرَهَا لِيَذُوْقُوا الْعَذَابَ (نساء۔ رکوع ۸)

ثُمَّ لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى (اعلیٰ۔ رکوع ۱)

A poet has said truly : "Today they say in trouble : They shall die, but where will they go if they donot get comfort after death?" May God save us !

اب تو گھبرا کے یہ کہتے ہیں کہ مر جائیں گے مر کے بھی چین نہ پایا تو کدھر جائیں گے

31. Those who donot believe in God or donot have correct recognition of God and simply worship their wishes or unreal and imaginary gods — all actions of such people are merely spiritless and weightless. They shall scatter in the air Hereafter as the ashes fly into the air in a strong wind. At that time the Unbelievers shall be quite empty-handed of good works, although it will be the occasion of great necessity of good deeds. Allah-u-Akbar ! God is Great ! what a sorrowful time will it be when their ideal deeds would prove unreal like heaps of ashes, while others will be rejoicing in the sweet fruits of their virtues.

کہ بازار چنداں کہ آگندہ تر تہی دست و دل پراگندہ تر

(The more the bazar is busy, the more the heart of an empty-handed man in distressed.)

19. Hast thou not seen that God created the Heavens and the Earth as required. If He will, He may take you away and bring some creation (creatures) new;

20. And that is for God not difficult.[32]

21. And they will stand before God, all together,[33] then the weak will say to the proud, "We were your followers so will you somewhat avert something from us of God's chastisement?"[34]

They will say, "If God had led us, We would have guided you, of course. Now alike it is for us whether we cry pains or keep patient, we have no escape."[35]

١٩۔ اَلَمْ تَرَ اَنَّ اللّٰهَ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ؕ
اِنْ يَّشَاْ يُذْهِبْكُمْ وَيَاْتِ بِخَلْقٍ جَدِيْدٍ ۝

٢٠۔ وَّمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ ۝

٢١۔ وَبَرَزُوْا لِلّٰهِ جَمِيْعًا فَقَالَ الضُّعَفٰٓؤُا لِلَّذِيْنَ
اسْتَكْبَرُوْٓا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُوْنَ
عَنَّا مِنْ عَذَابِ اللّٰهِ مِنْ شَيْءٍ ؕ قَالُوْا لَوْ هَدٰىنَا
اللّٰهُ لَهَدَيْنٰكُمْ ؕ سَوَآءٌ عَلَيْنَآ اَجَزِعْنَآ اَمْ
صَبَرْنَا مَا لَنَا مِنْ مَّحِيْصٍ ۝ ع ١٥

32. The Unbelievers said there could be no revival when becoming dust after death they were mixed with the earth. They said there was no Resurrection, no reward or punishment, no accountability etc. They were all absurd stories. They are told that how revival or recreation could be difficult for God who created the Heavens and the Earth with great wisdom (as required). If it comes to belief, after an observation of this great and strong firmament, that there must be a Wise Creator and Prudent Maker of this great system (as the word indicates) how could it be said that He might have created this best creation (Man) without any tangible result or rational purpose and lofty aim. Surely a great purpose is attached with the creation and origination of man — there must be a second life after this life wherein the great purpose of the creation of Adam shall be accomplished with sublime perfection.

33. They shall appear before the greatest Supreme Court.

34. The followers will say to their leaders : "You were ostensibly great in the world and we had followed you much. Today in this hour of distress will you somewhat relieve us ? Is it possible today that you may lighten some of God's chastisement ?" Either they will say this in the Hell, or before entering it in the Plain of Resurrection.

Ibne Kathir preferred the former, as God has said elsewhere in the Holy Quran :
واذ يتحاجّون فى النار فيقول الضّعفآء للذين استكبروا انا كنا لكم تبعًا الخ
There are other verses too which support this view. (God knows better)

35. The leaders will say, "If God had given us the Divine guidance, we would have also led you to the straight path. Now like you we are also involved in great distress — a distress from which there is no escape. There is no use now to keep silent or patient, nor grieving and crying can avail us an aught."

SECTION 4

22. And the Satan said when the whole matter was decided, "No doubt, God had given you a true promise; and I promised you then I failed you. And I had got no authority over you but that I called you and you responded to my call, so blame me not but blame your own selves. Neither I can reach your complaint nor you can reach mine. I deny your associating me with God aforetime." Of course, those who are Zalim — for them is a grievous chastisement. [36]

٢٢۔ وَقَالَ الشَّيْطٰنُ لَمَّا قُضِيَ الْاَمْرُ اِنَّ اللّٰهَ وَعَدَكُمْ
وَعْدَ الْحَقِّ وَوَعَدْتُّكُمْ فَاَخْلَفْتُكُمْ ؕ وَمَا
كَانَ لِيَ عَلَيْكُمْ مِّنْ سُلْطٰنٍ اِلَّاۤ اَنْ دَعَوْتُكُمْ
فَاسْتَجَبْتُمْ لِيْ ۚ فَلَا تَلُوْمُوْنِيْ وَلُوْمُوْۤا اَنْفُسَكُمْ ؕ
مَاۤ اَنَا بِمُصْرِخِكُمْ وَمَاۤ اَنْتُمْ بِمُصْرِخِيَّ ؕ اِنِّيْ
كَفَرْتُ بِمَاۤ اَشْرَكْتُمُوْنِ مِنْ قَبْلُ ؕ اِنَّ الظّٰلِمِيْنَ
لَهُمْ عَذَابٌ اَلِيْمٌ ۝

36. After the procedure of accountability when the decision of admitting the virtuous into the Paradise and the vicious into the Hell shall be completed, at that time the Unbelievers will say to the Satan that it was he, the rejected, who had waylaid them in the world and has subjected them to that misery in the Hell. They will ask him to do something for their release from the chastisement. Then the Satan will deliver a lecture before them whose substance is as follows :

"No doubt, God had given through the truthful Messengers true promises of reward and chastisement, paradise and hell, the truthfulness whereof was proved in the world by reasons and arguments and today by observation it is clear. On the contrary, I made false promises, said false things, the falsehood whereof could be detected there by a little ponderance and verification, and today is menifest before the eyes. I had neither the power of reasons and arguments, nor possessed any coercive power to compel you to accept what I uttered of falsehood. Surely I had launched a movement of evil and called you towards my mission. You pounced upon my temptations and recklessly followed me wherever I wandered in error, with your own freewill and personal choice. If I had seduced you why were you so blind that you neither heard the argument nor judged the claim and followed me with your eyes shut. Justice demands that you should blame your own souls rather than blame myself. My crime of seduction is there, but the efforts of criminating me cannot acquit yourselves. Today neither I can help you, nor you can help me. We are both caught in our respective crimes. None can reach the complaint of the other. You made me partner of God in the world by your own folly (some directly worshipped the Satan, some obeyed his words and surrendered before his orders in a manner which they should have dealt with the Divine Orders). However, the association which you had committed due to your sheer ignorance and folly, I am quit of it, and I denounce it totally. Above all, both we and you are criminals and both shall suffer the severe punishment of his crimes. It is no use to blame and cry."

Note : These discourses of the weak people, the proud men and their ringleader, the Satan, are quoted here that people should abstain from the Jinn - satans and the men-satans conceiving the chaotic commotions in the Hereafter.

23. And were admitted those who had believed and done good deeds to the gardens underneath which rivers flow, therein dwelling for ever by the order of their Lord,[37] their greeting therein is Salam (peace).[38]

٢٣۔ وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ ۖ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ○

24. Hast thou not seen how God has given an example?[39] a good word[40] is as a good tree,[41] its root is firm and its branches are in heaven;[42]

٢٤۔ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ○

25. Brings its fruits at every time by the order of its Lord ;[43] and God describes examples for men that they may ponder over.

٢٥۔ تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ○

37. Here the end of the Believers is described in contrast to the punishment of the Unbelievers.

38. Hazrat Shah Sahib says, "In this world Salam is a دعاء (prayer) for seeking security, hereafter Salam is a greeting on achieving peace." (Mozihul Quran)

39. Just see and reflect, what an opportune and meaningful example it is! The more a wise man ponders over it, the more he will find out profundities in it.

40. Good Word (كلمةٌ طيّبه) includes the Word of Tauhid, the Word of Islam, the Word of Recognition, the Word of Eman, the Word of Tradition, the Holy Quran, the Praise and Adoration of God, Glorifying and Divinizing God, the Word of Truth.

41. In many Traditions and Sayings of the Sahaba this tree is specially date-tree, though other good trees may also come under it.

42. Its roots may be spreading deep down the earth, and so firmly that a strong wind may not root it out; while the branches spreading high up in the sky very far away from the terrestrial densities.

43. Always giving fruits regardless of botanical limitations.

26. And the example of a bad word[44] is as a bad tree,[45] uprooted from the earth, having no establishment.[46]

٢٦۔ وَمَثَلُ كَلِمَةٍ خَبِيْثَةٍ كَشَجَرَةٍ خَبِيْثَةِ ِۨ
اجْتُثَّتْ مِنْ فَوْقِ الْاَرْضِ مَا لَهَا مِنْ قَرَارٍ ○

44. The Word of Kufr, false word and every word which is against the good pleasure of God comes under كلمةٍ خبيثةٍ (bad word).

45. Most of the scholars have said the 'bad tree' is the wild gourd; but every bad tree can come under شجرةٍ خبيثةٍ (bad tree).

46. It has no roots, can be uprooted without difficulty — it means very weak and unstable.

The substance of both examples is that the claim-to-Tauhid of a Momin is strong and true, its arguments are clear, righteous and strong, and because it is congruent with human nature, so its roots are deep-seated into the depths of the heart and the branches of good deeds touching the sky of the good pleasure and acceptance of God.

اِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهٗ (فاطر ركوع ٢)

The Momins always rejoice in the sweet fruits of the good tree. They feel a light in their heart at every time. In short, the tree of Tauhid and Truth always grow and is always green giving sweet fruits for spiritual invigoration; and the good tree is always gaining heights of purity and perfection and is not affected by the earthly dust and density.

On the contrary, the word of Kufr, Shirk and Error has no root ; and no light is created in the heart; it is uprooted by a single hand or blow. The false word does not thrust into the bottom of the heart, though studded with great arguments, because falsehood is against the very nature of man. After a little ponderance the Falsehood appears wrong. This is why it is said that Falsehood has no root — it does not walk on its own feet like Truth. Imam Razi has widely elaborated these two examples in the style of the Sufis.

27. God strengthens the Believers with the strong word in the present life and in the world to come,[47] and God leads astray the unjust,[48] and God does what He will.[49]

٢٧۔ يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ ۚ وَيُضِلُّ اللّٰهُ الظّٰلِمِيْنَ ۙ وَيَفْعَلُ اللّٰهُ مَا يَشَآءُ ۝ ع ١٦

47. God keeps a Momin strong and steadfast in this world and in the world to come by the blessing of Kalema Tayyaba. The period of grave may be reckoned both sides. In brief, the Believers from this life to the period of standing in the Divine Court shall be keeping strong and steadfast by virtue of Kalema Tayyaba (کلمہ طیّبہ). Whatever miseries and disasters may come, whatever perils may cross in life, however hard the tests may be, however fearful the interrogation of Munkir and Nakir (منکر و نکیر) may be in the grave, however horrible the scenes of the Resurrection Plain (محشر) may be — at every place, on all occasions this very Kalema Tayyaba shall be the source of inspiration, satisfaction, courage and perseverance.

48. The Unjust here primarily represent the Unbelievers and the Associators (کافر و مشرک). They erred in this world and shall continue to do so in future. They shall never find the path of real success.

49. God does whatever He deems fit for His sevavnts according to His Hikmat (wisdom).

SECTION 5

28. Hast thou not seen those who exchanged the bounty of God with ingratitude, and caused their people to alight in the house of ruin?[50]

٢٨۔ اَلَمْ تَرَ اِلَى الَّذِيْنَ بَدَّلُوْا نِعْمَتَ اللّٰهِ كُفْرًا وَّاَحَلُّوْا قَوْمَهُمْ دَارَ الْبَوَارِ ۝

29. Which is Hell, they will enter it, and that is an evil abode.

٢٩۔ جَهَنَّمَ ۚ يَصْلَوْنَهَا ۭ وَبِئْسَ الْقَرَارُ ۝

30. And they appointed compeers to God that they might lead astray from His way.[51]

Thou say, "Enjoy with merriments, then you shall return unto the Fire."[52]

٣٠۔ وَجَعَلُوْا لِلّٰهِ اَنْدَادًا لِّيُضِلُّوْا عَنْ سَبِيْلِهٖ ۭ قُلْ تَمَتَّعُوْا فَاِنَّ مَصِيْرَكُمْ اِلَى النَّارِ ۝

50. These men are the leaders of the Unbelievers and Idolaters, especially the chiefs of Quraish, who had the reign of power in the peninsula of Arabia. God had conferred His bounties upon them e.g. He sent the most glorious Messenger for their guidance, sent down the Holy Quran, made them servants of His House, gave them chiefdom of Arabia. They in turn resorted to unthankfulness to God, and exchanged His bounties and boons for the most evil thing i.e. ingratitude. They cried lies to the words of the Prophet, they rejected the Quran, they fought with the Messenger of Allah, eventually falling down into the pit of destruction with their nation.

51. They should have resorted to thankfulness and obedience being obliged to the great bounties of the Real Benefactor, God. In stead of doing that they stood against Islam and the Prophet of Islam, made compeers to God and divided the Divine powers among those compeers, and proved idol-worship as correct against God-worship, under various titles, so that they might also waylay others and continue their hegemony over the masses.

52. Good ! These leaders should rejoice in the worldly enjoyments and befool the masses and keep their hegemony over them ; but how far they could continue their bad activities ? At last they shall enter the Hell to dwell there for ever, because it is the logical result of rejoicing in the worldly merriments. This sentence is as a Doctor being angry says to the patient who observes no precaution كُلْ مَا تُرِيْدُ فَاِنَّ مَصِيْرَكَ اِلَى الْمَوْتِ "Eat whatever thy soul desires, for one day this disease will take away thy life."

31. Say to My servants who have believed that they perform the prayer and expend of what We have provided them, secretly and openly,[53] before it that a day comes wherein shall be neither buying and selling (transaction), nor befriending.[54]

٣١- قُلْ لِّعِبَادِيَ الَّذِيْنَ اٰمَنُوْا يُقِيْمُوا الصَّلٰوةَ وَ يُنْفِقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خِلٰلٌ ○

53. After describing the conditions of the Unbelievers, the sincere Momins are advised to be fully conscious of their spiritual and moral conditions. They should never fail in the observation of worship to God. They should worship God, and serve God's creatures by heart and soul because service to humanity is itself an excellent worship to God. They should perform prayers with humble devotion observing correctly the rules and regulations of Salat. They should expend a portion of what God has given, either secretly or openly or both, on the needy and deserving persons. However, if the Unbelievers are prone to ingratitude, the Momins should show complete obedience and full submission to God as a mark of ready thankfulness.

54. Prayer and expending in the way of God and other virtues and good deeds shall avail on that Day, and the mutual transactions, buying and selling, friendly relations etc. would not do that Day. In other words, neither good deeds can be bought on that Day, nor any friend can take the responsibility of delivering any criminal soul merely on the basis of friendship, without Eman and good deeds.

Context — Formerly the unthankfulness of the Unbelievers was mentioned, then the Momins were persuaded to thankfulness by ordering them to establish the customs of obedience and submission. Now some mighty bounties are described, which are common among the Momins and Kafirs, so that the Momins should be persuaded to more thankfulness, and the Kafirs should get ashamed, if they reflect, at least in their hearts, thinking what a mighty Benefactor and Kind Emperor they are rebelling against. There is also a grand expression of the reasons in support of God's Unity and His Supreme Power in the Universe ; perhaps some wise just men hearing them may refrain from polytheistic convictions, or fear the horrible punishment and seizure by reflecting upon the signs of His mighty greatness and absolute sovereignty in the Universe

32. God is that who created the Heavens and the Earth, and sent down water from the sky,[55] then He brought forth by it fruits for your provision,[56] and He subjected to you the boats that it may sail in the sea by His order,[57] and subjected to you the rivers.

٣٢۔ اَللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَاَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِیَ فِی الْبَحْرِ بِاَمْرِهٖ ۚ وَسَخَّرَ لَكُمُ الْاَنْهٰرَ ۝

33. And subjected to you the sun and the moon upon a constant constitution, and He subjected to you the night and day;[58]

٣٣۔ وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَیْنِ ۚ وَسَخَّرَ لَكُمُ الَّیْلَ وَالنَّهَارَ ۝

55. It means God sent down water from the sky. Or it may mean that apart from the external factors working in the system of rainfall, there are also some unseen forces working in the administration of rains. The sun-rays fall on the fire-glass and other objects equally. But the fire-glass absorbs more heat through insolation than other objects exposed to the sun-rays. The Sun and Moon are very far away from the Earth but they create tides in the ocean. The material factors are helped by some unseen forces presently inaccessible to the scientific researches. So if the rains or clouds do also imperceptibly avail themselves of some heavenly treasure, then there is no reason to disbelieve it.

56. God by His All-mighty power and wisdom has created in the water some energy which is the cause of growth and fructification of vegetation and trees. We get the fruits to eat by the blessing of this energy of water.

57. Man reaches one place to the other in the boats or ships sailing in the ocean amidst fearful waves. There are so many economic and commercial gains which men obtain from the use of ships and boats. It is only by the order of God that man handles successfully boats and ships amidst huge ocean currents and waves.

58. The coming of water into the rivers and its travelling in different courses though is not subservient to human command like the ship and boat, yet these rivers are also engaged in human serivce. Similarly the sun and moon are travelling in a definite system under definite physical laws ceaselessly, without any fall in speed or energy, though they are not subservient to your command in the sense that you can move them wherever you will and change their natural order, yet you obtain many benefits from their light and heat and energy etc. by dint of exploitation and planning. Apart from human exploitation these things are naturally engaged in your service some way or other. You sleep and they do your work, you are sitting in rest while they are wandering for you.

34. **And He gave you of everything which you asked Him,[59] and if you count God's bounties you can never complete them.[60] No doubt, man is very unjust, unthankful.[61]**

٣٤- وَاٰتٰىكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ ؕ وَاِنْ تَعُدُّوْا
نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا ؕ اِنَّ الْاِنْسَانَ لَظَلُوْمٌ
كَفَّارٌ ۝ ع ١٧

59. God gave you whatever you asked by the physical tongue or by the potential tongue. The different inventions and discoveries which man achieved outwardly by his scientific efforts have also been bestowed by God because they were the potential demands of human race in progress. With the development of civilization and the growth of population the potential demands of man also multiplied and mankind as a whole made tacit request to God to fulfil his needs newly born. And God fulfilled the newly born necessities through unseen forces according to His infinite knowledge and wisdom in consonance with the potential demands of the human race.

60. The blessings and bounties of God are so innumerable or so unlimited that the whole mankind cannot be collectively able to count them. At this occasion Imam Razi has said that the bounties of God are countless, and Allama Abus Saood (علامہ ابوالسعود) has said they are unlimited.

61. Most of mankind are so much unjust and thankless that they observe innumerable bounties and blessings but even then they recognize not the obligation to the Real Benefactor.

SECTION 6

35. And when Abraham said,[6] My Lord, make this city peaceful and keep me and my children away rom serving idols.''[63]

٣٥۔ وَاِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا الْبَلَدَ اٰمِنًا وَّاجْنُبْنِيْ وَبَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ ۝

62. Now the Chiefs of Quraish whose unthankfulness, polytheism and unbelief are described in the above verses beginning from الم ترالى الذين بدلوا نعمة الله الخ are warned recollecting them the story of Hazrat Ibrahim. They are said that Hazrat Ibrahim, whose progeny they claimed to belong to, and by virtue of whose progeny they havemade themselve the attendants of the Ka'aba of God, had laid the foundation of Ka'aba on the basis of pure Tauhid. At his prayers God had populated the city of Mecca and amassed the external and internal bounties round its sandy and rocky environs. He passed away from this world praying and exhorting that his children should not adopt the path of polytheism and association. Now they should think over to what extent they have regarded this exhortation of Hazrat Ibrahim, and what portion they have received from his prayers, and to what extent they have shown gratitude on the blessings and benefactions of God ?

63. Hazrat Ibrahim prayed to God, ''Make the city of Meeca (Haram,e-A'amin) — the city of peace : and keep me and my children away from idolatry.'' Perhaps children here are the children of the back (the real children were never involved in this disease). But if children are general, then it will be said that the prayer was not granted for some of them. God made Meea the city of peace for ever.

Note 1 : Though Hazrat Ibrahim was an innocent Prophet, yet manners of prayer demand that man should pray for himself first. Such prayer by the Prophets indicates the sublime humbility of the Prophets before God, the Great. These prayers also indicate that the innocence of the Prophets is not a creation of the Prophets themselves, but a mercy and grace of God, So they always turn towards God who is the protector and defender of their innocence.

Note 2 : Hafiz Imaduddin Ibne Kathir is of the opinion that these prayers were observed by Hazrat Ibrahim after the population of Mecca and the building of Ka'aba. The prayer at the end of First Part in Sura Baqara, of course, was observed by Hazrat Ibrahim with Hazrat Ismael when the Ka'aba was being built by them. The present prayers, however, were submitted after a long time in old age.

36. "My Lord, they have led astray many men;[64] so whoso follows me belongs to me, and whoso does not accept my word, so Thou art All-Forgiving, All-Compassionate.[65]

٣٦. رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ ۚ فَمَن تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ ○

64. These idols became the cause of error of many men.

65. Hazrat Ibraheem said to God, "He who adopts Tauhid and follows me is included in my party. And he who disobeys my words and keeps away from our path his case lies with You, You can give him the grace of repentence by your mercy and kindness! If You have mercy upon him, he can make himself deserving for special mercy and permanent deliverance by embracing Eman.

37. O Lord, I have made one of my seed to dwell in a valley without cultivation near Thy Holy House, our Lord, that they may perform the prayer, so cause the hearts of some men to incline towards them and provide them with fruits, haply they will thank."[66]

٣٧۔ رَبَّنَآ اِنِّيْٓ اَسْكَنْتُ مِنْ ذُرِّيَّتِيْ بِوَادٍ غَيْرِ ذِيْ
زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ۙ رَبَّنَا لِيُقِيْمُوا
الصَّلٰوةَ فَاجْعَلْ اَفْـِٕدَةً مِّنَ النَّاسِ تَهْوِيْٓ
اِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَشْكُرُوْنَ ○

66. Hazrat Ibrahim continued, "My Lord, I have made my son Ismaeel to dwell in this barren land without any cultivation. (The other son, Hazrat Ishaq, was in Sham. By the order of God Hazrat Ibrahim had left Hazrat Ismaeel in his sucking period and his mother, Hazrat Hajra, in this unsown land. Afterwards some people from the tribe of Jirham settled there because God had caused the fountain of Zamzam **seeing** the thirst of Hazrat Ismaeel and the restlessness of his mother, Hazrat Hajra. When the tribesmen of Jirham saw the Zam Zam they stayed there and settled there by the leave of Hazrat Hajra (Be peace upon her). When Hazrat Ismaeel grew up he was married to a woman of this tribe. Thus by and by this population grew into a city — Mecca. Hazrat Ibrahim came here now and then from the country of Sham, and prayed for this city and its inhabitants. "O my Lord, I have made one of my seed, by your order, to dwell near Thy Holy House so that this child and his progeny may fulfil the obligations to this House, so by Thy grace and benefaction Thou turn the hearts of some men towards this place that they come here, worship God and increase the grandeur of the city. Moreover, Thou provide for them satisfaction, and provision of fruits beyond corn and water, so that they may worship Thee with peace of heart and offer thanks for Thy bounties."

All these prayers were granted by God. Every year thousands of men and women are drawn there from East and West, the different kinds of fruits are so much abundantly available there that in no other city of the world such abundance is visible, although no fruit-tree is found in Mecca. Some of the early scholars have said that Hazrat Ibrahim had only said : افئدة من الناس (hearts of some men) in his prayer, otherwise the whole world would have turned up.

38. "O Lord, Thou dost kn v hat we do secretly and what we do openly, an ! nothing from God is hidden in the Earth or in the Heaven."[67]

٣٨۔ رَبَّنَآ اِنَّكَ تَعْلَمُ مَا نُخْفِيْ وَمَا نُعْلِنُ ؕ وَمَا يَخْفٰى عَلَى اللّٰهِ مِنْ شَيْءٍ فِي الْاَرْضِ وَلَا فِي السَّمَآءِ ○

39. Thank God who has bestowed on me in such a senile age Ismaeel and Ishaq. No doubt, my Lord hears the prayer (Dua).[68]

٣٩۔ اَلْحَمْدُ لِلّٰهِ الَّذِيْ وَهَبَ لِيْ عَلَى الْكِبَرِ اِسْمٰعِيْلَ وَاِسْحٰقَ ؕ اِنَّ رَبِّيْ لَسَمِيْعُ الدُّعَآءِ ○

40. "O my Lord, make me that I establish the prayer, and from my seed also, O our Lord,[69] and grant my prayer (dua)"[70]

٤٠۔ رَبِّ اجْعَلْنِيْ مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِيْ ۖ رَبَّنَا وَتَقَبَّلْ دُعَآءِ ○

41. "O our Lord, forgive Thou me and my parents and all the Believers upon the Day when the reckoning stands."[71]

٤١۔ رَبَّنَا اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِلْمُؤْمِنِيْنَ يَوْمَ يَقُوْمُ الْحِسَابُ ○ ع ١٨

67. Hazrat Ibrahim continued, "My Lord, nothing is hidden from You in the Heavens and the Earth, then how can our interior and exterior be hidden from You. The commentators are different about مَا نُخْفِيْ وَمَا نُعْلِنُ (what we do secretly and what we do openly).

Hazrat Shah Sahib says, "Externally he prayed for all the children and in the heart he meant it for the Last Prophet (Be peace upon him)." (Mozihul Quran)

68. As Thou hast granted my prayer رَبِّ هَبْ لِيْ مِنَ الصّٰلِحِيْنَ and bestowed on me Ismaeel from Hajra and Ishaq from Sara in old age beyond expectation, similarly the following prayers may be granted.

69. May such men be raised among my children who establish prayer rightly (according to Divine Constitution).

70. May all my prayers be granted !

71. This Dua was probably made before he received the news of his father's death on Kufr (unbelief). So this prayer means that his father might be given the guidance of Islam and thus made deserving of forgiveness in the Hereafter. And if this Dua was made after he got the news of his death, then perhaps he was not informed 'that a Kafir shall not be forgiven'. When God informed him that his father died on Kufr and a Kafir was not worthy of forgiveness he stopped praying for him.

SECTION 7

42. And never think that God is heedless of the deeds that the unjust men do,[72] He has only deferred them to a Day when the eyes shall be staring,[73]

43. When they shall be running with raised heads, their eyes not returning unto them, and their hearts flown.[74]

٤٢ - وَلَا تَحْسَبَنَّ اللّٰهَ غَافِلًا عَمَّا يَعْمَلُ الظّٰلِمُوْنَ ۬ؕ
اِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيْهِ الْاَبْصَارُ ۙ

٤٣ - مُهْطِعِيْنَ مُقْنِعِيْ رُءُوْسِهِمْ لَا يَرْتَدُّ اِلَيْهِمْ
طَرْفُهُمْ ۚ وَاَفْـِٕدَتُهُمْ هَوَآءٌ ۝

72. Formerly (one section before) many mighty bounties were described and was then said : ان الانسان لظلوم كفار (Man is very unjust and unthankful). Afterwards the story of Hazrat Ibrahim was narrated wherein many special bounties were rehearsed to the Meccan Idolaters. In this section it is told that if there is some delay in the chastisement of the Unbelievers, it should not be deemed that God is heedless or unaware of their activities. Remember! Not a single action, big or small, is hidden from God. Of course, it is not the habit of God to seize the criminal at once and destroy him. He gives respite to the worst transgressor that he may either refrain from committing crimes, or in the committing of crimes he may reach that border where legally there remains no doubt in his deserving the punishment.

Note : لَا تَحْسَبَنَّ is an address to every person who can think so, and if it is an address to the Holy Prophet then it is a general address to all, through the address to the Holy Prophet, because when it is said to the Prophet not to think so, (although such idea could never strike him), then how much imperative it would be for common men to abstain from this thought.

73. On the day of Resurrection the eyes shall be at gaze due to fear and terror.

74. On the day of Resurrection in extreme embarrasment, terror and amazement they will come with heads raised up and with eyes staring. The eyes will not move from the vision, they will be looking at one side overwhelmed with terror; the eyes shall not twinkle, and the hearts shall be flown in extreme terror and despair, empty of consciousness or comprehension and hope for betterment. In short, for the wrong-doers that time will be exceedingly sorrowful. As for the since Momins, elsewhere it is said about them : لا يحزنهم الفزع الاكبر و تتلقاهم الملئكة (الانبياء - ركوع ٧)

(They will not grieve in that Supreme Horror and the angels shall greet them) (Anbeya, Verse 103)

44. And warn mankind of the Day when chastisement shall come on them,[75] then the Zalim shall say, "O our Lord, defer us to a short while that we may answer (accept) Thy calling and follow the Messengers."[76]

Did you not before say on oath that you should have no removal (from the world) (that for you there is no decline).[77]

٤٤ - وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ
الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۙ
نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ ۗ أَوَلَمْ تَكُونُوا
أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ۝

75. Warn mankind of the Day when chastisement shall come upon them. This Day may be the Day of Resurrection, or the day when the pangs of death come upon the dying man, or the day of worldly chastisement.

76. Similarly at three occasions the chastised men may ask for deference —

(i) When they see the worldly chastisement

(ii) When they suffer the pangs of death

(iii) When they will suffer the miseries hereafter.

At the first two occasions the asking of deference means that they should be given respite in the worldly life and their death should be postponed for some time during whichthey will follow the path of the Prophets after accepting the Call of Truth. This meaning is supported by the following verse :

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحًا (المؤمنون - رکوع ٦)

But if it is their saying in Qeyamat, then asking of respite will mean that they should be again sent to the world, then see that loyalty they would show there. This meaning is supported by the following verse :

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا (السجدہ - رکوع ٢)

77. But those askers of respite shall be given the following answer :

"You are the same lot whereof some proud and dauntless men said with the physical tongue and most with the internal (interior) tongue that your pomp and grandeur would never decline, nor you would go before God after death." This is also supported by another verse :

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ (نحل - رکوع ٥)

45. And you were inhabited in the habitats of those very people who wronged themselves, and it had become clear to you how We had done with them, and We told you all stories.[78]

٤٥. وَسَكَنْتُمْ فِيْ مَسٰكِنِ الَّذِيْنَ ظَلَمُوْٓا اَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْاَمْثَالَ ○

78. Your people of the recent past settled also in those habitats or their vicinities where people of the distant past had settled (lived) and they were wrong-doers. Your people of the recent past adopted the habits and traits of the past wrong-doers, though through historical traditions and wide-spread news it had become clear to them how We had punished the ancient wrong-doers, and inserting the stories of the past nations in the Heavenly Books We had also warned them through the Prophets, but they received no lesson at all, and continued in their insolence, enmity and opposition to Truth. The Holy Quran says :

حكمةٌ بالغةٌ فما تغن النذر (القمر- ركوع ١)

(The Holy Quran is perfect wisdom, but the warners (warnings) do not cause any effect on them) (Sura Qamar, Verse—5)

46. And they have made their device, and before God is their device,[79] and will it not be their device that mountains may leave their place thereby.[80]

٤٦۔ وَقَدْ مَكَرُوْا مَكْرَهُمْ وَعِنْدَ اللّٰهِ مَكْرُهُمْ ؕ وَ
اِنْ كَانَ مَكْرُهُمْ لِتَزُوْلَ مِنْهُ الْجِبَالُ ○

47. So do not deem that God will fail in His promise to His Messengers.[81] No doubt, God is All-Powerful, Vengeful.[82]

٤٧۔ فَلَا تَحْسَبَنَّ اللّٰهَ مُخْلِفَ وَعْدِهٖ رُسُلَهٗ ؕ اِنَّ
اللّٰهَ عَزِيْزٌ ذُوانْتِقَامٍ ○

79. All past and ancient wrongdoers have had played their devices. They missed no device and guile to subdue and exterminate Truth brought by the Prophets. All their plannings and guiles are before God and are recorded one by one. It is He who will give their recompense.

80. They have played all their games, but they all failed one by one before God. Is it possible that their guiles and devices may remove the mountains i.e. the Prophets and Heavenly Constitutions which are more firm than the mountains can not leave their position by their devices. According to this Tafsir وان كان مكرهم الخ shall be negative and the subject of the verse shall be similar to the verse :

وَلَا تَمْشِ فِي الْاَرْضِ مَرَحًا اِنَّكَ لَنْ تَخْرِقَ الْاَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُوْلًا (بنی اسرائیل۔رکوع ۴)

Some commentators have taken ان as showing condition and (و) as (joining) conjunction and interpreted the verse differently i.e. they played tremendous guiles and cunning devices which failed before the protection of God, although they were so powerful in themselves that they could once move the mountains from their position.

81. That promise which was made in the verses like اِنَّا لَنَنْصُرُ رُسُلَنَا and كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِيْ etc.

82. Neither the criminal can run away from His seizure, nor He will leave such criminals unpunished.

48. The Day when this Earth is changed to other than the Earth and the Heavens, and the people sally forth before God, the One, the Omnipotent.[83]

٤٨۔ يَوْمَ تُبَدَّلُ الْاَرْضُ غَيْرَ الْاَرْضِ وَالسَّمٰوٰتُ وَ بَرَزُوْا لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ○

49. And thou shall see the sinners that Day bound together in chains;[84]

٤٩۔ وَتَرَى الْمُجْرِمِيْنَ يَوْمَئِذٍ مُّقَرَّنِيْنَ فِي الْاَصْفَادِ ○

50. Their shirts are of pitch,[85] and the fire covers their faces,[86]

٥٠۔ سَرَابِيْلُهُمْ مِّنْ قَطِرَانٍ وَّتَغْشٰى وُجُوْهَهُمُ النَّارُ ○

83. In Qeyamat these Earth and Heavens shall not remain in the present state. Either their very selves will be changed or only their present qualities will be changed. And some of the Traditions indicate that changing and transformation shall take place several times. (God knows better). The clause وَبَرَزُوْا لِلّٰهِ الْوَاحِدِ الْقَهَّارِ means they shall stand in the Divine Court for reckoning.

84. The criminals of the same kind shall be bound in numbers together as God says : اُحْشُرُوا الَّذِيْنَ ظَلَمُوْا وَاَزْوَاجَهُمْ (Saffat, 22) i.e. Collect the sinners and their comrades or pairs ; and God says : وَاِذَا النُّفُوْسُ زُوِّجَتْ (Takwir, 7) i.e. when the souls in pairs shall be tied together.

85. Pitch is highly combustible and has a very bad odour. As the fire of the Hell, similar is the pitch of the Hell.

86. Face is the index and representative of man's senses and conscience, and is the noblest external organ of man's body, so it is especially mentioned, as elsewhere the heart is especially mentioned : تَطَّلِعُ عَلَى الْاَفْئِدَةِ i.e. That fire peeps into the hearts.

51. That God may recompense every soul for its earnings. No doubt, God is swift at the reckoning.[87]

52. This message is to be delivered to mankind and that they may be warned by it, and that they may know that God is He alone, One, and that the wise may observe.[88]

٥١۔ لِيَجْزِيَ اللّٰهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ؕ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ○

٥٢۔ هٰذَا بَلٰغٌ لِّلنَّاسِ وَلِيُنْذَرُوْا بِهٖ وَلِيَعْلَمُوْٓا اَنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّلِيَذَّكَّرَ اُولُوا الْاَلْبَابِ ○ ع ١١/١٩

87. That which is certain is not far distant, as God says : اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِيْ غَفْلَةٍ مُّعْرِضُوْنَ , or it means that when the reckoning shall begin then there shall be no late. The reckoning of all the past, present and future men shall be done in no time in their minutest details, because neither anything is hidden from God, nor His one state is overshadowed by the other state. مَا خَلْقُكُمْ وَلَا بَعْثُكُمْ اِلَّا كَنَفْسٍ وَّاحِدَةٍ

88. They should wake from the sleep of heedlessness and fearing God observe the verses of God whereby they should obtain the sure belief in Divine Unity and ing wisdom and thought follow the advice.

SUAR AL-HIJR—MECCAN; VERSES=99, SECTIONS=6

In the name of God, the Most Merciful, the Most Compassionate.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. Alif Lam Ra. These are the verses of the Book[1] and of the manifest Quran.[2]

١. الٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ وَقُرْاٰنٍ مُّبِيْنٍ ○

1. These are the verses of that mighty and comprehensive Book in comparison whereof no other book deserves the title of Book.

2. They are the verses of that Quran whose principles are very clear, arguments very strong, laws extremely rationalized, presentation fairly appealing, expression miraculous, narration truthful and decisive. Hence what follows should be given full attention by the readers and audience.

2. Some time these people who are rejectors will wish ardently that they were Muslims ! [3]

٢۔ رُبَمَا يَوَدُّ الَّذِيْنَ كَفَرُوْا لَوْ كَانُوْا مُسْلِمِيْنَ ○

3. Today the rejectors have not valued the mighty bounties like Islam and Quran, but a time is coming when they will lament on their deprivation, and rubbing the hands of grief will wish that they would have been Muslims ! When that time will come ? There is difference about it. We put it general according to Ibnul Anbari (ابن الانباری)—all those occasions of despondency of the Unbelievers and success of the Believers, which take place in this world and will occur in the Hereafter, can be included in that time. At all such occasions the Unbelievers will wish for Islam and grieve at their deprivation of Islam. In this connection the first occasion was the Battle of Badr when the Unbelievers clearly saw the dominance on the side of the Muslims and clearly observed the hidden support given to the Mujahedeen of Badr. They felt in their heart that really Islam was an indomitable force, which made the poor Muhajireen and the farmers of Oas and Khazraj tribes overcome the proud Chiefs of the Quraish. They wished they would have been Muslims and were not deprived of the wealth of Islam. Similarly on all occasions of victories and predomination of the Muslims the Unbelievers were grieved and sorrowful on their deprivation and emptiness. But the time of extreme grief will be that when the angel of death will stand in front of eyes and the facts of the Unseen World will fall on the sense of perception. At this time they will cut their hands and wish ardently that they would have accepted Islam so that they would save from the chastisment after death. A more sorrowful and disappointing scene will be that which is given in the Tradition of Tibrani. The Holy Prophet has said that many a man of his Ummat will go to the Hell and live there till God wills. Meanwhile the associators will taunt on those Muslims, 'What availed you your Eman and Tauhid ? You are living here as we are living here.' At this God will not leave any Unitarian in the Hell. Saying this the Holy Prophet recited this verse :

رُبَمَا يَوَدُّ الَّذِيْنَ كَفَرُوْا لَوْ كَانُوْا مُسْلِمِيْنَ

In other words it will be the last occasion when the Unbelievers will wish to be Muslims.

3. Leave them to eat and to consume with joy and to be stupefied by hope, so in future they will get to know.[4]

4. And never a city We have destroyed but its time was written, termed.[5]

5. And no nation outstrips its term, nor it lags behind.[6]

٣۔ ذَرْهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ○

٤۔ وَمَا أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ○

٥۔ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ○

4. Leave them to eat and enjoy in this world because they have become impervious to advice and sermon. Do not grieve much and let them eat like animals, heartily enjoy the tastes of this world and cherish long and feign hopes for the future. A time is soon coming when the whole reality will come to light and all their enjoyments would squeeze them to sour relishes. In the world they saw some reality at the hands of the Mujahideen and the full reality they will observe in the Hereafter.

5. All those cities and nations which were destroyed before — in the knowledge of God the time of destruction of everyone was appointed, which could neither fail, nor could be forgotten, nor could be postponed. When the term of a nation is complete and the time of chastisement comes, it is at once destroyed. The present Unbelievers should not become proud and arrogant at the respite which is given to them. When their time will come they will not be able to escape God's punishment. In the delay there are many deep reasons e.g. some of them or their children are destined to believe and embrace Islam. In the case of sudden chastisement how could it happen ?

6. Not particularly the nations who were annihilated by Divine Chastisement had an hour fixed in the knowledge of God. As a matter of fact, it is a general law which governs the fate of all nations. The term of rise and fall, life and death, appointed for any nation can not be outstripped by it, nor it can lag behind even for a second.

6. And they say, "Thou person upon whom the Quran (Advice) is sent down, thou art assuredly mad.[7]

7. Why dost thou not bring the angels unto us if thou art true ? "[8]

8. We do not send down the angels but having completed (set aright) the affair, and then they will not be given respite.[9]

٦۔ وَقَالُوْا يٰٓاَيُّهَا الَّذِيْ نُزِّلَ عَلَيْهِ الذِّكْرُ اِنَّكَ لَمَجْنُوْنٌ ۝

٧۔ لَوْمَا تَاْتِيْنَا بِالْمَلٰٓئِكَةِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ۝

٨۔ مَا نُنَزِّلُ الْمَلٰٓئِكَةَ اِلَّا بِالْحَقِّ وَمَا كَانُوْٓا اِذًا مُّنْظَرِيْنَ ۝

7. The Meccan Associators said these words with derision i.e. "You going ahead brought the Quran from God and began to say others as ignorant and stupid, and challenged the whole world. Moreover, you claim that finally you will be dominant and a time will come that the Rejectors will say with grief, 'We wish we would have embraced Islam !" Are these not nonsense talks ? It is open madness and what you recite is not more than the utterances of a mad man." (God forbid!)

8. "If you have got such a near station with Divinity and God has selected you Messenger from the whole nation then why did not the army of angels come with you, which would confirm you openly and make us accept your word and would have punished us in case we would have rejected ?"

9. For the acceptors there are more than enough signs present, but those who donot intend to accept, they will not accept even at the coming of the angels. Then what is the use in sending them down ? God sends His angels on the Earth for some right purpose according to His wisdom (Hikmat). They are not meant for show. Commonly the habit of God has been this that, when the haughtiness of some nation reaches its limit and all stages of guiding and advising are completed, then the army of angels is sent to annihilate them and they are then not respited in the least. If the angels are sent down according to your demand then the only aim of this demand is to destroy you without further delay which presently does not accord with the Divine Wisdom because its time has not yet come. This is the last resort which comes to appear after the completion of all stages and affairs.

9. We Ourself have sent down this Advice and We Ourself are its Guardian (Watcher).[10]

٩. اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ○

10. Your derision and taunt and your imputation of madness to the Bringer of the Quran can not exercise any effect on the Quran and the Bearer of the Quran. Remember ! The sender of this Quran are We and it is We who have taken the responsibility of its all sorts of protection. The state with which it has come down will not undergo any change i.e. no change can be brought about by any enemy of Islam in the original state of the Quran. Its letters, words, construction, etc. shall remain in all ages as they were at the time of revelation.

During the days of the Holy Prophet it was a general observation that the Quran was embedded in the hearts of the Muslims. Afterwards, the whole world saw how Quran retained its original character and form, a fact very important to open the eyes of the unprejudiced people of the world. The Unbelievers of the early period of Islam could refute the words : وَاِنَّا لَهٗ لَحٰفِظُوْنَ ; but for the Unbelievers of the present times there is no reason to disbelieve it.

10. And indeed We have sent Messengers before thee among factions of the ancients.

١٠۔ وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ فِيْ شِيَعِ الْاَوَّلِيْنَ ○

11. And not a single Messenger comes to them, but they have been mocking at him.[11]

١١۔ وَمَا يَاْتِيْهِمْ مِّنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ○

12. Thus We seat it in the hearts of the sinners.[12]

١٢۔ كَذٰلِكَ نَسْلُكُهٗ فِيْ قُلُوْبِ الْمُجْرِمِيْنَ ○

13. They will not believe in it and it has been the wont of the ancients.[13]

١٣۔ لَا يُؤْمِنُوْنَ بِهٖ وَقَدْ خَلَتْ سُنَّةُ الْاَوَّلِيْنَ ○

11. The Holy Prophet is consoled that he should not grieve at the rejecting and mocking of his people. It has always been the habit of the Rejectors that whenever some Prophet came to them they laughed at him, sometimes they said him fanatic or mad, sometimes they made absurd demands only to tease them e.g. Pharaoh had said about Moses : اِنَّ رَسُوْلَكُمُ الَّذِيْٓ اُرْسِلَ اِلَيْكُمْ لَمَجْنُوْنٌ (شعراء۔ رکوع ۲)
(Indeed your Messenger who has been sent towards you is mad.) Pharaoh had made the same demand i.e. the army of angels as the Quraish are making of you :

لَوْلَآ اُلْقِيَ عَلَيْهِ اَسْوِرَةٌ مِّنْ ذَهَبٍ اَوْ جَآءَ مَعَهُ الْمَلٰٓئِكَةُ مُقْتَرِنِيْنَ (زخرف۔ رکوع ۵)

12. Those who do not refrain from committing crimes — even so We seat the habit of rejecting and mocking in their hearts. When the words of Revelation enter into their hearts through the ears, the rejection too accompanies them.

13. They have always been denying and rejecting and mocking and God's Sunnat (way) has also been this that the haughty persons have always been degraded and annihilated and eventually Truth always prevailed over.

14. And if We open upon them a door from the heaven and the whole day they climb in it,

15. Yet they would say, "Our eyesight has been bound, nay, we people are spellbound."[14]

SECTION 2

16. And We have made in heaven constellations[15] and gave it decoration in the eyes of the observers,[16]

١٤۔ وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ ۝

١٥۔ لَقَالُوا إِنَّمَا سُكِّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ۝

١٦۔ وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ ۝

14. The sending of angels is not so strange. If We cause them to enter into the heaven opening the heavenly gates, and whole day they may be busy in this enterprise, even then the refractory and inimical men will not recognize the Truth. At that time they will say, "We are illusioned or spell-bound." Perhaps in the beginning they will say that they are illusioned and afterwards they will call it a great magic.

15. Buruj here mean big constellations. Some have said they are heavenly fortresses in which the parties of angels live on guard.

16. God decorated the heaven with stars. At night when there is no cloud or dust how fair and beautiful does the heaven, with millions of star-candles, look to the eyes of the beholders and observers ! For the observers there are so many signs of God's perfect artistic workmanship, mighty wisdom and absolute unity in it. It means that there is no need of making the angels to descend from heaven or making these people to ascend in heaven, because for a sincere man, who desires to accept, there are so many signs wherefrom a wise observer can obtain the lesson of Divine Unity very easily. What recognition they have achieved from the observation of such bright signs ? What else can be expected from them in future ?

١٧۔ وَحَفِظْنٰهَا مِنْ كُلِّ شَيْطٰنٍ رَّجِيْمٍ ۝

17. And kept it safe from every satan accursed,

١٨۔ اِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاَتْبَعَهٗ شِهَابٌ مُّبِيْنٌ ۝

18. But that who ran away listening with stealth, so a shining flame pursued him.[17]

17. In the heaven there is no sway or sovereignty of the satans. On the other hand from the time of Mohammad's Prophethood (Be peace upon him) they can have no passage there. Their extreme effort now is that they try to maintain a chain of satanic stations close to heaven in order to get some news of the Unseen coming near the angelic world. But on it also angelic guards are appointed that whenever the satans dare do it they should be struck with the firy flames.

It appears from Verses and Traditions that whenever some decision is proclaimed in the heavens about some affairs of the Universe and God, the Holy, sends revelation to the angels there-about, that proclamation with a peculiar state descends downwards by degrees upto the heaven of this world (first heaven). According to a Tradition of Bukari the angels talk about it in Enan (عنان) which means cloud. The satans try to have some informations about the affairs of the Unseen World, just as some men try to intercept the wireless communications today by electronic methods etc. All of a sudden a bomb of fire bursts and kilis or injures the interceptors. In this hubble-bubble and disturbed situation some item of hidden news the satans catch up and at once try to communicate it to other comrades before death or fatal end. Those satans communicate that incomplete information to their human comrades. The fortune-tellers (priests, diviners, sooth-sayers) catching this incomplete information from their satan-comrades (satan-friends) mix with it a lot of lie and claiming to divination deceive the common masses. When that heavenly atom of truth is confirmed in this world, the devotees of these sooth-sayers make a great propaganda of it and present it before the ignorant people to testify their masters, and neglect hundreds of false news of their masters. The Quran and Hadith, by relating these facts, have informed mankind that the source of even the smallest truth (in this material world) is the Angelic World (عـالم ملكوت) alone. The man-satans and the jinn-satans have nothing except falsehood in their treasure. Moreover, the heavenly administration is so sound that the satans can not slink therein, nor can get control over it despite all efforts and resources. As for the item of news which the satans catch up, God has not determined to stop it totally. He could also stop the satans from ascending to such heights as they can do now. But it was not compatible with His divine wisdom (حكمة). After all, there is some Hikmat in giving so long a respite to the man-satans and jinn-satans, and in giving them control over the resources of misguidance and betrayal to a great extent, similar is the case here in not disallowing the satans to intercept the flashes of the Hidden World.

Note : The satans are injured as well as killed in their expedition to get something of the Hidden World by the star-flames or meteorites, but as the mountain explorers do not give up their expeditious efforts despite fatal events, similarly the satans do not give up their job of exploring the divination notwithstanding their fatal losses.

It is also noteworthy that the Holy Quran and Traditions have not told us that the shooting of stars is only meant for the purpose of pelting the satans and not for any other purpose beyond it. Other functions cannot be ruled out. (God knows better).

19. And the earth — We stretched it and put on it loads (mountains) and We caused to grow in it everything with a definite estimation.

20. And We made for you in it resources for livelihood, and those things which you do not provide for.[18]

21. And of everything there are with Us treasures and We donot send it down but according to a measure (scale) fixed (appointed).[19]

22. And We loose the winds making the clouds heavy, then We send down water from the sky then We give it to you to drink, and you have not got its treasure.[20]

١٩. وَالْأَرْضَ مَدَدْنٰهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ ○

٢٠. وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَّسْتُمْ لَهُ بِرٰزِقِينَ ○

٢١. وَإِنْ مِّنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَآئِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ ○

٢٢. وَأَرْسَلْنَا الرِّيٰحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَآءِ مَآءً فَأَسْقَيْنٰكُمُوهُ ۚ وَمَآ أَنْتُمْ لَهُ بِخٰزِنِينَ ○

18. They are servants, animals etc. who are engaged in our work and service but their livelihood is upon God.

19. God is powerful to create whatever He will in any quantity whatsoever. He is neither fatigued, nor tired of creating any amount. The moment He wills, the thing comes into existence. It means the treasures of all things is His (unlimited) omnipotence, wherefrom every thing is emanating with wisdom and under an appointed system and with an appointed scale without deficiency.

20. The rainy winds bring heavy clouds filling them with water. The rain falls and fills your canals, tanks, lakes and wells. If God willed no rainfall, then you could not obtain water to quench thirst. If God would have made the water sour or saline you would have been deprived of sweet water to quench your thirst. Consequently only by God's unlimited mercy man has been able to live over the surface of the Earth. Similarly if God would have not stored the water under the earth it was very difficult for men to manage stores of water necessary for his annual requirement. In short, neither man possesses treasures of sky-waters, nor possesses stores of earth-water. He commands the rainfall, He commands its distribution, He preserves it in great treasures over the Earth and beneath the Earth.

23. And it is We who give life and cause to die, and it is We who live behind.[21]

24. And We have known the forwarding souls of you and We have known who lag behind.[22]

25. And thy Lord—He will crowd them (resurrect them), surely He is Wise, All-knowing.[23]

٢٣- وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ ○

٢٤- وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ○

٢٥- وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۚ إِنَّهُ حَكِيمٌ عَلِيمٌ ○ ع ٢

21. The whole world will die, only God will remain alive with His perfect attributes.

Hazrat Shah Sahib says, "Men die but the earnings of the dying one rest with God." (Mozihul Quran)

22. No one of the past, present and future is beyond the circumvention of God's knowledge, nor the actions and deeds of anybody. God has knowledge of everything in detail since eternity, and according to it comes in this world, and according to it justice shall be done to all creations on the Day of Resurrection.

Note : Forwarding and lagging is general—in birth, in death, in Islam, in good deeds, in joining the first row or last rows of a congregational prayer.

23. God has complete knowledge of all things ; even an atom or a thing smaller than an atom is within the knowledge of God, when His Hikmat will demand that all should be mustered for judgment there shall be no difficulty. Wherever the parts of any thing will be, whether in the earth of the graves or in the stomachs of the animals or in the beds of the oceans or in the space of the Universe or in any place conceivable, God will collect them by His infinite knowledge and perfect omnipotence.

26. And We made man of clattering clay from a moistened mud ;[24]

٢٦. وَلَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ۝

24. After describing the signs of the Universe, some signs of the souls are described, the implication whereof is that the Being, which is the source of all perfections and which can create you for the first time in a very strange manner (fashion), He can also revive you and bring you to the Plain of Resurrection.

Note : Regarding man's creation two words are used :

(i) صلصال which means a clattering clay which reaches this state after baking in fire, elsewhere it is denoted by كالفخار

(ii) حَمَاٍ مَّسْنُوْنٍ which means moistened mud with bad smell.

Perhaps the frame of Adam was first made of moistened mud. Then when it dried up and gave a clattering sound, it passed through various manners and finally reached the stage when the human spirit could be breathed into. Ruhul Ma'ani has quoted some scholars as follows :

كَاَنَّهٗ سُبْحَانَهٗ اَفْرَغَ الْحَمَاءَ فَصَوَّرَ مِنْ ذٰلِكَ تِمْثَالَ اِنْسَانٍ اَجْوَفَ فَيَبِسَ حَتّٰى اِذَا نُفِخَ صَوَّتَ ثُمَّ غَيَّرَهٗ طَوْرًا بَعْدَ طَوْرٍ حَتّٰى نَفَخَ فِيْهِ مِنْ رُوْحِهٖ فَتَبَارَكَ اللّٰهُ اَحْسَنُ الْخَالِقِيْنَ

Hazrat Shah Sahib says, "The mud was moistened with water, then fermentation was raised, then it began to clatter — this became the body of man, the remnants whereof are hardness and weight in man, similarly the characteristics of hot air remained in the creation of jinn."

According to Raghib Asfahani, the words like حَمَاٍ مَّسْنُوْنٍ and طِيْنٍ لَّازِبٍ etc. indicate that the mixture of water and mud was dried in the air ; and the word فَخَّار shows that the embodiment was also baked to some degree. This portion of fire is exactly the origin of man's satanic component. This is why it is said :

خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ وَخَلَقَ الْجَآنَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ

27. And the jinn made We aforetime of the fire of flame.[25]

٢٧۔ وَالْجَآنَّ خَلَقْنٰهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُوْمِ ○

28. And when thy Lord said to the angels, "I am creating a mortal of clattering clay from a moistened mud,

٢٨۔ وَاِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ خَالِقٌۢ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ○

29. So when I have finished him up and breathed in him from My Spirit, then fall you down before him doing Sajda."[26]

٢٩۔ فَاِذَا سَوَّيْتُهٗ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ فَقَعُوْا لَهٗ سٰجِدِيْنَ ○

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25. Jinn was created by fine fire mixed with air, as said in Sura Rahman : وخلق الجان من مارج من نار. In short, the Father of Man was created of such a matter in which the earthly element was predominant, and the Father of Jinn was created of that matter wherein fire was predominant. Iblees also belongs to Jinn-creation.

26. God said to the angels, "When I shall have made the body of Adam capable to absorb the human spirit, then breathed life into it, at that time you are ordered to fall down in Sajda, all of you."

Note : The connection of spirit with His Self (represented by روحی) is described to dignify and exalt humanity and to distinguish the Spirit of Man.

It means this Spirit has the reflection of His Attributes (Knowledge, Planning, Wisdom, etc.) and by its very nature is God-remembering and on account of its special elegance has got a near connection with God.

Hazrat Imam Ghazali says :

"If the sun gets tongue and says : 'I have inspired the earth with my light', so whether the saying of the sun (my light) would be wrong ? If it is correct, though the sun does not incarnate in the earth, nor does the light of the sun separate from it, on the contrary despite distance of millions of miles the rein of light rests with the sun and the earth has got no control over the light except that the earth absorbs the light according to its capacity, then how the saying of the Highest above the highest, God : "I have breathed My Spirit in Adam" can become a reason of incarnation, unison etc?" An elaborate discussion about Spirit will come, God willing, under the notes of the Verse in Bani Israeel : وَيَسْـَٔلُوْنَكَ عَنِ الرُّوْحِ ط قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّيْ

30. Then the angels performed Sajda all together,

31. Save Iblis ; he refused to be with those who did Sajda,

32. Said He, "O Iblis ! What has gone with thee that thou didst not join with the performers of Sajda ?"

33. Said he, "I am not that to do Sajda to a mortal whom Thou made of a clattering clay from a moistened mud."

34. Said He, "Then thou get out hence,[27] upon thee is pelting,[28]

35. And upon thee is curse till the Day of Judgment."[29]

٣٠- فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ ۙ

٣١- اِلَّآ اِبْلِيْسَ ؕ اَبٰٓى اَنْ يَّكُوْنَ مَعَ السّٰجِدِيْنَ

٣٢- قَالَ يٰٓاِبْلِيْسُ مَا لَكَ اَلَّا تَكُوْنَ مَعَ السّٰجِدِيْنَ

٣٣- قَالَ لَمْ اَكُنْ لِّاَسْجُدَ لِبَشَرٍ خَلَقْتَهٗ مِنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ

٣٤- قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ ۙ

٣٥- وَّاِنَّ عَلَيْكَ اللَّعْنَةَ اِلٰى يَوْمِ الدِّيْنِ

27. (Get out) of Paradise, or of Heaven, or of that high place where thou had come up so far.

28. رَجِيم means rejected as accursed, or رجيم indicates what is said before that by the star-meteorites the Satans are pelted. In this word (رجيم) an answer to this doubt is also given—the refusal of Satan from doing Sajda towards Adam was not due to the elemental nobility which he claimed to (because nobility and excellence is meant only for those who obey God), but due to the pride and arrogance emanating from his Misfortune (شقاوة) appointed for his evil talent.

29. The curse of God and the condemnation by the servants of God shall be cast on thee till the Day of Qeyamat. Even so thou shalt be going away from goodness to evil moment after moment. When thou shalt have no chance of virtue till Qeyamat, after that there is no opportunity whatsoever, because in Qeyamat everyone shall reap what he has sown in this world. Or it can be said that the curse shall continue till the Last Day and afterwards the different chastisements which shall be given are more severe than the curse itself. Or اِلٰى يوم الدّين may indicate eternal duration.

36. Said the Satan, "O Lord, respite me till the day the dead shall be raised."

٣٦۔ قَالَ رَبِّ فَأَنظِرْنِي إِلَىٰ يَوْمِ يُبْعَثُونَ ○

37. Said God, "Thou art respited,"

٣٧۔ قَالَ فَإِنَّكَ مِنَ الْمُنظَرِينَ ○

38. "Unto the day of that appointed time."[30]

٣٨۔ إِلَىٰ يَوْمِ الْوَقْتِ الْمَعْلُومِ ○

39. Said he, "O Lord, as Thou betrayed me, I will also show them picturesque beauties in the earth and will mislead them away from the path, all together,"

٣٩۔ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ○

40. "Excepting those who are Thy selected servants."[31]

٤٠۔ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ○

30. God said to the Satan, "Thou art respited upto the Day of Qeyamat to fulfil thy wishes whole-heartedly." (See also Sura Baqara, Sura Aaraf.)

31. The Satan said, "Showing the picturesque beauties of the World I will snare them in the net of evil wishes, and save Thy selected servants I will remove them from the path of Truth." These words the Satan, the cursed, said in extreme emotions of retaliation. By these words he meant that, when he could not hurt God, he would surely revenge himself upon him, who was the main cause of his degradation, and upon his children as far as he could within his power. (See also Sura Aaraf.)

41. God said, "This is the way to Me straight."[32]

42. "Those who are My servants — thou hast no power over them, but that who followed thee among the deviated."[33]

٤١- قَالَ هٰذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ○

٤٢- إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ○

32. No doubt, the way of service and sincerity leads straight to Me, and it is My clear and straight way, wherein there is no discrepancy or equivocation, that those servants who lead a life of service and sincerity will be secure from the influence of the Satan, the accursed. And those who follow the accursed will go with him to the Hell.

Some commentators have construed هٰذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ to the authoritative menace of the Divine address i.e. "O cursed ! where will thou flee by leading the people astray from the straight path ? Which is that way that does not lead to Us ? Then where thou can go escaping Our punishment ? This address will be as a King says to a rebel, "Do whatever thou desireth for thy way is unto me." افعل ما شئت فطريقك علي and the Holy Quran says : إِنَّ رَبَّكَ لَبِالْمِرْصَادِ —Verily Thy Lord is in ambush (God knows better).

33. "No doubt, on the selected servants mentioned above there shall be no influence of thee," or it may mean that the Satan cannot exercise a forcible control on any servant whosoever he may be. Of course, whoso follows the Satan deviating from the right path by himself out of ignorance and foolishness, he will be destroyed and lost by his own free will. The Satan will say on the Day of Resurrection :

وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي (سورة ابراهيم)

(Sura Ibrahim).

43. "And on the Hell is the promise for all of them."[34]

٤٣. وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ○

44. Its gates are seven, for every gate of them there is a faction divided."[35]

٤٤. لَهَا سَبْعَةُ أَبْوَابٍ ۖ لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ○ ع

34. "For thee and thy comrades the prison of Hell is ready. You will be made to descend into this very quay."

35. Some early commentators have meant seven zones of the Hell one over the other by لَهَا سَبْعَةُ أَبْوَابٍ. Hazrat Ibne Abbas has given their following names.

1. جَهَنَّمُ	= Jahannam	= Hell, Gehenna
2. سَعِيرٌ	= Sa'eer	= Blazing
3. لَظَىٰ	= Laza	= Flame
4. حُطَمَةٌ	= Hutama	= Fire of God kindled
5. سَقَرُ	= Saqar	= Hades, Tartarus
6. جَحِيمٌ	= Jaheem	= Hell-Fire
7. هَاوِيَةٌ	= Havia	= Bottomless Pit, Abyss

The Word جَهَنَّمُ is applied to a particular zone and also to the whole Hell consisting of all zones. According to some commentators they are seven gates by which different people of the Hell shall enter. (God knows better)

Hazrat Shah Sahib says, "As there are eight gates of the Paradise divided among the good-doers, similarly there are seven gates divided among the evil-doers. Perhaps the extra door of the paradise is for that some Unitarians will go to the Paradise by mere grace of God without deeds. In deeds the gates are, however, equal." (Mozihul Quran)

SECTION 4

45. The pious are amidst gardens and fountains.[36]

٤٥۔ اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ۝

46. Enter you them with peace unexposed to any chance of injury or loss.[37]

٤٦۔ اُدْخُلُوْهَا بِسَلٰمٍ اٰمِنِيْنَ ۝

47. And drew out We what was in their souls of rancour, became brothers,[38] sitting on the couches face to face.[39]

٤٧۔ وَنَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ اِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ۝

36. Those who abstain from Unbelief and Association (کفر و شرک) and avoid sins and evils will go and dwell in the gardens of Paradise (according to their degrees) where the fountains and streams shall be flowing in a fair order. After the Followers of the Satan, the end of the Sincere Servants is narrated.

37. At the present secure from all afflictions and purified from all shortcomings, and for the future secure from every kind of anxiety, distress, terror, bewilderment and harassment.

38. After entering the Paradise there shall remain no past ill-feeling among the people of Paradise. They shall be admitted after full purification. They shall have no rancour or jealousy against one another. On the contrary, they will live like brothers with love and affection. Everyone will be happy to see others. Everyone will be happy with one another. (See also Sura Aaraf.)

39. On the couches of esteem and reverence, face to face, they will be talking with one another. At the time of meeting, the seating arrangement will not reflect any inequality of position or status as some forward and some backward.

48. No pain shall reach them therein, neither shall they ever be expelled from there.[40]

٤٨۔ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَّمَا هُمْ مِّنْهَا بِمُخْرَجِيْنَ ○

49. Inform My servants that 'I am the real Forgiving, Kind.'

٤٩۔ نَبِّئْ عِبَادِيْٓ اَنِّيْٓ اَنَا الْغَفُوْرُ الرَّحِيْمُ ○

50. And this also that My chastisement — that is the painful chastisement.[41]

٥٠۔ وَاَنَّ عَذَابِيْ هُوَ الْعَذَابُ الْاَلِيْمُ ○

40. The Tradition says that the people of Paradise shall be addressed as follows :

"O people of Paradise ! Now for you is that you keep healthy always, no disease shall touch you ever, live eternally, death will never come to you, always keep at home, no suffering of travelling fatigue ever !"

41. After describing the separate ends or destinations of the Pious and the Criminals it is told that in every condition there is the manifestation of God's some attribute and state. There is no doubt that God essentially desires to do kindness and mercy to His all creatures and in fact real kindness belongs to Him, all the kindnesses of the world are the reflections of His kindness. But for the one who shuts the doors of kindness upon him by his own mischief and evildoing, the punishment is also so severe that there can be no device to avert it. Sheikh Sa'adi has excellently said :

به تهدید گر برکشد تیغ حکم — بمانند کر و بیان صم و بکم
وگر در دهد یک صلائے کرم — عزازیل گوید نصیبے برم

"If God may draw menacingly the sword of wrath, even the angels shall become deaf and dumb. And if He may announce a proclamation of kindness, even the Satan shall say, 'I will get the fortune."

Now a story is narrated in which the descending of angels is related. The same angels give good tidings at one place and shower stones at other place, so that they may understand that God's both attributes (attribute of wrath and attribute of mercy) are perfect. The servants should neither become dauntless nor become disappointed.

51. And tell them about the guests of Abraham.[42]

52. When they entered his house and said Salam (peace). He said, "We are afraid of you !"[43]

53. They said, "Be not afraid, we give thee good tidings of a wise boy."[44]

وقف لازم

٥١۔ وَنَبِّئْهُمْ عَنْ ضَيْفِ إِبْرٰهِيمَ ۝

٥٢۔ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلٰمًا ۖ قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ۝

٥٣۔ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلٰمٍ عَلِيمٍ ۝

42. Guests because Hazrat Ibrahim at the first instance could not recognize them as angels, afterwards he came to know that they were sent by God. After all, new comers are guests whether men, angels or jinn.

43. At onother place وَأَوْجَسَ مِنْهُمْ خِيفَةً is mentioned i.e. he hid the fear in the beginning but could not control much longer and expressed it by the tongue. Hazrat Shah Sahib says that the angels had with them chastisement for the people of Lot. The reflection of the chastisement in his interior created a sense of apprehension and fear. The interior of Prophets are just like pure mirrors.

44. The angels said that there was no need of being afraid of them because they had brought good tidings of a son, (in that senile age) not an ordinary son but a brilliant master of knowledge and wisdom, destined to become a Prophet.

The Holy Quran supports this interpretation : وَبَشَّرْنٰهُ بِإِسْحٰقَ نَبِيًّا مِّنَ الصّٰلِحِينَ (صٰفّٰت ع ٣)

54. He said, "What good tidings do you give to me when old age has smitten me, of what do you give me good tidings ?"[45]

٥٤- قَالَ اَبَشَّرْتُمُوْنِىْ عَلٰٓى اَنْ مَّسَّنِىَ الْكِبَرُ فَبِمَ تُبَشِّرُوْنَ ○

45. Because he heard the good tidings in an extraordinary and unexpected way, so it appeared some what strange in view of his old age. It is human nature to probe deep into an unexpected good tidings, communicated to him in an extraordinary way, in order to obtain full satisfaction about the truthfulness of the news and remove any doubt about it whatsoever. In other words, the words of astonishment uttered by Hazrat Ibrahim did not express any uncertainty about the good tidings but were meant to hear it over and over again for additional satisfaction and clarity. Hazrat Ibne Kathir has written the following words :

"Then they gave him good tidings of the birth of Hazrat Ishaq as mentioned in Sura Hud. So in order to remove his astonishment (due to his own old age and the old age of his wife) and to verify the promise given by the angels, asked them whether in those circumstances they would have a child. The angels repeated the promise in forceful words and taught him to be away from disappointment. Then Hazrat Ibrahim expressed his faith that he was not disappointed and he believed that His Lord had perfect power over bigger things than that."

Hazrat Shah Sahib says, "It shows that perfect men also speak on external factors." (Mozihul Quran)

It means it is not against prophethood to say something on the basis of external causes as Hazrat Ibrahim said to the angels, in a state of astonishment, how they were giving the tidings of a child when he and his wife had become so old.

55. They said, "We gave you good tidings strong (truthful), so be not of the disappointed."

٥٥- قَالُوْا بَشَّرْنٰكَ بِالْحَقِّ فَلَا تَكُنْ مِّنَ الْقٰنِطِيْنَ ○

56. He said, "And who despairs of the mercy of his Lord, but those who are astray ?"[46]

٥٦- قَالَ وَمَنْ يَّقْنَطُ مِنْ رَّحْمَةِ رَبِّهٖٓ اِلَّا الضَّآلُّوْنَ ○

57. He said, "What is your expedition then, O envoys of God ?"[47]

٥٧- قَالَ فَمَا خَطْبُكُمْ اَيُّهَا الْمُرْسَلُوْنَ ○

58. They said, "We are sent down unto a people of sinners,

٥٨- قَالُوْٓا اِنَّآ اُرْسِلْنَآ اِلٰى قَوْمٍ مُّجْرِمِيْنَ ○

59. But the folk of Lot. We shall save them all together,

٥٩- اِلَّآ اٰلَ لُوْطٍ ؕ اِنَّا لَمُنَجُّوْهُمْ اَجْمَعِيْنَ ○

60. But one his wife, we have decreed she shall be of those who will remain behind."[48]

ع ٤ ٦٠- اِلَّا امْرَاَتَهٗ ۙ قَدَّرْنَآ ۙ اِنَّهَا لَمِنَ الْغٰبِرِيْنَ ○ ع ٤

46. Even an ordinary Muslim cannot despair of the Divine Mercy, not to speak of the Prophets. The Prophets have full trust in God's mercy, but some time a disappointing state is generated in them in view of the habitual factors working in the affairs of the world. This unreal disappointing temporary state is not against Prophethood. Hazrat Ibrahim had reached that stage of old age when normally children are not expected. Consequently Hazrat Ibrahim was not despondent of God's mercy, which is the quality of Unbelievers, but was simply asserting the laws of cause and effect, the virtual basis of the material universe.

Hazrat Shah Sahib says, "To become fearless of chastisement and disappointed of Divine grace are both the qualities of Kufr i.e. future events are in the knowledge of God. To claim to a thing with surity that it cannot take place in such a way is a thing of Kufr. As for the thought or idea of the heart it is not liable to be seized, when the claim is made by tongue then it is sin." (Mozihul Quran)

47. Hazrat Ibrahim asked the angels whether they were sent only to communicate the good tidings, or they had some other expedition too to perform. Hazrat Ibrahim had thought by the fearful state of his interior that good tidings could not create fear in the interior, certainly there was something else with them which was in itself dreadful. (God knows better)

48. The angels said to Hazrat Ibrahim that they were sent to chastise the disobedient people of Lut. As for the folk of Lut they will not be put to chastisement appointed for his nation, they will be delivered but the wife of Lut will be involved in the chastisement of the nation. The word قدّرنا is the saying of the angels on official duty. They were in that position, representing the Divine Authority, hence قدّرنا is used. If it is said by God then there is no ambiguity.

SECTION 5

61. So when the envoys reached the house of Lot,

٦١- فَلَمَّا جَآءَ اٰلَ لُوْطِ ِالْمُرْسَلُوْنَ ۙ

62. He said, "You are a people unrecognised."[49]

٦٢- قَالَ اِنَّكُمْ قَوْمٌ مُّنْكَرُوْنَ ۝

63. They said, "Nay, but we have brought thee that thing about which they disputed"[50]

٦٣- قَالُوْا بَلْ جِئْنٰكَ بِمَا كَانُوْا فِيْهِ يَمْتَرُوْنَ ۝

64. "And we have brought thee strong fact and we speak the truth."[51]

٦٤- وَاَتَيْنٰكَ بِالْحَقِّ وَاِنَّا لَصٰدِقُوْنَ ۝

49. These words might be spoken by Hazrat Lut either at the first instance when the angels came to him, or when the people of the city raised a hue and cry to catch the guests.

If he said these words at the first sight he meant to say that they appeared to him extraordinary men, seeing whom the heart fell in suspicion nobus vobus. This suspicion might be like that of Hazrat Ibrahim. Or he meant to say that they were strangers in the city, unaware of their evil habit. He wondered how they would behave with those handsome young guests.

If he said these words at that time, when the people of the city had invaded his house to snatch the young guests, and whom he defended to the best of his efforts thinking them as honourable guests, but finally remarked he wished he would have been powerful enough against them, or he would have been in some strong shelter — لَوْ اَنَّ لِيْ بِكُمْ قُوَّةً اَوْ اٰوِيْٓ اِلٰى رُكْنٍ شَدِيْدٍ then he would have meant to say that they were strange persons keeping silent in the struggle against evil forces, while he himself was trying utmost to defend their honour, and they were not moving a little to help him against those wicked men.

50. The angels said to Hazrat Lut not to worry much because they were not mortals, they had brought from heaven the thing whereabout they disputed with the Prophet — the fatal chastisement which the Prophet promised and they denied.

51. They continued that he should be then quite satisfied, as it was the strong and last thing in which there was no doubt.

65. "So set forth thou with thy family in the last part of the night and thou keep after their backs and let not any one of you turn behind to see,[52] and depart unto the place you are commanded."[53]

٦٥- فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَ لَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَّامْضُوا حَيْثُ تُؤْمَرُونَ ○

66. And We decreed for him this thing that their root shall be cut off in the morning.[54]

٦٦- وَقَضَيْنَآ إِلَيْهِ ذٰلِكَ الْأَمْرَ أَنَّ دَابِرَ هٰٓؤُلَآءِ مَقْطُوعٌ مُّصْبِحِينَ ○

67. And the people of the city come rejoicing.[55]

٦٧- وَجَآءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ ○

68. Lut said, "These are my guests, so do not disgrace me,"[56]

٦٨- قَالَ إِنَّ هٰٓؤُلَآءِ ضَيْفِي فَلَا تَفْضَحُونِ ○

52. The angels said that he should set forth with his family a little before day-dawn, and he should follow after their backs so that he might ward them and see if anyone was left behind or turned back from the way. This way he would be peaceful and engage himself in remembering and thanking God and watch over the companions fairly well. Moreover, the forward people would be awed by his presence backside and they would neither see behind nor intend to return. Thus the order — وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ would be perfectly complied with, and they would be far distant from the place of danger, and think him as the external safeguard.

53. The place where he was commanded to go — either it was the country of Sham or any other peaceful place which God had fixed for their habitation.

54. It means God had told Hazrat Lut (Be peace upon him) His final judgment through the angels that the chastisement was not far off. The next morning the whole people would be totally exterminated. Perhaps it also means that the chastisement would set in from the day-break and the whole affair would be completed by the time of Ishraq (when sun-light spreads everywhere) because the word مُشْرِقِينَ is used in place of مُصْبِحِينَ in verse 73 below.

55. When they heard that very handsome and beautiful boys were the guests of Hazrat Lut, they were overjoyed on account of their bad habit and came running to his house, and demanded that they should be at once handed over to them.

56. The disgrace of the guests is disgrace to the host.

69. "And fear God and do not spoil my respect."[57]

٦٩- وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ○

70. They said, "Have we not forbidden thee to defend the whole world."[58]

٧٠- قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ○

71. He said, "These are my daughters if you have to do."[59]

٧١- قَالَ هَٰؤُلَاءِ بَنَاتِي إِن كُنتُمْ فَاعِلِينَ ۖ

72. By thy life they are in their intoxication (frenzy) senseless (blind).[60]

٧٢- لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ○

57. Hazrat Lut said, "Fear God and refrain from these shameful acts and do not tease the guests. After all, I live amongst you, you should regard my position. How low shall I be in the eyes of the guests, when they will see that not a single man in the city respects me, nor obeys me."

58. They said, "We are not degrading you but you are degrading yourself. When we have forbidden you to take any stranger as your guest or give him shelter, then why do you come in our way and fight with us for this sake ?"

It shows that they habitually preyed the strangers for their evil wishes and abomination, and Hazrat Lut would defend the poor travellers and checked those wretched souls from that abomination.

59. Hazrat Lut said, "No doubt, you have forbidden me to support the strangers, but I ask you what is the main reason of my action ? It is nothing but that I stand in your way of satisfying your lust by unnatural course. Now you should yourselves observe whether it is fair for you to resort to such illegal abomination ? Your wives, who are like my daughters, are present in your houses, if you obey me they are enough for you under divine norms. What is this misfortune that you prefer Haram to Halal, and adopt illegal ways instead of legal course ?"

60. "By thy life" is the Divine address to the Holy Prophet (Be peace upon him) i.e. By thy life the people of Lut were becoming blind in the intoxication of lust and heedlessness. They were very carelessly rejecting the request (rather importune) of Hazrat Lut. They had the intoxication of their power, and the uncontrolled voluptuousness had distorted their hearts and perverted their minds. They were quarrelling with the Prophet of Allah with peace and satisfaction, not knowing in the least what was going to happen next morning. The instance of destruction and the moment of annihilation was hovering over their heads. They laughed at the philosophy of Lut, and death was laughing at them.

Note : Hazrat Ibne Abbas has said, "God has not created a soul in the world more graceful and glorious than that of Mohammed (Be peace upon him). I have not heard that God has ever sworn by the oath of any soul other than Mohammed (Be peace upon him).

73. Then the cry seized them at sun-rise (Sunshine).[61]

74. Then We turned it upside down, and rained on it stones of gravel.[62]

75. Verily there are signs for the minute examiners.[63]

76. And that city is situated on the highway.[64]

٧٣۔ فَاَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِيْنَ ۝

٧٤۔ فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَاَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيْلٍ ۝

٧٥۔ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْمُتَوَسِّمِيْنَ ۝

٧٦۔ وَاِنَّهَا لَبِسَبِيْلٍ مُّقِيْمٍ ۝

61. Ibne Juraij has said, "Every chastisement by which any nation has been annihilated is called صيحة or صاعقه."

62. See notes in Sura Hud etc.

63. متوسم is that who finds out a hidden fact by mere discernment through scrutiny of external marks and modes. The Holy Prophet has said, "Fear the discernment of a Momin because he sees with the light of God."

اِتَّقُوْا فِرَاسَةَ الْمُؤْمِنِ فَاِنَّهٗ يَنْظُرُ بِنُوْرِ اللّٰهِ اَوْ بِتَوْفِيْقِ اللّٰهِ

Perhaps the difference between Kashf (كشف) and Firasat (فراست) is between Telephone and Telegraph (according to Amir Abdul Rahman Khan Marhoom).

كشف (Kashf) implies appearance and فراست (Firasat) shows discernment or keenness of perception.

However, the meaning of the verse is that for the minute examiners and discerners there are ample signs of lesson in the story of Lut's People. Man can distinguish between Natural and Unnatural propensities. Man can understand the end of haughtiness and vice. Before the Omnipotence of God all powers are insignificant. Proverbially there is no sound in the rod of God. Man should not become prideful at the respite of God, nor should keep perverseness and animosity against the Prophets, otherwise the end will be as disastrous as that of Lut's people. There may be other lessons in the story of Lut and his nation.

64. From the road from Mecca to Sham the ruins of those overturned settlements are seen. وَاِنَّكُمْ لَتَمُرُّوْنَ عَلَيْهِمْ مُّصْبِحِيْنَ وَبِالَّيْلِ اَفَلَا تَعْقِلُوْنَ (صٰٓفّٰت رکوع ۴)

77. Verily in that is sign for those who believe.[65]

78. Certainly the dwellers in the thicket were sinners.[66]

79. So We took vengeance on them. And both these settlements are situated on the open way.[67]

٧٧۔ اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لِّلْمُؤْمِنِیْنَ ۝

٧٨۔ وَاِنْ كَانَ اَصْحٰبُ الْاَیْكَةِ لَظٰلِمِیْنَ ۝

٧٩۔ فَانْتَقَمْنَا مِنْهُمْ ۘ وَاِنَّهُمَا لَبِاِمَامٍ مُّبِیْنٍ ۝ وقف لازم ع

65. Observing these ruins, the Momins are especially impressed and they gain lesson from these devastations, because they alone understand that these settlements have been overturned as a punishment for the haughtiness and evil-doing of those people. Other men observing them perhaps may construe their devastation to mere chance or to some natural factors.

66. As'habul Aika — the people of Shuaib — lived in the city of Madyan (Midian) — Near it was a dense forest. Some say As'habul Aika and As'habul Madyan (اصحٰب الایکه واصحٰب المدین) were two separate nations. Hazrat Shuaib was sent unto both of them. Their sin was Association, Idolatery, Robbery, Highway-manship, Deception in measure and balance. (See Sura Hud and Sura Aaraf).

67. On the highway of Hijaz and Sham where the settlements of the people of Lut were situated, a bit downward was the township of the people of Shuaib. They are both visible from the highway.

SECTION 6

80. And the People of Hijr cried lies to the Messengers, no doubt.

81. And We gave them Our signs but they continuously turned their faces from them (discarded them).[69]

82. And they hewed the mountains into houses securely.[70]

83. Then the Cry seized them at the morning.

84. Then what they earned did not avail them.[71]

٨٠۔ وَلَقَدْ كَذَّبَ اَصْحٰبُ الْحِجْرِ الْمُرْسَلِيْنَ ۝

٨١۔ وَاٰتَيْنٰهُمْ اٰيٰتِنَا فَكَانُوْا عَنْهَا مُعْرِضِيْنَ ۝

٨٢۔ وَكَانُوْا يَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا اٰمِنِيْنَ ۝

٨٣۔ فَاَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِيْنَ ۝

٨٤۔ فَمَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ۝

68. People of Hijr are Thamud. The name of their country was Hijr which is on the northern side of Medina. Hazrat Salih (Be peace upon him) was sent unto them. Rejecting of one Messenger is rejecting of all Messengers.

69. The She-Camel which was produced of the mountain and other signs and miracles.

70. Being proud of worldly wealth and architecture they made grand houses in the mountains as if they would never go from there. They might also think that no calamity or disaster could smite them in those fortified houses.

71. Wealth and property, strong buildings, strong physique, and other resources — nothing of them could avert the Chastisement of God.

The Holy Prophet passed by the Valley of Hijr when going to Tabuk. He covered his head, increased the speed of the carriage and said to the Sahaba, "Do not enter upon the Chastised people's settlements but weeping (from fear of God), if weeping does not come you should make your faces of the weeping ones. God forbid: May you not receive what came to them !"

The Holy Prophet by these words taught sensible manners to the Muslims, that man should receive lesson when he goes to such places, and shiver with the fear of God, and should not make these places as resorts of recreation and show

85. And We created not the Heavens and the Earth and what is between them without Hikmat (without order). And the Hour shall undoubtedly come, so withdraw with a gracious withdrawal.[72]

٨٥- وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ ؕ وَاِنَّ السَّاعَةَ لَاٰتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيْلَ ○

86. Thy Lord — it is the All-Creator, the All-Knowing.[73]

٨٦- اِنَّ رَبَّكَ هُوَ الْخَلّٰقُ الْعَلِيْمُ ○

72. Hazrat Shah Sahib says, "After narrating the stories of the past nations it is told that this world is not lying in vain, empty. On the head an Administrator is there to mend and manage all things. The name of the final and perfect remedy is Qeyamat. And to withdraw from the Unbelievers is also told when God's message is delivered and the duty of Tabligh is completely fulfilled. But the Unbelievers remained perverse. Then the order came that it was no use to dispute with them further, so they should wait for the arrival of Divine Promise, and the Prophet should endure all hardships and pains patiently without putting a word of complaint on his lips, till at last the judgment of God comes." (Mozihul Quran)

73. He knows thy patience and their harming, He will give the recompense of everybody's actions accordingly. In this verse the fact of Resurrection is described that who created for the first time, it is not difficult for Him to create for the second time. And He knows the scattered particles of every dying thing including man. He will collect them from wherever they are scattered in the earth or in the atmosphere. In Yasin it is said: اَوَلَيْسَ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِقٰدِرٍ عَلٰٓى اَنْ يَّخْلُقَ مِثْلَهُمْ ؕ بَلٰى وَهُوَ الْخَلّٰقُ الْعَلِيْمُ (یٰسین رکوع ۵)

87. And We have given thee seven verses — celebration (Wazifa)— and Quran of a great degree.[74]

٨٧۔ وَلَقَدْ اٰتَيْنٰكَ سَبْعًا مِّنَ الْمَثَانِيْ وَالْقُرْاٰنَ الْعَظِيْمَ ○

74. Hazrat Shah Sahib says, "Just see this great bounty which is given to thee and be not angry at the perverseness of the Unbelievers."

Note : سبع مثانی means Sura Fateha's seven verses which are repeated in every Raka'at of every Salat, and which are oft-repeated in the manner of Wazifa. It is said in a Tradition that the like of Sura Fateha is not sent down in Taurat, Zabur, Injeel and Quran. The True Traditions say clearly that the Holy Prophet has said about Sura Fateha that it is the سبع مثانی and the mighty Quran which is given to him. This small Sura is said as mighty Quran regarding its importance and degree. This Sura is also known as ام القرآن (Mother of the Quran or root of the Quran) i.e. it is a gist and text whose elucidation and explanation is the whole of the Quran. The image of all knowledges and meanings of the Quran is found in this Sura alone. Thus مثانی is also applied, regarding some aspects, to the whole Quran also. The Holy Quran says :

اَللّٰهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِيَ الخ (سورہ زمر۔ رکوع ۳)

It shows other Suras may be called مثانی due to some reasons different, but here سبع مثانی and قرآنِ عظیم especially denotes the Sura Fateha.

88. Do not cast thy eyes on those things We have given to consume to many kinds of people among them,[75] and do not sorrow for them and lower thy wings unto the Believers.[76]

89. And say, "I am the (same) Warner manifest,"[77]

٨٨- لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ○

٨٩- وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ○

75. "Do not see towards the goods of the temporary life of this world, which are given to the Polytheists, Atheists, Idolaters, Jews, Christians and other enemies of God and His Messenger, that why such cursed fellows are given so much wealth, and if that wealth were given to the Musalmans, it would have been expended in a good way, and this wealth on the other hand is increasing the arrogance and misfortune of the Unbelievers more and more."

Let them taste for a while the enjoyments of the present world. You are given that wealth by God in comparison whereof enormous material wealth is nothing. It is said in the Traditions that whom God has given the Quran, if such man wishes any other bounty at seeing it, he has not known the value of the Quran.

76. You should not sorrow for that why they do not become Muslims. You are performing the duty of Tabligh. After the enemies you should not involve yourself in grief any further. The Momins are exclusively entitled to your love and sympathy. You should have a good treamtent with them — a treatment of love, leniency and hospitality.

77. Whether any one accepts or not. I deliver the Message of God very clearly and warn of the ends and results of arrogance and disbelief.

Hazrat Shah Sahib says, "Thy function is not to change the heart, it can be done by God alone. If someone does not believe, thou shouldst not grieve." (Mozihul Quran)

90. "As We have sent to those dividers—

91. Who have torn the Quran into pieces."[78]

92. So by thy Lord We will have to question them all together,

93. About what they did.[79]

٩٠۔ كَمَآ اَنْزَلْنَا عَلَى الْمُقْتَسِمِيْنَ ۝

٩١۔ الَّذِيْنَ جَعَلُوا الْقُرْاٰنَ عِضِيْنَ ۝

٩٢۔ فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ اَجْمَعِيْنَ ۝

٩٣۔ عَمَّا كَانُوْا يَعْمَلُوْنَ ۝

78. This verse is interpreted variously. Some have said the Dividers are Jews and Christians of the Prophetic days, who had divided and resolved the Quran i.e. 'Accept what is according to your wishes and changes, and reject what is against your wishes and changes.'

Some have said they are Associators who divided the Quran by way of jesting. They said to one another, 'I will take Baqara (Cow) or Maeda, and give Ankaboot to you.'

They were also divided about the Quran. Some said it was poetry, some said it was but soothsaying, some said it was incantation, some said it was fanatic talk, some said it was the mythology of the past peoples.

However, the Holy Prophet was Warner for all of them. Ibne Kathir has said that مقتسمين are those people who had said on oath that they would surely oppose the Messengers and they took oath on false things and they had broken the Heavenly Books into fragments. This warner warns you of that Chastisement which was sent down on the past peoples. Ibne Kathir has supported his view-point by the following verses :

تَقَاسَمُوْا بِاللّٰهِ لَنُبَيِّتَنَّهٗ وَاَهْلَهٗ (نمل۔رکوع ۴)

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَا يَبْعَثُ اللّٰهُ مَنْ يَّمُوْتُ (نحل۔رکوع ۵)

اَوَلَمْ تَكُوْنُوْا اَقْسَمْتُمْ مِّنْ قَبْلُ مَا لَكُمْ مِّنْ زَوَالٍ (ابراہیم۔رکوع ۷)

اَهٰٓؤُلَآءِ الَّذِيْنَ اَقْسَمْتُمْ لَا يَنَالُهُمُ اللّٰهُ بِرَحْمَةٍ (اعراف۔رکوع ۶)

79. We will question them : Whom did they worship ? How did they behave with the Prophets ? Why did they not accept لَآ اِلٰهَ اِلَّا اللّٰهُ ? Why did they not fulfil the obligations of this Kalema ? These and other such types of questions shall be put to them.

94. So rehearse explicitly what thou are commanded and care not the Associators.[80]

95. We are sufficient for thee against the mockers — [81]

96. Who appoint worship for other than God, so they will soon know.[82]

97. And We know that thy breast is straitened by the things they say.

98. So thou celebrate the praises of thy Lord and be of those who perform Sajda.[83]

99. And go on worshipping thy Lord until the Certain comes to thee.[84]

٩٤. فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ○

٩٥. إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ○

٩٦. الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ ۚ فَسَوْفَ يَعْلَمُونَ ○

٩٧. وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ○

٩٨. فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ○

٩٩. وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ○ ع ٦

80. Do not fail in delivering the Message. Explicitly proclaim the commandments of God. These Associators can do nothing harmful to you.

81. We shall deal with the mockers in this world and Hereafter. You deliver the messages dauntlessly without fear of any harm to you from their side.

82. They shall see the end of both things — appointing associates with God and scoffing at the Messenger.

83. If your heart is straitened by their perverse attitude then withdrawing from them you should whole-heartedly engage in glorifying and praising God. The remembrance of God, prayer, Sajda, worship of God etc. are those things that the heart keeps peaceful and broad by their effects and the burden of sorrows is removed. This is why the Holy Prophet (Be peace upon him) rushed to prayer whenever some untoward thing took place.

84. Certain here denotes death. يقين elsewhere is used in the sense of death : وكنا نكذب بيوم الدين حتى اتانا اليقين (مدثر۔ رکوع ۲) In a Tradition the Holy Prophet has said about a deceased person : اما هو فقد جاءه اليقين وانى لارجو له الخير
The traditional scholars have taken Yaqin in the sense of death, meaning thereby that a Muslim should worship God till death.

اندریں رہ می تراش و می خراش
تا دم آخر دمے فارغ مباش

In this Way go on scrambling and scratching,
Till the last breath be not disengaged even for a moment)

Praise to God at the end of Sura Al-Hijr !

May God draw us in the perfect states of spiritual excellence, because He is Generous, Gracious !

SURA NAHL—MECCAN; VERSES = 128, SECTIONS = 16

In the name of God, Most Merciful, Most Compassionate

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

SECTION 1

1. On came the command of God, so do not make haste for it ![1] He is glorified and exalted above that which they associate.[2]

١۔ اَتٰۤى اَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوْهُ ؕ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ○

1. This Command — that the party of the Holy Prophet will come out victorious and predominant, and the opponents of Truth will be subdued and humiliated because they will be punished at the hands of the Muslim Mujahideen (warriors) in the present world and by the Ruler of rulers in the next world for their unbelief and association (شرک وکفر) — the time of execution of this Command has drawn near, and the Hour of Qeyamat (Last Day) is not also far off. A thing which is most certain is as it has come upon. As such there is no need to make haste for such a sure thing. The Unbelievers said by way of jesting and denying, "Why does the Chastisement not come soon, which he (the Prophet) so often talked about ?" They are warned menacingly that by their absurd questionings, the chastisement was not to move away from its appointed hour. It was to come definitely and soon. The delay in the chastisement was better for them at least in one respect — perhaps some one might refrain from his refractory attitude and embrace Islam and guidance. The Holy Quran says :

وَيَسْتَعْجِلُوْنَكَ بِالْعَذَابِ وَلَوْلَاۤ اَجَلٌ مُّسَمًّى لَّجَآءَهُمُ الْعَذَابُ (عنکبوت۔ رکوع ۵)

يَسْتَعْجِلُ بِهَا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِهَا وَالَّذِيْنَ اٰمَنُوْا مُشْفِقُوْنَ مِنْهَا وَيَعْلَمُوْنَ اَنَّهَا الْحَقُّ ؕ (شوریٰ۔ رکوع ۲)

2. When the victory of Truth is certain and the punishment of Unbelief and Association is sure, so they should adopt the way of Tauhid and denounce polytheistic ideals totally. Those objects which they ascribe to God as His partners can not defer the arrival of God's command, nor they can avert the Divine Chastisement.

2. He sends down the angels giving them mystry of His command[3] upon whomsoever He will among His servants,[4] that 'Warn that there is no God but I, so fear you Me.'[5]

٢. يُنَزِّلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖٓ اَنْ اَنْذِرُوْٓا اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاتَّقُوْنِ ○

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3. Some angels are appointed to carry down the order of God as Hazrat Jibraeel or Hafazat-al-Wahi (حفظة الوحی) i.e. those angels who are appointed to guard the Divine Revelation as hinted in the verse :

يُلْقِي الرُّوحَ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ (المومن - رکوع ۱۲)

The angels descend with the Ruh (روح) by the order of God. Here Ruh (روح) means Divine Revelation which is sent down to the Prophets in an imperceptible way as a mystry. Hence elsewhere the Holy Quran says :

وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ رُوْحًا مِّنْ اَمْرِنَا (شوریٰ - رکوع ۵)

At another place the Holy Quran is itself said as روح (Ruh) :

فَاِنَّهٗ يَسْلُكُ مِنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ رَصَدًا (سورہ جن - رکوع ۲)

In calling the Holy Quran or the Divine Revelation as Spirit (روح) there is a hint therein that as the material bodies gain external life by the breathing of Spirit (نفخ روح) similarly those hearts which have lain dormant or dead, due to error and ignorance, come to life by the spirit of the Divine Revelation.

4. Those servants upon whom God sends His Divine Revelation are the Prophets (Be peace upon them), whom God chooses from amongst the whole creation according to His Hikmat (wisdom). The Holy Quran says : اَللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهٗ (انعام - رکوع ۵)

اَللّٰهُ يَصْطَفِيْ مِنَ الْمَلٰٓئِكَةِ رُسُلًا وَّمِنَ النَّاسِ (الحج - رکوع ۱۰)

5. The education of Tauhid, the refutation of Shirk (association), the calling towards Piety (taqwa) have always been the common mission of all the Prophets sent by God unto mankind in different periods of human history and in different regions of the world, This is a traditional argument of Tauhid. The rational argument follows :

3. He created the Heavens and the Earth correctly. He is exalted above that which they associate (with Him).[6]

٣۔ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ؕ تَعٰلٰى عَمَّا يُشْرِكُوْنَ ○

4. He made man from a sperm-drop, thenceforth he became a manifest adversary ![7]

٤۔ خَلَقَ الْاِنْسَانَ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ○

6. God has created such an exact system of the Heaven and the Earth that it compels an observer to believe in this fact that the whole system should be in the hand of only one owner and administrator. Had it been in the hands of many independent gods, this strong and fortified firmament would have not lasted for long. They would have meddled with one another and the mutual struggle between gods would have ended the very existence of the whole system. The Holy Quran says elsewhere :

لَوْ كَانَ فِيْهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا (انبیآء۔ رکوع ۲)

اِذًا لَّذَهَبَ كُلُّ اِلٰهٍۢ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلٰى بَعْضٍ (المومنون۔ رکوع ۵)

7. After completing the celestial and the terrestrial systems, God created man. If man meditates on his own origin and creation he can receive a great lesson from the strange and wonderful creation of God. What was the origin of man ? A lifeless drop having no senses, no motion, no consciousness, no determination, no speech, no power of quarrelling for right or overcoming others. Just behold, what God has made this insignificant drop ? What a beautiful shape it is given ? What lofty and high potentialities and talents have been bestowed upon it ? He was unable to express a letter ! But now he delivers long speeches. He was motionless, but now quarrels for about ordinary things not only with the creatures, but passing from creatures he has begun to vie with the Creator forgetting what he was and how he gained such powers. In Sura Yasin the Holy Quran has said :

اَوَلَمْ يَرَ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ○ وَضَرَبَ لَنَا مَثَلًا وَّنَسِيَ خَلْقَهٗ ؕ قَالَ مَنْ يُّحْيِ الْعِظَامَ وَهِيَ رَمِيْمٌ ○ قُلْ يُحْيِيْهَا الَّذِيْٓ اَنْشَاَهَآ اَوَّلَ مَرَّةٍ ؕ وَهُوَ بِكُلِّ خَلْقٍ عَلِيْمٌ (یٰسین رکوع ۵)

5. And the cattle He made them for you, in them is warmth and uses various and some of them you eat.[8]

٥۔ وَالْاَنْعَامَ خَلَقَهَا ۚ لَكُمْ فِيْهَا دِفْءٌ وَّمَنَافِعُ وَ مِنْهَا تَاْكُلُوْنَ ۝

6. And for you in them is grace when you bring them home in the evening after grazing and when you take them for grazing.[9]

٦۔ وَلَكُمْ فِيْهَا جَمَالٌ حِيْنَ تُرِيْحُوْنَ وَحِيْنَ تَسْرَحُوْنَ ۝

7. And they carry your loads unto cities that you could not have reached there but with hard labour. No doubt, your Lord is very Clement and Kind.[10]

٧۔ وَتَحْمِلُ اَثْقَالَكُمْ اِلٰى بَلَدٍ لَّمْ تَكُوْنُوْا بٰلِغِيْهِ اِلَّا بِشِقِّ الْاَنْفُسِ ؕ اِنَّ رَبَّكُمْ لَرَءُوْفٌ رَّحِيْمٌ ۝

8. God has created various animals for the general use of mankind as camel, cow, sheep and goat etc. Different excellent goods and clothes are made of their hair or wool and hides. Some are those whose milk is drunk and some are used to plough the fields. The abundance of butter, ghee, milk, cream etc. owes to these cattle. The meat of such animals is eaten in whose eating there is no moral harm or physical loss. How many poor people live on them ! Moreover, other things of livelihood owe their preparation and production to these animals.

9. When the cattle are in the house or in the pasture they do not present such a manifest view of Divine reward, as they show when going forth to or returning from the pastures. At these times there is a happy atmosphere and the owner feels grateful to God and others too join with him in gratitude and say what a good wealth God has given to this Zamindar (Landlord).

10. These animals carry you and your goods to such places where you could reach with great difficulty by yourselves without goods. What a great clemency and kindness of God is upon you that He has subjected these animals to your work and made easy most of difficult expeditions through them.

اَوَلَمْ يَرَوْا اَنَّا خَلَقْنَا لَهُمْ مِّمَّا عَمِلَتْ اَيْدِيْنَآ اَنْعَامًا فَهُمْ لَهَا مٰلِكُوْنَ وَذَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوْبُهُمْ وَمِنْهَا يَاْكُلُوْنَ (یٰسین۔ رکوع ۵)

8. And created the horses and the mules and the asses to ride, and for adornment.[11] And He creates what you know not.[12]

٨۔ وَّالْخَيْلَ وَالْبِغَالَ وَالْحَمِيْرَ لِتَرْكَبُوْهَا وَزِيْنَةً ط وَيَخْلُقُ مَا لَا تَعْلَمُوْنَ ○

9. And unto God reaches the straight way and some way is perverse too.[13] And if He will He may guide you all together.[14]

٩۔ وَعَلَى اللّٰهِ قَصْدُ السَّبِيْلِ وَمِنْهَا جَآئِرٌ ط وَلَوْ شَآءَ لَهَدٰىكُمْ اَجْمَعِيْنَ ○ ع

11. You ride on them and a graceful state is demonstrated.

Note : Ass-riding in Arabia is not considered as undignifying. The asses of Arabia are very excellent, beautiful and costly. They run very fast, sometimes faster than horses. A lively Indian poet had beautifully said that in Hijaz there are not donkeys but Himar (حمار).

12. Besides these things God creates and will be creating which you do not know now. They include all those carriages which will be made in future till Qeyamet.

Note : After the advent of Islam many things have been invented for man's comfortable and fast movement. They all come under this verse. And all other carriages which have yet to be made in time and space also come under this verse. It is God who inspires man to invent what he knew not before. Without God's inspiration no invention is possible. So man should turn unto God sincerely who gives him what he asks either by the physical tongue or by the circumstantial tongue. (Tr)

13. Formerly it was said that 'you ride on the backs of animals and they carry you with your Goods to your destination after going through hard travels.' This was the description of physical and perceptible journey. Now the word is turned towards the spiritual journey in the similar context. As man reaches the destination by passing through the earthly stations similarly the way unto God is also open for the men to reach unto God. Whose understanding shall be straight he will believe in the power, omnipotence and kindness of God by observing the above-mentioned arguments and sights, and will reach God without any prevarication walking on the straight path of Unity and Piety (توحید وتقویٰ). But the one whose wisdom is not straight, he can have no Divine help to lead the straight way. He will be always wandering in the crooked and complicated zig-zags of wishes and low desires.

وَاَنَّ هٰذَا صِرَاطِيْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيْلِهٖ (انعام۔رکوع ۱۹)

14. God was not powerless as to bring the whole world to one path, but His Hikmat (wisdom) did not demand it that all mankind should be compelled (forced) to adopt one way (as variously mentioned above).

SECTION 2

10. It is He who sent down from the sky for you water of which you drink, and by which grow the trees, in which you pasture,[15]

11. Thereby He grows for you crops and olive and palms and vines and all manner of fruit. In that of course is a sign for those who observe deeply.[16]

12. And He subjected to your service the night and day and the sun and the moon, and the stars are engaged in work by His command.[17] In that are signs for a people who possess understanding,

١٠۔ هُوَ الَّذِیْٓ اَنْزَلَ مِنَ السَّمَآءِ مَآءً لَّكُمْ مِّنْهُ شَرَابٌ وَّمِنْهُ شَجَرٌ فِیْهِ تُسِیْمُوْنَ ○

١١۔ یُنْۢبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّیْتُوْنَ وَالنَّخِیْلَ وَ الْاَعْنَابَ وَمِنْ كُلِّ الثَّمَرٰتِ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لِّقَوْمٍ یَّتَفَكَّرُوْنَ ○

١٢۔ وَسَخَّرَ لَكُمُ الَّیْلَ وَالنَّهَارَ ۙ وَالشَّمْسَ وَالْقَمَرَ ؕ وَالنُّجُوْمُ مُسَخَّرٰتٌۢ بِاَمْرِهٖ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّقَوْمٍ یَّعْقِلُوْنَ ○

15. He made water sweet to drink, and thereby grow trees, grass, vegetation in which you pasture your herds.

16. By one and the same water He grows different kinds of fruit whose shape, form, colour, smell, taste and effect are different from one another. For the deep observers in that is a great sign of God's perfect power and wonderful creation that by means of one earth, one sun, one air, one water, He created so many kinds of fruits and flowers of various colours.

17. The nights and days follow each other that the business of the world may go on and mankind may get peace and comfort. Similarly, the sun and the moon rise and set under a set system. With the alternation of days and nights and the rising and setting of sun and moon, innumerable advantages of man are connected. And if seen with observation, without them man's life is impossible. God by His absolute administration has subjected the sun and moon and all the stars and planets to the service of man like labourers. They can not dare be idle or disobey the command.

Note : With the days and nights and the sun and the moon the benefits are directly or manifestly connected, and the profits and gains with other stars are not so manifest, hence they are separately described in a different manner. (God knows better.)

13. And those things which are spread for you in the earth of different colours;[18] in that is a sign for a people who think.[19]

١٣- وَمَا ذَرَاَ لَكُمْ فِي الْاَرْضِ مُخْتَلِفًا اَلْوَانُهٗ ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّذَّكَّرُوْنَ ○

14. And it is He who subjected the Sea to work that you may eat from it fresh flesh and bring forth out of it ornaments which you wear; and thou seest the boats cleaving through it (Sea)[20] and for that you may seek His bounty and that you may thank.[21]

١٤- وَهُوَ الَّذِيْ سَخَّرَ الْبَحْرَ لِتَاْكُلُوْا مِنْهُ لَحْمًا
طَرِيًّا وَّتَسْتَخْرِجُوْا مِنْهُ حِلْيَةً تَلْبَسُوْنَهَا ۚ وَ
تَرَى الْفُلْكَ مَوَاخِرَ فِيْهِ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ
وَلَعَلَّكُمْ تَشْكُرُوْنَ ○

18. That high and exalted Being who subjected the heavenly bodies to your service has also created for your benefits diverse creatures who are in nature, shape, form, colour, odour and in advantages and effects are quite different from one another — they include all animals, vegetations, inanimate objects like stones, fossils, minerals, rocks and all other things like time, space, light, elements, etc.

19. This diversity provides a great sign of Tauhid for those people who think in the mystries and process of creation i.e. for the scientists of different branches of science.

20. Such an uproaring and terrifying ocean, before which the weak man has no significance, is also subjected to your work that you get decent fresh flesh by catching fish in it without any fear. You also get pearls and corals of which you make valuable ornaments. Just see the wavy ocean, before which a great vessel has no weight except a blade of grass, but a small boat goes on speadily cleaving the tremendous waves. This is the sign of the power of God who gave man wisdom and taught him to prepare such things, as if the ocean is conquered by means of such devices.

21. To seek His bounty means to earn livelihood by transporting commercial goods in the boats and ships from one country to the other and from one continent to the other, and thus gain wide sources of livelihood by His grace and then thank God for His Divine favours.

15. And He put the loads (mountains) on the earth lest it should shake with you[22] and made rivers[23] and ways that you may get guidance;[24]

١٥۔ وَاَلْقٰى فِى الْاَرْضِ رَوَاسِىَ اَنْ تَمِيْدَ بِكُمْ وَ اَنْهٰرًا وَّسُبُلًا لَّعَلَّكُمْ تَهْتَدُوْنَ ۝

16. And made (put) marks;[25] and by the stars the people get the way.[26]

١٦۔ وَعَلٰمٰتٍ ؕ وَبِالنَّجْمِ هُمْ يَهْتَدُوْنَ ۝

17. Well ! One who creates can be equal to that who creates nothing ? Do you not think ?[27]

١٧۔ اَفَمَنْ يَّخْلُقُ كَمَنْ لَّا يَخْلُقُ ؕ اَفَلَا تَذَكَّرُوْنَ ۝

22. God has put heavy mountains on the earth lest the earth should shake with you due to its inherent shivering (with the fear of God). Primarily the surface zone of the Earth shivered due to the physiological structure (or with the fear of God).

23. The sources of rivers are situated some where in the far distant mountains but they travel hundreds and thousands of miles through different regions and provide their people waters for production and other uses of livelihood by the order of God.

24. God has made ways so that travellers may easily go from one country to the other.

25. God has made way-marks in different forms as mounts, rocks, sand-rocks, fountains, trees, etc. so that the travellers may find the way without difficulty. The Arab Beddus find the way smelling the earth of the region.

26. In the journey of land and sea the stars help the travellers. The compass is also made by the help of stars which is used in sea and land journeys. The guidance by the compass is guidance by the star or stars.

27. God has created man and all his necessities for survival; but the gods, whom some men worship, can not create the wing of a fly and the leg of a mosquito, nor can create a grain of wheat or a particle of sand. Then it is a tremendous injustice and foolishness on the part of man to make lifeless gods equal to God — the Creator of the whole creations and the absolute Sustainer of all. Just see this insolence and think about the bounties of God ! In fact, man is highly ungrateful !

18. وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ○

18. And if you count the bounties of God, you will never finish them.[28] No doubt, God is All-Bestowing (All-Forgiving), All-Kind.[29]

19. وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ○

19. And God knows what you hide and what you express.[30]

20. وَالَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ○

20. And those whom they call upon, apart from God, create nothing and they are themselves created.[31]

28. The bounties enumerated above are some of His countless bounties whose circumvention is quite impossible.

29. It means how can full thanks to God's countless bounties be paid ? So He is All-Forgiving and forgives the short-comings left in thanks-giving. As well He is All-Bestowing and gives a great reward and wage for small thanks-givings.

Or if some one becomes grateful after ungratefulness by repentance, then for such a man God is All-Forgiving and All-Bestowing and All-kind. He forgives the past sins and mistakes and bestows His mercy for the future. On the contrary side God does not completely deprive even the most unthankful man in the world. He goes on giving hundreds of His bounties to such unthankful fellows as bread, water, livelihood, etc. etc.

30. God is aware of all external and internal affairs. He knows well who thanks God on His bounties with the heart and with the bodily organs and to what extent. He knows also those who remain empty of thankfulness. Or God knows who comes to believe in Him sincerely by heart hearing about the above mentioned reasons and bounties and He also knows him who does not accept the Truth even after becoming answerless externally by the reasons in favour of Divine Oneness. So God will deal with every one in accordance with the individual conditions of every one.

31. God is that whose countless and mighty bounties are described above. But behold the folly of the Associaters that they ascribe partners (to such an All-knowing and All-Creating God) who can not create even a blade of grass, and themselves are created by God.

21. They are dead in whom there is no life,[32] and they do not know when they shall be raised.[33]

٢١۔ اَمْوَاتٌ غَيْرُ اَحْيَآءٍ ۚ وَمَا يَشْعُرُوْنَ ۙ اَيَّانَ يُبْعَثُوْنَ ۝

SECTION 3

22. Your God is One God. So those who have no belief in the life of the Hereafter — their hearts do not accept and they are proud.[34]

٢٢۔ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ قُلُوْبُهُمْ مُّنْكِرَةٌ وَّهُمْ مُّسْتَكْبِرُوْنَ ۝

23. It is a real fact that God knows what they hide and what they express. No doubt, He does not like those who wax proud.[35]

٢٣۔ لَا جَرَمَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ؕ اِنَّهٗ لَا يُحِبُّ الْمُسْتَكْبِرِيْنَ ۝

32. Those things which they call upon beside God are all dead (lifeless) either they are permanently dead as stone idols, or they are instantly dead as the Saints who have died but are worshipped, or they are dead from the viewpoint of end and origin as Hazrat Messieh or Ruhul Qudus or the angels of God whom some sects worshipped, and also the jinn and satans who are adored by some souls of perverted nature. All of them are destined to go into non-existence some time. So how such objects whose existence come from an external source, and whose existence can be snatched back any time by the Giver, can be called God or promoted to Divinity.

33. These gods are really strange that they do not know about the Qeyamat, when they and their devotees shall be raised for reckoning. To say such dead and unaware objects as God is a folly and ignorance of the superlative degree.

34. The arguments and observations mentioned above are as clear and manifest that a man can easily believe in Divine Oneness if only he reflects a little on them with a sincere heart. But who is to observe and aspire for truth ? Only that man will observe and aspire who is anxiousabout his end and who is fearful of the judgment in the Divine Court of God. But those men who have no faith in the life after death and who are unmindful of their final end cannot pay heed to arguments, nor they can bother about the fruits of Eman (Belief), nor care about the bad results of Kufr (Unbelief). Then how can the idea of surrendering before the Prophets or the thought of recognizing the Divine Oneness come to such souls ?

35. You should understand well that pride or vanity is not a good or desirable thing. You shall have to bear the consequences thereof. The denial of Tauhid (Divine Oneness) in your hearts and the pride you demonstrate by your actions and manners are all present before God. He will give the punishment for your secret and public crimes.

24. And when they are questioned, "What has your Lord sent down?" They answer, "Stories of the ancients."[36]

٢٤- وَإِذَا قِيلَ لَهُمْ مَّاذَآ أَنزَلَ رَبُّكُمْ ۙ قَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ۝

25. That they may bear their loads complete on the Day of Resurrection, and some of the loads of those whom they mislead without research. Beware! Evil is the load that they bear![37]

٢٥- لِيَحْمِلُوٓا۟ أَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَٰمَةِ ۙ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ۗ أَلَا سَآءَ مَا يَزِرُونَ ۝ ع

36. Those men who knew asked the Unbelievers or Hypocrites about the verses which were sent down now and then in order to test their belief. Similarly those men who knew not also asked them about the Quran to research. And the Unbelievers and Hypocrites also asked each other out of mockery about the Quran or the new verses. When they were questioned, "What has your Lord sent down?" i.e. What is this Quran which the Prophet claims to be Divine Revelation and to what extent Mohammed is right in his claim? The Hypocrites and Unbelievers to all such enquiries or research or interrogations replied, "There is nothing new in the Quran or the new verses. We think they are nothing but the exposition of the tales of the ancients" i.e. they have no value in the present age of advanced learning.

37. By these words they wanted to degrade the sublime ideology of the Holy Quran in the eyes of the common believers or the new-comers, and thus they bear the full bundle of their own Kufr and error together with some load of seducing and tempting those people whom they are misleading in their folly and ignorance. Just see, what a bundle of evil they are putting on their heads.

SECTION 4

26. And of course they had betrayed who were before them, then the Divine Command came upon their building from the foundations, and the roof fell down upon them from above, and the Chastisement came upon them from whence they were not aware.[38]

٢٦۔ قَدْ مَكَرَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَاَتَى اللّٰهُ بُنْيَانَهُمْ مِّنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَ اَتٰىهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ○

27. Then on the Day of Resurrection He will disgrace them saying, "Where are My associates to which you had adhered in extreme perversity ?[39] Those who were given the knowledge will say, "Surely the disgrace today and the evil is on the rejectors—"[40]

٢٧۔ ثُمَّ يَوْمَ الْقِيٰمَةِ يُخْزِيْهِمْ وَيَقُوْلُ اَيْنَ شُرَكَآءِيَ الَّذِيْنَ كُنْتُمْ تُشَآقُّوْنَ فِيْهِمْ ؕ قَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ اِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوْٓءَ عَلَى الْكٰفِرِيْنَ ○

38. The contrivances of misleading the people and degrading the Message of Truth, which are being manoeuvred today, had also been manipulated by other nations in the past against the Prophets (Be peace upon them). They made high castles of device and mischief. But when the Command of God came it seized and shook the foundations. At last, a single jerk of the Chastisement overturned their evil castles upon them and they were all buried under their roofs. Their contrivances were turned over against themselves and the preparations for safety and security were doomed to the cause of destruction. Some of the settlements of those nations were also turned topsy-turvy perceptibly.

39. "Where are those associates in whose support you quarrelled with Our Prophets ? Why do they not help you today." The Holy Quran says elsewhere :

هَلْ يَنْصُرُوْنَكُمْ اَوْ يَنْتَصِرُوْنَ (شعراء رکوع ۵) فَمَا لَهٗ مِنْ قُوَّةٍ وَّلَا نَاصِرٍ (طارق۔ رکوع ۲۰)

This very saying from God is degrading them ; or disgrace means admitting them into the Hell and divulging their hidden contrivances of evil.

اِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ اَخْزَيْتَهٗ (آل عمران۔ رکوع ۲۰)

40. What those rejectors could answer ? Of course, the Prophets and other knowing men will say indirectly, "Today the whole disgrace and evil is upon those who denied Truth in the world."

28. Whose life the angels draw, and they are wronging themselves.[41] Then they will demonstrate submission, "We were never doing any evil."[42] Why not, God knows well what you did.[43]

٢٨۔ الَّذِيْنَ تَتَوَفّٰهُمُ الْمَلٰٓئِكَةُ ظَالِمِيْٓ اَنْفُسِهِمْ ۠ فَاَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوْٓءٍ ؕ بَلٰٓى اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

41. They wronged themselves by committing association and unbelief (شرک وکفر) At last, the angels came to draw their souls in this very condition. In brief, their end lasted on Kufr and Shirk (کفر و شرک).

42. At that moment their boasting and arrogance will go off. They will deny their haughtiness and rebellion which they did in the world, and demonstrate loyalty and submission saying that they had never committed any evil in the world. The Holy Quran says about such liars :

يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيَحْلِفُوْنَ لَهٗ كَمَا يَحْلِفُوْنَ لَكُمْ وَيَحْسَبُوْنَ اَنَّهُمْ عَلٰى شَيْءٍ اَلَآ اِنَّهُمْ هُمُ الْكٰذِبُوْنَ (مجادلہ۔ رکوع ۳)

43. Do you want to deceive God by telling a lie, in whose knowledge are all of your (evil) actions ? Today no cunning device of yours can save you from the Divine punishment. The time has come that you taste the fruit of your wrong activities.

29. So enter the gates of the Hell to dwell therein for ever. So what an evil abode of those that wax proud :

٢٩- فَادْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ○

30. And it was said to the pious ones, "What has your Lord sent down ?" They said, "Good thing". For those who did good in this world is good,[44] and the house of the Last Day is better. And what a good abode of the pious ones ![45]

٣٠- وَقِيْلَ لِلَّذِيْنَ اتَّقَوْا مَاذَآ اَنْزَلَ رَبُّكُمْ ؕ قَالُوْا خَيْرًا ؕ لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ وَلَدَارُ الْاٰخِرَةِ خَيْرٌ ؕ وَلَنِعْمَ دَارُ الْمُتَّقِيْنَ ○

31. Gardens of Eden wherein they will go, beneath which streams flow, for them is there what they wish.[46] Such is the recompense which God will give to the pious ones.[47]

٣١- جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ لَهُمْ فِيْهَا مَا يَشَآءُوْنَ ؕ كَذٰلِكَ يَجْزِي اللّٰهُ الْمُتَّقِيْنَ ○

44. This is the state of the pious ones. When they are questioned about the Quran, "What has your Lord sent down ? They say with great faithfulness and reverence, "Good thing which is all blessing and virtue". Such men should know that those who did good in this world shall surely get the sweet fruit of their good. God does not spoil even an atom of virtue done by any soul.

45. The virtues and bounties of the Hereafter are beyond description. The worldly bounties are quite insignificant in comparison to the smallest things of the Hereafter.

46. The people of Paradise will be given all kinds of physical comfort and spiritual bliss which they wish.

وَفِيْهَا مَا تَشْتَهِيْهِ الْاَنْفُسُ وَتَلَذُّ الْاَعْيُنُ وَاَنْتُمْ فِيْهَا خٰلِدُوْنَ (زخرف - رکوع ۷)

47. To all those men who abstain from Kufr, Shirk and sins shall be given such a good recompense.

32. Whose souls draw the angels and they are goodly,[48] the angels say, "Peace be upon you ! Enter the Paradise[49] — recompense of that you did."[50]

33. Are the Unbelievers now waiting for that the angels shall come to them or thy Lord's Command may reach.[51] So did those before them. And God wronged them not, but they were themselves wronging their souls.

٣٢۔ الَّذِيْنَ تَتَوَفّٰىهُمُ الْمَلٰٓئِكَةُ طَيِّبِيْنَ ۙ يَقُوْلُوْنَ سَلٰمٌ عَلَيْكُمُ ۙ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

٣٣۔ هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يَاْتِيَ اَمْرُ رَبِّكَ ۭ كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۭ وَمَا ظَلَمَهُمُ اللّٰهُ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ○

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48. The souls of those pious men who kept pure from the defilement of Kufr and Shirk and from the filth of sins throughout, and finally gave their souls to the Creator of Souls with a happy and broad heart and with a restless earnestness due to the right recognition (معرفة) and love of God.

49. In one respect man spiritually enters Paradise or Hell just after death, but physical admittance will take place after Resurrection. Probably this tiding comprises both types of entry — physical and spiritual.

50. Your deed is the formal cause of admittance to the Paradise but the real cause is the Divine Mercy, as the Holy Prophet has said : الا ان يتغمدنى الله برحمته

51. After describing the excellent virtues and eminent distinctions of the Paradise these heedless persons, who have buried the Hereafter into oblivion being indulgent in the worldly luxuries and who do not crave for the betterment of their next life before death, are menacingly asked whether they are waiting for the descension of the death-angels of the Qeyamat or the boot of chastisement on their heads by the command of God to believe and then reform themselves — whereas believing at that time is of no use. The real thing is that preparations for the life after death should be made in this life before death, and safeguards against the Divine Chastisement should be managed before its coming.

34. Then came upon their head their evil deeds and turned upon them what they mocked at.[52]

٣٤- فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝ ع ٩ ١٠

52. The past people had also been persistent in their pride and heedlessness out of utter animosity against Truth. They increased in their wrong idolization, did not repent at the time of repentance, persisted to the last in rejection of and opposition to the Prophets and went on mocking at them throughout. At last, what they had done came before them and observed with their own eyes the Chastisement that they scoffed at. Their mockery itself turned over them. They could not find any way to escape the punishment and suffered the result of their mischiefs. What they had sown so they had to reap. God had no rancour against them, nor there is the possibility of any wrong and injustice on His part. They themselves struck the axe on their legs. They harmed none but themselves.

SECTION 5

35. And spoke those who committed association, "If God had willed we would not have worshipped beside Him anything, neither we nor our fathers, nor we would have forbidden without His order anything."[53] So did those before them, and lies not upon the Prophets but delivering manifestly.[54]

٣٥۔ وَقَالَ الَّذِيْنَ اَشْرَكُوْا لَوْ شَآءَ اللّٰهُ مَا عَبَدْنَا مِنْ دُوْنِهٖ مِنْ شَيْءٍ نَّحْنُ وَلَآ اٰبَآؤُنَا وَلَا حَرَّمْنَا مِنْ دُوْنِهٖ مِنْ شَيْءٍ ؕ كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ○

53. Henceforth the wrong pleas and eccentric arguments of the Polytheists and Associators (which they presented in justification and accentuation of association and polytheistic ideals and deeds) are refuted. They argued that if worship of other than God or making some animals (e.g. Bahira, Saeba, etc.) as unlawful would have been bad and unauthorized actions (which God does not like) then how He would have let them to do so? It was imperative to check them from all such actions which were not desirable unto God, or they would have been given punishment at once. But when God did not check them from those actions it naturally meant that those actions were not undesirable before God. This is the substance of the perverted reasons of the Polytheists and Associators. They are also mentioned in Sura An'am, (See verses 148-154).

54. But the Polytheists are wrong when they say that they were not checked by God. From the early days of creation upto the present time of the Holy Prophet there has been a chain of Prophets who were sent in different nations and regions and they always checked the people from committing Shirk and the deeds of Shirk. This was their primary duty to warn the people of the dreadful consequences of Shirk and the deeds of Shirk. Moreover, they clearly mentioned before the people the Desirable and the Undesirable in the sight of God. But God did not check the people physically, directly by His unseen power or indirectly through the Prophets. God did not will to force the people and compel them physically to give up the wrong way. Compulsion in the physical sense does not coincide with the Divine Hikmat. And this subject is elaborated before at very many places. Similar is the case of punishing the criminals at once. God does not punish a man the moment he commits crime or sin. On the contrary, He gives him respite, perhaps he may turn unto God and repent. Many a criminal have repented and reformed during the period of respite. Briefly speaking God has forbidden man through the Prophets to do sins and commit shirk.

Hazrat Shah Sahib says, "These are the words of the Ignorant that why God would have let them do such and such work if He deemed it bad. After all, according to every sect there are some bad works. Then why those bad works are done? (Is God powerless to check them ?) Here the answer is given in brief that the Messengers have always forbidden, so in whose luck was guidance he got it, and he who was destined to doom was doomed. It is God's will." (Mozihul Quran)

It means God does not will to kill the will and freedom of man. He does not will to make them bricks and stones without any free-will. Similarly He does not will to make man an animal whose field of action is highly limited. He has given him a wide field of action to progress in all directions according to his will and choice.

36. And We have raised up (sent forth) among every nation Messenger[55] that "Worship God and eschew Taghoot."[56] Then some of them God guided and upon some proved error. So journey in the countries and see how was the end of the rejectors.

٣٦- وَلَقَدْ بَعَثْنَا فِيْ كُلِّ اُمَّةٍ رَّسُوْلًا اَنِ اعْبُدُوا اللّٰهَ وَاجْتَنِبُوا الطَّاغُوْتَ ۚ فَمِنْهُمْ مَّنْ هَدَى اللّٰهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلٰلَةُ ۭ فَسِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ○

37. If thou earnestly desireth to bring them to the way, so God does not give way to that whom He leads astray, and no one is their helper.[57]

٣٧- اِنْ تَحْرِصْ عَلٰي هُدٰىهُمْ فَاِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ يُّضِلُّ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ○

38. And they swear by God the most earnest oaths that God will never raise up him who dies.[58] Why not? The promise upon Him is strong, but most men do not know.[59]

٣٨- وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ ۙ لَا يَبْعَثُ اللّٰهُ مَنْ يَّمُوْتُ ۭ بَلٰى وَعْدًا عَلَيْهِ حَقًّا وَّلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ○

55. He sent forth Messengers in different periods and regions and finally sent the Last Prophet Mohammad (Be peace upon him) making him رسول الثقلين — the Messenger of the Universe.

From this verse it is not to be understood that in all cities and nations Messengers were imperatively or necessarily sent directly. It is possible that a Prophet may be raised in certain nation and his envoys, who can be called هادی and نذیر (guides and warners) may be sent to other nations. Their sending is the indirect sending of the said Prophet. (God knows better)

56. Hazrat Shah Sahib says, "Taghoot is that who claims to headship unrightfully and possesses no authority. The idol, Satan and froward tyrant are all included in it."

57. Whomsoever God leads astray on account of his bad talent, no one can guide him, nor anyone can save him from Divine punishment. The earnest desire of the Holy Prophet for their guidance can not avail them an aught. Then why should the Prophet grieve so much for them.

58. They said, "There is no life after death, then why the fear of Chastisement? These are nothing but farce!"

59. Your random oaths and rejection can not postpone the strong word of God. It shall definitely take place. But by denying those proven facts you are demonstrating your idiocy and ignorance. Whoever knows the comprehensive knowledge of God and the manifestations of His Divine Power and Divine Wisdom, and is aware of the mystries of the Universe and its main purpose and its final end, can never deny the second life after death.

It is true : النّاسُ اعداء ما جَهِلُوْا (the people oppose what they do not comprehend)

39. He will raise up so that He may open to them the thing about which they were quarrelling, and that the Unbelievers may know that they were liars.[60]

٣٩ - لِيُبَيِّنَ لَهُمُ الَّذِي يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ○

40. Our saying to anything when We will to do it is only that We say to it, "Be", and it is.[61]

٤٠ - إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ○

60. The Resurrection (coming of Qeyamat) is quite reasonable, because if there is no life after death how will the clear results of the worldly deeds and conditions come out ? The disputes of the world will be justly decided there, and at that time the rejectors will know those things, which they denied swearing by earnest oaths, were true and they were wrong.

Hazrat Shah Sahib says, "In this world doubt remained about many things, and some recognised God and some denied, so the second world is imperative that the disputes may be researched, the truth and falsehood may be seperated, the obedient and the rejectors may get their earnings." (Mozihul Quran)

61. When a thing comes into existence by the single word 'Be' of God, then why it would be difficult to revive the dead ones ? Briefly speaking the intended thing can not resile an instance from the intention of God. The substance of this sentence is that the thing intended at once comes out easily and without hindrance just after the intention made by God.

SECTION 6

41. And those who left home for the sake of God after that they were wronged — of course We will give them home in this world goodly, and the Thawab of the Hereafter is indeed very great, if they did but know — [62]

42. Those who kept steadfast and trusted their Lord fully.[63]

٤١۔ وَالَّذِيْنَ هَاجَرُوْا فِي اللّٰهِ مِنْۢ بَعْدِ مَا ظُلِمُوْا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۭ وَلَاَجْرُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ۝ ۙ

٤٢۔ الَّذِيْنَ صَبَرُوْا وَعَلٰي رَبِّهِمْ يَتَوَكَّلُوْنَ ۝

62. To open the results of obedience ond sinfulness, life after death is necessary. Many of the loyal servants of God pass away from the world enduring miseries and hardships. Can their sacrifices be spoiled and set at naught. Never ! Those who endured hardships at the hands of the oppressors, in support of Truth and for the good pleasure of God, and they bore all sorts of persecutions and oppressions till at last they were forced to leave their homes, their kith and kins, their comforts and graces in the way of God, they shall surely get the recompense of their labour and loyalty. Firstly those who survive will taste somewhat the fruits of their sacrifices in this world i.e. those who left their homes will be given goodly lodgings, a better home than the left home, better brothers than the native brothers, better livelihood than the left one, better grace and respect than that at the native home, and shall also dominate over those who expelled them from the native land, and shall become the rulers of the world and the Imams of the pious ones. After that the high ranks and mighty degrees which shall be given in the Hereafter can not be imagined in this terrestrial world. If the belief in the wage and reward of the Hereafter is attained, even those who are deprived of Hijrat's blessings today, may leave their home and go out in the way of God.

Note : This elaboration is based on Ruhul Ma'ani, but commentators have confined this verse to those eighty migrants who had gone to Habsha (Abyssinia) being extremely oppressed by the tyrannies of the Unbelievers of Mecca, because according to most of them the verse is Meccan and was sent down before migration to Medina. These migrants were at last given goodly homes in Medina. God is pleased with them.

63. They stood firm and steadfast and were not much worried at any hardship or tyranny of the Unbelievers. They did not care about the separation from their relations. They did not mind that their beloved native land was forsaken. They did not budge an inch from the path of the good pleasure of God. Breaking from all and sundry they joined with God. They relied only on His Divine help and on His sure promises, till at last they saw, 'Whoso sides with God, how God sides with him.'

43. And before thee too We had sent these very men, that We sent order unto them, so ask the rememberers if you are not aware.[64]

٤٣۔ وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِيْٓ اِلَيْهِمْ فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ۝

64. It is not Our new habit to make the oppressed companions of a Prophet, especially when they are steadfast in the way of patience and trust, victorious and predominant in both the worlds. Aforetime We had also sent Messengers of men whose duty was to warn mankind of the results of good and evil and to deliver the commandments of God clearly. Now if you do not know you can ask the knowers, who are aware of the past nations and their Prophets, whether some men were sent or not with Miracles and Books on the rank of Prophethood and that how was the end of their believers and rejectors, how the righteous became victorious and successful by dint of patience and trust (صبر و توکل), and how were the opponents destroyed after the completion of argument.

وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنٰى عَلٰى بَنِيْٓ اِسْرَاۗءِيْلَ ۙ بِمَا صَبَرُوْا ۭ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهٗ وَمَا كَانُوْا يَعْرِشُوْنَ (اعراف ۔ رکوع ۱۶)

Note : اَهْلَ الذِّكْرِ means the rememberers whether they are the People of the Book or others. The following words are given in Ruhul Ma'ani :

قال الرمانی والزجاج والازهری المراد باهل الذکر علماء اخبار الامم السالفة کائنا من کان فالذکر بمعنی الحفظ

i.e. اَهْلُ الذِّكْرِ are scholars of the historical events of the past nations.

Many of the scholars present this verse in the proof of تقلید آئمہ (following of the Imams).

It is inferred from this verse that man without knowledge should act after asking the man of knowledge. (God knows better)

44. We had sent them with signs and leaves,[65] and We have sent down upon thee this Remembrance that thou mayst make clear unto mankind the thing which is sent down for them,[66] haply they may reflect.[67]

٤٤۔ بِالْبَيِّنٰتِ وَالزُّبُرِ ؕ وَاَنْزَلْنَاۤ اِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُوْنَ ۝

45. So have they become fearless— those who make evil devices — of that God may sink them into the earth, or that chastisement may come upon them from whence they have no idea ;[68]

٤٥۔ اَفَاَمِنَ الَّذِيْنَ مَكَرُوا السَّيِّاٰتِ اَنْ يَّخْسِفَ اللّٰهُ بِهِمُ الْاَرْضَ اَوْ يَاْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ۝

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65. بِالْبَيِّنٰتِ وَالزُّبُرِ i.e. with signs and leaves i.e. with miracles and knowledges which are written on leaves of paper.

66. Remembrance here means the Holy Quran which is the custodian of the important events of the past nations and their constitutions, and which is the collection of the knowledges of the past Prophets, and thus serve as a permanent recollector of the Divine Commandments and the ways of success and glory in both the worlds, and a rouser from indolent sleep. So as messengers were raised and Books were sent before, similarly the Holy Prophet is sent with such a Book which is a summary of all the past Divine Books and a perfect record of the knowledges of the previous Messengers. The function of the Holy Prophet is to make clear the contents of this Book unto mankind and explain its difficult places and explicate its brevities. It follows therefore that the correct meaning of the Holy Quran and the reliable interpretation of the Holy Quran would be that which tallies with the Traditions of the Prophet (Be peace upon him).

67. The work of the Prophet is to explain the Quran and the duty of the people is to reflect on it.

68. After hearing the events of the past Prophets and their nations, and after the advent of such a glorious Remembrance will the Unbelievers of Mecca not refrain from their evil contrivances and guiles against Truth ? Is it not possible that God may sink them into the earth like Qaroon (قارون) or send an affliction from whence they have no calculation or idea. So they were given such a punishment in Badr by the weak party of Muslims which they could not conceive in the presence of their own heavy odds.

46. Or that He may seize them while they are moving here and there, so they are not to make God helpless;[69]

47. Or He may seize them frightening (to frighten, after frightening)?[70] Verily your Lord is very Clement, Kind.[71]

٤٦. أَوْ يَأْخُذَهُمْ فِي تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ ۝

٤٧. أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ ۖ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ۝

69. It is also not necessary that preparations may be made before-hand or some army may be sent to destroy them, because God is powerful to seize them any moment with or without warning, while they are moving in the busy life or turning their sides in cosy beds. God can make them helpless but they cannot make God powerless. He is All-Mighty, the Omnipotent.

70. It may be that God may not seize you suddenly, but seize you after warning and after sending the preludial afflictions before chastisement. They may be frightened by some preliminary signs of chastisement, either in their own settlements or in some other colonies nearby, but this fright would be natural and not due to repentence which may avert the plight.

Some scholars say that تَخَوُّفٍ here means تنقص i.e. it is also possible that God may not destroy you at once but diminish you slowly and slowly and vanquish you.

71. God can do everything. He can destroy you by a sudden chastisement. Why does He not do that ? His clemency and kindness comes in the way. His mercy and leniency demands that criminals should be given respite and a chance to repent and reform.

If تخوف means تنقص then it means that gradually withering and not destroying at once is due to His mercy and clemency ; otherwise He can annihilate them instantaneously.

48. Do they not see — what God has created of anything — that their shadows slant from the right and from the left lying prostrate before God and they are in lowliness ?[72]

49. And to God bows in Sajda what is in the Heavens and what is in the Earth of the animate, and the angels, and they do not wax proud.[73]

50. They have fear of God from above and do what they are commanded.[74]

٤٨۔ أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِن شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِّلَّهِ وَهُمْ دَاخِرُونَ ○

٤٩۔ وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِن دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ○

٥٠۔ يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ○ ع السجدة ١٢

72. When everything schematically is helpless, obedient and lowly before God that even the shadows of the shadowy objects increase and decrease and fall hither and thither by His command and law, then who can check such a powerful God from sending the chastisement ? Man should bow down his head before His constitutional commands by his own free will.

Hazrat Shah Sahib writes, "Everything is standing in the exact noon, and its shadow is also standing. When the day declined, the shadow bent and bending till evening lay prostrate on the earth, as in prayer from standing to Ruku, from Ruku to Sajda. Thus everything is standing by itself and performs prayer by its shadow. In certain country, in some season it bends rightward and somewhere bends leftward."
(Mozihul Quran)

73. Previously the Sajda of the standing objects which are shadowy was descri bed. Here the Sajda of the common living creatures especially the angels is described, and it is remarked that such honourable creatures also perform Sajda to God and they are never proud and donot refuse to bow down before God.

Hazrat Shah Sahib says, "The proud men feel difficult to put the forehead on the earth (before God), they donot know that the greatness of a servant lies in it." The Holy Prophet has said : من تواضع لله رفعه الله

74. These angels despite such nearness and graceful position fear their Lord and at once obey what they are commanded.

Hazrat Shah Sahib says, "It is there in the heart of every servant that God is above him and he is below. This Sajda is of the angels too and of all others."
(Mozihul Quran)

SECTION 7

51. And God has said, "Take not gods two, that God is only One, so fear Me."[75]

52. And to Him belongs all that is in the Heavens and in the Earth, and to Him is the worship for ever.[76] Then will you fear other than God ? (Will you have risk of others beside God ?)

53. And whatsoever blessing (bounty) you have, it is from God, then when affliction comes to you it is unto Him that you groan.[77]

٥١- وَقَالَ اللّٰهُ لَا تَتَّخِذُوْٓا اِلٰهَيْنِ اثْنَيْنِ ۚ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ ۚ فَاِيَّايَ فَارْهَبُوْنِ ○

٥٢- وَلَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَلَهُ الدِّيْنُ وَاصِبًا ؕ اَفَغَيْرَ اللّٰهِ تَتَّقُوْنَ ○

٥٣- وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللّٰهِ ثُمَّ اِذَا مَسَّكُمُ الضُّرُّ فَاِلَيْهِ تَجْئَرُوْنَ ○

75. When all the heavenly and earthly creatures are helpless, humble, submissive and lying prostrate before God then whereform the worship to others apart from God ? Worship should be performed to Him alone, the owner and master of the whole Universe.

76. Schematically everything is obliged to obey and worship God.

اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗٓ اَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّاِلَيْهِ يُرْجَعُوْنَ (آل عمران - رکوع ۹)

Or it means it has always been obligatory to worship Him alone for ever.

اَلَا لِلّٰهِ الدِّيْنُ الْخَالِصُ (زمر - رکوع ۱)

Some have taken the meaning of دین as recompense i.e. the recompense of good and evil shall be given by God alone. (God knows better)

77. All virtues and bounties are from Him alone and it is also in the possession of God to remove every kind of evil and affliction. This is why when some affliction touches mankind at that time even the most orthodox associator denounces all props and begins to call on God i.e. the Nature of man gives evidence of this fact that no one except God can deliver from miseries and afflictions. Then when God possesses all blessings and all bounties and all sorts of profits and losses, who is that to become partner in His Divinity or who is that to become the centre of man's fears and hopes ?

54. Then when He removes the affliction from you, the very moment a section of you begins to commit association with their Lord,

٥٤. ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ ۝

55. That they may deny the thing which We have given to them. So make merriments, at last you will know.[78]

٥٥. لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا ۖ فَسَوْفَ تَعْلَمُونَ ۝

56. And they appoint a share for them whom they know not (for them who know not) of that We have provided them.[79] By God you shall be questioned as to what you forge.[80]

٥٦. وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ ۗ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ۝

57. And they assign to God daughters—Glory be to Him![81] and (they appoint) for themselves what their heart wishes for![82]

٥٧. وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ ۙ وَلَهُم مَّا يَشْتَهُونَ ۝

78. There are people who forget the Real Benefactor when the affliction is removed, and divide Divinity shamelessly. They do not feel shame that just a little while ago they were calling on God very humbly. They were not obliged to God at the removal of bad circumstances and did not fear the dangerous consequences of unthankfulness, that they would be seized, or else their bounties would be snatched back. In other words they began to deny the bounties given by God. So they are given a little respite in the worldly life to rejoice. But at last they will know what a grievous chastisement will be given for their polytheistic denial of bounties.

79. It is said about those who appoint (in their granary, cattle, merchandise) share as dedication to other than God. (Mozihul Quran)

It was customary amongst the Arabs, (See Sura An'am, Verse 136). مَا لَا يَعْلَمُونَ means the idols etc. about whom the associators thought out of ignorance that they were gods and were the owners of profit and loss, though they had no certificate or authority or reason thereto. Those idols which they had adopted were made of stone ,sans comprehension and knowledge. إِنَّ هَٰذَا لَشَيْءٌ عُجَابٌ

80. You shall be questioned in the Hereafter about these forged things. What right you had to make partners in the things given by God ?

81. God is glorified. He is pure and above the necessity of children especailly the daughters. The Banu Khaza, assigned daughters to God. They are refuted by this verse.

82. They themselves are not pleased with daughters. Whenever they will demand, they will demand sons.

58. And when anyone of them is given good tidings of a girl the whole day his face remains darkened and he chokes in his soul,[83]

٥٨۔ وَاِذَا بُشِّرَ اَحَدُهُمْ بِالْاُنْثٰى ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّهُوَ كَظِيْمٌ ۚ ○

59. Hiding himself from the people out of the evil of the good tidings he heard,[84] keep it bearing humiliation, or trample it into the earth.[85] Ah! evil is that they judge![86]

٥٩۔ يَتَوَارٰى مِنَ الْقَوْمِ مِنْ سُوْٓءِ مَا بُشِّرَ بِهٖ ؕ اَيُمْسِكُهٗ عَلٰى هُوْنٍ اَمْ يَدُسُّهٗ فِى التُّرَابِ ؕ اَلَا سَآءَ مَا يَحْكُمُوْنَ ○

83. Whenever anyone of them was given the good tidings of a daughter, he was extremely sorrowful, enraged, frowning and choking in the soul that what misery had befallen on him.

84. He was shameful at the birth of a daughter and hid his face from the people. The Arabs thought it shameful to make someone son-in-law.

85. He thought either he should bear the female child with humiliation or bury her into the earth. The ignorant Arabs were so hardhearted that they sometimes killed their daughters or trampled them alive into the earth. Islam extirpated this evil totally. Afterwards not a single case is found in the whole peninsula proving the remnant of this brutal practice.

Some commentators have meant the words اَيُمْسِكُهٗ عَلٰى هُوْنٍ by a preservation of the worst type in case she was not killed or buried i.e. if the daughter was to be kept alive, she should be brought up in a very deplorable condition as if she did not belong to him.

86. The judgment about the girls was badly unjust, but the worst possible judgment was to assign daughters to the glorious God. In other words they appointed good things for themselves and assigned bad things to God, a judgment most heinous and unreasonable. (God forbid)

60. Those who believe not in the Last Day—theirs is an evil likeness, and the state of God is the supreme most.[87] And He is the All-Mighty, All-Wise,[88]

٦٠- لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ ۖ وَ
ع لِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝
١٣

87. The polytheists who do not believe in the evil end of their insolence and heresy—for them is bad example or such men are characterized by bad quality and state. They are in need of children. They require the prop of old age in the form of sons. They require sons in need, in difficult circumstances and economic help. They kill their daughters for fear of shame or poverty. In short, they deserve a bad example from every point of view. They can not escape the evil consequences of their cruelty and association. But God is pure and above all needs and defects. He needs no help of sons etc. He requires no prop, no succour, no support of any sort. To give bad example for God and to assign girls and daughters to His Self is against His supreme position and Divine glory. For Him only those qualities and attributes can be proved which are highest of the highest and loftiest of the loftiest.

88. God is All-Mighty and can punish them at their insolence at once, but to punish at once is not characteristic of His wisdom (Hikmat) ; and as such respite is given to them that they may refrain from evil and correct themselves. Another reason why He does not punish at once is given in the ensuing verse.

SECTION 8

61. If God should seize on their injustice, He would not leave on Earth one creature crawling, but defers them till a promised time ; then when their promise is come they will not creep back an instance, nor they will go forward.[89]

٦١- وَلَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِظُلْمِهِمْ مَّا تَرَكَ عَلَيْهَا
مِنْ دَآبَّةٍ وَّلٰكِنْ يُّؤَخِّرُهُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ۚ
فَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّلَا
يَسْتَقْدِمُوْنَ ○

89. If God should seize the people to punish them in this world for their insolence and injustice, the whole population of the world would not survive even for several hours, because a major part of the world consists of miscreants and wrong-doers, and none would be absolutely holy of small faults and mistakes ! كُلُّكُمْ خَطَّاؤُنَ says a Tradition. When the miscreants are annihilated there is no need to send the innocent Messengers to the Earth. On the contrary, their company with the innocent angels would be far better. When the good and bad both are removed from the Earth, then other animals would also not be required, because they are created for the Children of Adam. Moreover, if God should stop rain on account of the transgressions of mankind, then would the animals not die with the men ? However, if God should seize on every thing and punish at once the world would be finished in few minutes. But He does not do it due to His clemency and wisdom, and gives opportunity to the criminals for repentence and reformation, and respites them till an hour promised. But when the time is come, then even a single moment is not wasted.

Note : Some commentators say that in the clause مَا تَرَكَ عَلَيْهَا مِنْ دَآبَّةٍ the word دَآبَّةٍ denotes (دَابَّةٍ ظَالِمَةٍ) the wrong ones. If it is correct, then the meaning is quite clear. (God knows better)

62. And do for God (assign to God) what they themselves dislike,[90] and their tongues describe falsehood that for them is good.[91] But it is self-evident that for them is fire, and they are being increased.[92]

٦٢۔ وَيَجْعَلُوْنَ لِلّٰهِ مَا يَكْرَهُوْنَ وَتَصِفُ اَلْسِنَتُهُمُ الْكَذِبَ اَنَّ لَهُمُ الْحُسْنٰى ؕ لَا جَرَمَ اَنَّ لَهُمُ النَّارَ وَاَنَّهُمْ مُّفْرَطُوْنَ ○

63. By God We sent Messengers among different nations before thee, then Satan decked out fair to them their deeds, so he is their comrade today, and for them is a painful chastisment.[93]

٦٣۔ تَاللّٰهِ لَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ اَلِيْمٌ ○

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90. Those things which they do not like, thinking them as bad e.g. daughters, or the partnership of any stranger in their ownership, or degrading and deriding demeanour—such things they prove in case of God.

91. Despite such insolence they have a false claim on their tongue to good things in this world ; and if there is Hereafter in reality they deem there shall also be luxuries and comforts for them.

وَلَئِنْ رَّدَدْتُّ اِلٰى رَبِّيْٓ اِنَّ لِيْ عِنْدَهٗ لَلْحُسْنٰى ۔ حٰمٓ ۔ السجدہ (رکوع ٦)

92. Such wrong wishes with this insolence provide a reason for that instead of any good they will have to face the Hell, towards which they are being hastened, and reaching the destination they will be totally neglected i.e. they will never be seen, for eternity, with merciful eyes.

Hazrat Shah Sahib says, "It is said about those who give useless things in God's way and thereby believe that they will get Paradise, whereas they are day by day moved to the Hell." (Mozihul Quran)

93. After describing the insolent remarks and false claims of the Unbelievers, the Holy Prophet is consoled that he should not grieve at their activities :

"We had also sent Messengers before you unto different nations, but always the cursed Satan made the actions of the Unbelievers pleasant and excellent in their eyes, and those rejectors continuously increased in their mischief and haughtiness, so all such people are under the Divine chastisement and the Satan, their comrade, does not avail them an aught, nor reaches their importunate cries for help. This shall be the end of your rejectors too."

Some have said that فَهُوَ وَلِيُّهُمُ الْيَوْمَ means the Satan, who had misled the past people, is also misleading the Unbelievers of today becoming their comrade. So the Unbelievers of today shall meet the same end as the past ones.

64. And We have not sent down upon thee the Book but that thou mayst make clear to them the thing in which they are disputing,[94] and as a guidance and as a mercy to those who believe.[95]

٦٤- وَمَآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ اِلَّا لِتُبَيِّنَ لَهُمُ الَّذِى اخْتَلَفُوْا فِيْهِ ۙ وَهُدًى وَّرَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ○

65. And God sent down water from the sky and revived the earth therewith after it was dead.[96] In that is a sign for those who hear.[97]

٦٥- وَاللّٰهُ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّسْمَعُوْنَ ○ ع ٨ ١٢

94. The Holy Quran is sent down to make clear those truthful principles about which the people are disputing and quarrelling e.g. Tauhid, Hereafter, the commandment about Halal and Haram etc. The main object of the Quranic Revelation is to explicate and elucidate with certainty all these things before mankind that no suspicion or doubt may remain about eternal facts and realities. In other words the Holy Prophet is raised to proclaim the clear decision of all controversial issues among mankind and perfect the Divine argument on the whole world. It is upto the audience whether they recognize or reject—those who have Divine blessing will believe—you need not grieve.

95. The Decision and Description is for all mankind but to avail by its guidance and come under the arm of Divine mercy is the portion of those who accept this decision by the truthful heart and believe in it earnestly and wholeheartedly.

96. God made the dry land green by the heavenly rain i.e. dry land is a dead land and green land is characteristic of life and vigour.

97. Similarly He will make the Ignorant great Scholars and revive the dead hearts by the Quran, if they will hear with the attention of heart and with the spirit of justice.

SECTION 9

66. And for you in the cattle there is a place of observation. We give you to drink from the things in their bellies, between filth and blood, pure milk,[98] pleasant to drinkers.[99]

٦٦- وَاِنَّ لَكُمْ فِى الْاَنْعَامِ لَعِبْرَةً ؕ نُسْقِيْكُمْ مِّمَّا فِىْ بُطُوْنِهٖ مِنْۢ بَيْنِ فَرْثٍ وَّدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشّٰرِبِيْنَ ○

98. Formerly in connection with the sending down of Divine Revelation the sending down of water was mentioned. In these verses other kinds of drinks are described in the context of water-drink i.e. milk, wine or alcohol and honey. Elsewhere in connection with Paradise these very four kinds of drinks are mentioned :

فِيْهَآ اَنْهٰرٌ مِّنْ مَّآءٍ غَيْرِ اٰسِنٍ وَاَنْهٰرٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهٗ وَاَنْهٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشّٰرِبِيْنَ وَاَنْهٰرٌ مِّنْ عَسَلٍ مُّصَفًّى (سورہ محمد۔ رکوع ۲)

(i) Water (ii) Milk (iii) Wine (iv) Honey. The main idea behind the description of such things is that generally the people think in their mind that big bounties have been created by God, so it is very strange that man should forget the benefactions of the Real Benefactor and become the slave of others. Thus the idea of association is repudiated and it is proved that as God has provided different things for the physical nourishment of mankind, He should have also provided ways and means for the spiritual life and inward progress of man.

99. You draw the intoxicating liquors from these fruits and also take other fine drinks and foods from them as squashes, vinegar and dry fruits etc.

Note : This verse is Meccan, wine was not forbidden in Mecca, and the people drank wine. It was forbidden after Hijrat. Thence no one touched it. Despite that رِزْقًا حَسَنًا is separated from سَكَرًا by the conjunction (وَ), which indicates that سَكَرًا is not fair food, and a thing which was to be forbidden sometime later could not deserve the name of رِزْقًا حَسَنًا (good food).

67. And of the fruits of the palms and the vines you make therefrom intoxicant and a provision fair. In that is a sign for those who understand (think).[100]

٦٧. وَمِنْ ثَمَرٰتِ النَّخِيْلِ وَالْاَعْنَابِ تَتَّخِذُوْنَ مِنْهُ سَكَرًا وَّرِزْقًا حَسَنًا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّعْقِلُوْنَ ○

68. And thy Lord commanded the bee, "Make in the mountains houses, and in the trees, and in the trellis-works ;"[101]

٦٨. وَاَوْحٰى رَبُّكَ اِلَى النَّحْلِ اَنِ اتَّخِذِيْ مِنَ الْجِبَالِ بُيُوْتًا وَّمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُوْنَ ○

100. Here the word يَعْقِلُوْنَ which is derived from عقل (wisdom) has got a special connection with سَكَرًا (intoxicant), because intoxication kills the wisdom. So it is hinted that understanding the verse is the portion of those possessed of wisdom and not of those habituated to drinking wine.

101. Trellis is to support vine or the buildings which are constructed by the people. The word وحی denotes the divine command, and the divine command means that its nature is so made as to build its house in the mountains, trees and trellis etc. with artistic beauty and architectural performance despite its mini-size and small stature. All the bees work under the direction of a big bee with complete obedience. Their leader is known as Ya'soob (یعسوب) and the whole crowd follows it wherever it goes. They build their house hexagon-shaped with all sides equal, a really scientific performance, without tools or instruments, astonishing mankind and its engineering, leaving no useless space in between, which would be allowed by any other shape if adopted. This is divine revelation to a small creature. The Divine Revelation which is sent to the Prophets is quite different from the divine revelation to the creatures ; while the former consists of Divine Orders and Commands to be followed and obeyed by mankind, the latter is the simple natural knowledge given to the creatures to perform their functions in good fashion and with exactness.

69. "Then eat of all manner of fruit,[102] then follow the ways of thy Lord which are lying clear."[103] Comes out of their bellies a drink of diverse hues[104] wherein is healing for men.[105] In that is a sign for those who reflect.[106]

٦٩۔ ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ○

70. And God created you, then He gives you death, and some of you is turned unto the vilest state of age that after knowing knows now nothing (after understanding now understands not an aught) God is All-Aware, All-Powerful.[107]

٧٠۔ وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۚ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۗ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ○ ع ٩ ١٥

102. كُلِي and فَاسْلُكِي are divine commands given schematically—God guided it in nature to earn its livelihood from different fruits and flowers according to its capacity and desire or necessity. So the bees wander and draw the juice of diverse flowers and fruits wherefrom the honey and wax is made.

103. The ways of God are lying clear for the bees to get their livelihood in different places and then turn back to their houses without obstruction. The bees travel long distance in search of suitable food and turn back to their house without difficulty. They never forget their way. Some have said that the words فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا mean, "Go thou on the natural ways of thy action and function, which Nature has appointed for thee, with complete obedience and submission, i.e. draw the juice of fruits and flowers and prepare honey by thy natural faculties and talents."

104. Honey of different colours comes out of their bellies — white, red, yellow. It is said that diversity is due to the seasonal variations, nature of food, age of the bee, etc. (God knows better)

105. In many diseases honey is given either in its pure form or mixed with other medicines, and it becomes a means to recovery by the leave of God.

It is said according to a True Tradition that a man during the days of the Holy Prophet suffered from motions. His brother came to the Holy Prophet, and the Holy Prophet suggested honey for the sufferer. But the motions increased by the use of honey. His brother again came and said to the Holy Prophet that the motions were increased by the use of honey. The Holy Prophet said, "God is true and the stomach of thy brother is false— صَدَقَ اللّٰهُ وَكَذَبَ بَطْنُ اَخِيْكَ —give him the honey again. Second time the same took place and the Prophet said the same words. At last, the third time the motions stopped and he recovered.

The experts of medicine have said that sometimes the food is converted by gastric secretion into acid pulp. This acid pulp known as chyme spoils any food or medicine given to the patient resulting in motions. Purgatives are given to the patient so that the belly may be cleansed from the chyme. Honey is also a purgative. So the suggestion of the Holy Prophet was on this principle. When Thamama in the times of Mamun-ul-Rashid suffered from this disease, the Royal Kakim, Yazid bin Yuhama treated him by purgative and told the same reason. Hakims of today say honey is very useful for the cure of the relaxation of bowels.

106. Hazrat Shah Sahib says: "God has told about three traces whence three good things come out of three vile things—milk comes out of the belly of animal, excellent food from things of intoxication as palm and vine, honey from the belly of bee i.e. the children of the ignorant will become scholars by the Holy Quran. This is what happened during the days of the Holy Prophet—the children of Unbelievers became perfect men." (Mozihul Quran)

107. After describing many of the external signs now God tells mankind that he should also reflect upon his own internal conditions. He was nothing, God gave him existence, then sent death and withdrew the given life and he could do nothing. And some of them are brought to such a stage of old age where the senses fail and the energy becomes so low that he can not do any work, his mind becomes so weak that he can not understand the daily matters nor can retain them in memory. Hence it is proved that Knowledge and Power are in the treasure of that Creator and Owner. Whenever and whatsoever He wills He gives, and whenever He wills He may take back.

According to Hazrat Shah Sahib there is a hint in this verse that after the creation of perfect men in this Ummat imperfect men shall be born.

SECTION 10

71. **And God has preferred some of you over others in provision. So those preferred shall not hand over their provision to those whom their right hands possess, so that they may be all equal in it. Do they deny the blessing of God ?[108]**

٧١۔ وَاللّٰهُ فَضَّلَ بَعْضَكُمْ عَلٰى بَعْضٍ فِي الرِّزْقِ ۚ فَمَا الَّذِيْنَ فُضِّلُوْا بِرَآدِّيْ رِزْقِهِمْ عَلٰى مَا مَلَكَتْ اَيْمَانُهُمْ فَهُمْ فِيْهِ سَوَآءٌ ۭ اَفَبِنِعْمَةِ اللّٰهِ يَجْحَدُوْنَ ○

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108. God's bounties and provisions are not equal for all. According to conditions and capacity He has preferred one upon the other by His perfect wisdom. Some are made rich and powerful under whose hands are slaves and servants, and they are provided through their masters. There are some who possess no wealth, and they serve their master. Now will any master tolerate the partnership of his slave in his belongings ? The answer is in the negative! When master and slave cannot become equal partners, although both of them are mortals, then how can the Creator and the created be equal in Divinity ? Is it the real thankfulness to the Real Benefactor that a thing which you yourselves dislike may be assigned to Him.

Moreover, you should not deny the bounty of God given to any mortal. As God has preferred one upon the other in provision, similarly He has preferred one upon the other in spiritual blessings. So if the Prophet Mohammad (Be peace upon him) is made the most perfect man and is given abundant knowledge and spiritual perfections and is given the supreme rank of Prophethood, then there is no reason to deny this bounty. It is mere obstinacy and malevolence to deny the Prophethood of Mohammad (Be peace upon him).

72. And God created for you of your own kind women, and gave you of your women sons and grandsons,[109] and gave you good things to eat.[110] So do they believe in false things and donot recognize the grace of God ?[111]

73. And they worship, apart from God, such things who have got no control over their provision from the Heavens and the Earth,[112] and neither possess power.[113]

٧٢۔ وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَّجَعَلَ لَكُمْ مِّنْ اَزْوَاجِكُمْ بَنِيْنَ وَحَفَدَةً وَّرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ ط اَفَبِالْبَاطِلِ يُؤْمِنُوْنَ وَبِنِعْمَتِ اللّٰهِ هُمْ يَكْفُرُوْنَ ○

٧٣۔ وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمٰوٰتِ وَالْاَرْضِ شَيْئًا وَّلَا يَسْتَطِيْعُوْنَ ○

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109. The wife of man is also created from mankind so that love and co-operation may exist.

وَمِنْ اٰيٰتِهٖ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً (الروم۔ رکوع ۳)

Then sons and grandsons are created from the women so that generation may continue.

110. God gave good things to eat so that the individual life may continue.

111. But it is very unfortunate that many people recognize the idols that they have given son, provision and given recovery from illness and it is all falsehood, and do not feel obliged to the Real Giver.

Or it may mean that you believe in the causes of individual survival and the causes of survival of the human race in this transient world, but you do not believe in the greatest bounty of God (the Prophet) which is the only way of eternal salvation.

اَلَا كُلُّ شَيْءٍ مَا خَلَا اللّٰهَ بَاطِلٌ

112. They neither possess any divine control over the rainfall from the Heaven, nor they have any capacity to grow corn from the Earth. Then how did they become partners in Divinity ?

113. Neither they have any power today, nor they will have any power tomorrow.

74. So strike not similitudes upon God.[114] No doubt, God knows and you know not.[115]

٧٤- فَلَا تَضْرِبُوا لِلّٰهِ الْاَمْثَالَ ؕ اِنَّ اللّٰهَ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ○

114. The Polytheists said, "The Real Master and Owner is really God, but these ones are agents and representatives of God in His Kingdom, and all our business is concerned with them, God is inacccssible."

God says that this similitude is quite wrong and it does not apply to the Divine Oneness. God does everthing, great or small, directly or through some media. God does not delegate powers to anyone as the worldly kings delegate powers to the subordinate rulers. Once the King delegates powers to the subordinate rulere, they are quite free in the execution of those powers and the King does not see how the delegated powers are used and executed. He does not know and observe how a judge is making a judgment in a certain case. Briefly speaking the wordly kings have no say in the movements of the subordinate rulers. But this is not the case with God. Every work and event takes place in this world by the comprehensive knowledge and the Divine Will of God. So it is imperative that man should possess this faith that the real subject and first cause of all things is God. Hence He is also the Real Helper and the Real God.

Note : According to Hazrat Ibne Abbas etc. فَلَا تَضْرِبُوا لِلّٰهِ الْاَمْثَالَ means : "Do not take anything as equal and similar to God."

115. You do not know how to strike example for God, which may help in comprehending the original reality and the correct meaning, and may not create any doubt about His glory and greatness. If you require correct examples then deeply observe the following two examples and try to understand their main idea.

75. God has told an example, a servant (slave), an alien possession, having no control (power) over anything, and one whom We have provided from Our side with a fair provision, so he expends of it secretly and before all, are they equal ? All praises belong to God ! But most men know not.[116]

٧٥۔ ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَّمْلُوْكًا لَّا يَقْدِرُ عَلٰى شَيْءٍ وَّمَنْ رَّزَقْنٰهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَّجَهْرًا ؕ هَلْ يَسْتَوٗنَ ؕ اَلْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ○

116. There is a man who is not free but is a possession (slave) of someone else. That slave has no control of his own in anything, but depends upon the permission of his master. Without his master's consent all his disposals are meaningless. The other is free and independent who is abundantly provided by God by His grace with provision whereof he expends openly and secretly. No one can check his hand. Are these two men equal to each other ?

Similarly God is the Real Owner of all things. All praises and goodness are in His treasure. He can give to whomsoever He will. None can check Him or restrain Him. He has absolute control over everything and has full possession of everything in the Universe. Then what a more wrong it would be than to make the stone-idol equal to God, that stone-idol who is the owner of nothing but it is itself an alien possession. If the unreal owner and the unreal owned can not be equal to each other, then how can a mere owned become equal to the Real Owner ? From here it should also be understood that in no way a profane polytheist (who is the slave of an idol, the follower of low desires and quite empty of excellent virtues) can be made equal to that who is the worshipper of One God and who is endowed with insight and knowledges and who distributes spiritual bounties among the people day in and day out ? Nay ! Never ! By God !

76. And God has told another example, two men, one of them is dumb,[117] cannot do anything,[118] and he is a burden upon his master—wherever he sends him, he brings no good.[119] Is he equal to that person who orders with justice and he is on the straight path.[120]

٧٦. وَضَرَبَ اللّٰهُ مَثَلًا رَّجُلَيْنِ اَحَدُهُمَآ اَبْكَمُ لَا
يَقْدِرُ عَلٰى شَيْءٍ وَّهُوَ كَلٌّ عَلٰى مَوْلٰىهُ ۙ اَيْنَمَا
يُوَجِّهْهُّ لَا يَاْتِ بِخَيْرٍ ؕ هَلْ يَسْتَوِيْ هُوَ ۙ وَمَنْ
يَّاْمُرُ بِالْعَدْلِ ۙ وَهُوَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝ ع ١٠ ٦ ١٦

117. If dumb, he must be deaf also. It means he can neither express himself nor can hear others.

118. He can not do any work because he is bereft of senses and wisdom and is quite disabled to walk and move.

119. He is quite useless for the master. Wherever the master sends him and appoints him to attend, he brings no good.

120. He is himself following the straight path and is also leading others to the way of justice and equity. When these two men can not be equal, then how can a man-made stone-idol be promoted to Divinity. (God forbid!) Or how can a polytheist, who consumes the provision of God and does not serve an atom, be equal to that obedient Momin who is himself on the right path and also leads others to cross with success.

Hazrat Shah Sahib says, "Two creatures of God—one is Idol neither able to move nor walk as dumb slave, the other is Messenger who tells the way of God to thousands and is himself firm in worship ; which is better ? to obey this or that !" (Mozihul Quran)

SECTION 11

77. **And with God are the secrets of the Heavens and the Earth.[121] And the matter of the Hour is as a twinkling of the eye, or nearer.[122] And God is powerful over everything.[123]**

٧٧. وَلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَمَآ اَمْرُ السَّاعَةِ اِلَّا كَلَمْحِ الْبَصَرِ اَوْ هُوَ اَقْرَبُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ○

78. **And God brought you forth from your mothers' wombs, you knew nothing, and gave you ears and eyes and hearts, so that you may acknowledge the (Divine) kindness.[124]**

٧٨. وَاللّٰهُ اَخْرَجَكُمْ مِّنْۢ بُطُوْنِ اُمَّهٰتِكُمْ لَا تَعْلَمُوْنَ شَيْـًٔا ۙ وَّجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۙ لَعَلَّكُمْ تَشْكُرُوْنَ ○

121. It means all creatures are not equal to one another. All objects are not made to stand on equal footing or surface. Its mystry and the knowledge of the hidden capacities and the secret conditions of every thing is with God alone. Accordingly, God will deal with everyone with His comprehensive knowledge in the Hereafter, separately, and He will produce different results on different conditions.

122. Do not think the Last Day is something difficult before God. When He wills to create all mankind second time it will not be late as much as the twinkling of an eye. With the Divine Intention the whole world shall come to life again.

Note : كَلَمْحِ الْبَصَرِ اَوْ هُوَ اَقْرَبُ mean that according to the general perceptions of mankind we can construe its swiftness to the twinkling of an eye, but actually the Qeyamat shall occur in less than that, because لمح بصر (twinkling of an eye) is, however, timely (زمانی), and at the intention of God the appearance of the intended shall be instantaneous (آنی).

123. Who can be equal to God who knows the secrets of the Heavens and the Earth, and whose perfect power is encircling every object in the Universe ? And who can be presented as a similitude to God ? He has no equal. He is matchless in the whole universe. Perfect similitude is impossible in His case.

124. At the time of creation you knew nothing aud understood nothing. God gave you the means of gaining knowledge and gave you understanding hearts. Ears, Eyes and Hearts are themselves great bounties and are a means to avail of millions of bounties. If ears, eyes and hearts are spoiled, the door of every progress and development is shut. The talents grow with age from childhood. Its gratitude was that these faculties would have been engaged in the performance of obedience to their Lord, and wisdom should have been used in showing thanks. But instead of thankfulness many men adhere to thanklessness and rebellion against God, and leaving their Real Benefactor they begin to worshin bricks and stones.

79. Have they not seen the birds bound by the command in the air of the sky. Naught holds them but God.[125] In that are signs for those who believe.[126]

٧٩۔ اَلَمْ يَرَوْا اِلَى الطَّيْرِ مُسَخَّرٰتٍ فِىْ جَوِّ السَّمَآءِ ؕ مَا يُمْسِكُهُنَّ اِلَّا اللّٰهُ ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ○

80. And God has made for you your houses to reside,[127] and made for you from the skins of the beasts tents which are light for you on the day you journey and on the day at home ;[128] and from the wool of the sheep and of the fur of the camels, and of the hair of the goats how many goods and things of use to an appointed time ![129]

٨٠۔ وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ بُيُوْتِكُمْ سَكَنًا وَّجَعَلَ لَكُمْ مِّنْ جُلُوْدِ الْاَنْعَامِ بُيُوْتًا تَسْتَخِفُّوْنَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ اِقَامَتِكُمْ ۙ وَمِنْ اَصْوَافِهَا وَاَوْبَارِهَا وَاَشْعَارِهَآ اَثَاثًا وَّمَتَاعًا اِلٰى حِيْنٍ ○

125. As man is endowed with capacities suited to him, similarly natural powers are created in the birds suited to their conditions. Every bird in its flight is subservient to the Law of Nature and bound by the Universal Command of God. God has created its feathers, wings and tale etc. in such a way as to fly easily in the air. Their heavy bodies do not fall down on earth, nor the gravitational power of the Earth disturbs their peaceful flight. Is there any other hand beside God which has held them up in the space ?

126. Hazrat Shah Sahib says, "Some hesitate in believing due to economic reason. So God says that no one brings any thing from the stomach of the mother. The means to earning livelihood are ears, eyes, hearts, etc. God gives these means. And the flying birds in the space, upon whom do they live ?"

127. The Houses of bricks, stones, wood, etc. يَوْمَ ظَعْنِكُمْ وَيَوْمَ اِقَامَتِكُمْ

128. The houses of stones, bricks, etc. could not be transported, so He made for you tents of skins which can be easily ported. They can be set up anywhere in journey, or during stay. Some have said that means that during journey (in porting) and during stay (in setting) they are very light to handle.

129. Man makes so many things from these materials to make life comfortable, and they last for a long time. If God would have not given ears and eyes, progressive mind and heart, how could man prepare all such goods ?

81. And God has made for you of His created things coverings,[130] one made for you in the mountains places to hide,[131] and made for you shirts which are a protection in the heat,[132] and shirts which are a protection in the war.[133] Thus He perfects His kindness upon you so that you may obey the command.[134]

٨١۔ وَاللّٰهُ جَعَلَ لَكُمْ مِّمَّا خَلَقَ ظِلٰلًا وَّجَعَلَ لَكُمْ مِّنَ الْجِبَالِ اَكْنَانًا وَّجَعَلَ لَكُمْ سَرَابِيْلَ تَقِيْكُمُ الْحَرَّ وَسَرَابِيْلَ تَقِيْكُمْ بَاْسَكُمْ ؕ كَذٰلِكَ يُتِمُّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُوْنَ ○

82. So if they turn away thine only it is to rehearse plainly.[135]

٨٢۔ فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْكَ الْبَلٰغُ الْمُبِيْنُ ○

83. They recognize the blessing of God, then they deny it, and many of them are unthankful.[136]

٨٣۔ يَعْرِفُوْنَ نِعْمَتَ اللّٰهِ ثُمَّ يُنْكِرُوْنَهَا وَاَكْثَرُهُمُ الْكٰفِرُوْنَ ○ ع ١١ ١٧

130. The shadows of cloud, trees, mountains, houses, etc. fall on earth according to the Law of Nature. The people rest under the shadows.

131. Places to hide from rains, sun, enemy, etc.

132. Hazrat Shah Sahib says, "The shirts which protect from heat also protect from cold. But because it was a hot country so the protection from heat is particularly described.

133. The armours which protect in times of war.

134. Just see ! How God has managed for all kinds of human needs, and how men are endowed with action and knowledge, whereby man performs wonderful things ? When God has provided material means for physical nourishment then there is no reason how He might have not provided spiritual bounties for spiritual progress and perfection. It is therefore imperative that all should bow their heads in obedience and submission, and should live a life of gratefulness to that Real Bestower and Mighty Benefactor.

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا (مائدہ۔ رکوع ١)

135. If they do not bow down before God even after hearing so many bounties, then you should not grieve much. You go on delivering the message clearly and leave their matter to God.

136. No doubt there are also grateful servants but they are very few in number— وَقَلِيْلٌ مِّنْ عِبَادِيَ الشَّكُوْرُ . Most of them, of course, recognize the bounties of God and understand the Divine Blessings but when the time of paying thanks comes they forget all. In other words they understand by heart but refuse by action the bounties of God and His Kindness.

SECTION 12

84. And the day We shall raise up from every nation a teller then no order (leave) shall be given to the Unbelievers, nor repentance shall be taken from them.[137]

٨٤- وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ○

85. And when the wrong ones behold the chastisement, then it shall not be lightened from them, neither shall they be respited.[138]

٨٥- وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ ○

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137. Now the end of ingratitude and unbelief is told. They should remember that the Day shall come when all the past and future nations shall stand in the Divine Court, and the Prophets and good men of the nations shall stand as a witness to the response given by every nation to the Divine Message. At that time the Rejectors shall not be allowed to speak or get rid of the punishment by repenting. And for what they will speak ? when they will have known that they are criminals and no apology shall do there, and they will also understand that it would not be the World of Action (دارالعمل) but it would be the World of Recompense (دارالجزاء) and as such repentance shall be of no avail there.

138. Neither the chastisement shall be lightened, nor there shall be any interval. Some have said that وَلَا هُمْ يُنْظَرُونَ means they will not be given a respite of one minute after they have seen the Hell. The Hell shall pick them up as a bird picks up a grain and swallows it up i.e. they will be admitted hastily into the Hell.

86. And when the Associators behold their associates, they shall say, "O our Lord, these are our associates on whom we called apart from Thee."[139] They will then fling back over them the saying, "You are liars."[140]

٨٦۔ وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَٰؤُلَاءِ شُرَكَاؤُنَا الَّذِينَ كُنَّا نَدْعُو مِن دُونِكَ ۖ فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ۝

87. And they will fall down before God in helplessness, and they will be overcast at the lies they forged.[141]

٨٧۔ وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ وَضَلَّ عَنْهُم مَّا كَانُوا يَفْتَرُونَ ۝

139. The Unbelievers and Associators will say that they were doomed due to their gods and associates, and themselves they were innocent, or their associates and leaders should be doubly chastised.

140. "You are liars," the associates shall say to their associators, "that you make us partners in Divinity. When did we say to you that you worship us ? In fact, you worshipped your own whims and fancies under which there was no reality, or worshipped the jinn and satans." But the Satan will also quit himself, saying.

وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَانٍ إِلَّا أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ۖ فَلَا تَلُومُونِي وَلُومُوا أَنفُسَكُم (سورۃ ابراہیم۔ رکوع ۴)

In short, everything which the Unbelievers and Polytheists would have associated with God, will express its acquittal and aversion either truly or falsely. The stone-idols would have no knowledge, the angels and some Prophets and pious men always expressed their hatred against and dissociation with the polytheism and idolatry and always declared unequivocally that they were the servants of God. As for the Satans though their expression of aversion shall be false, yet the associators shall be extremely disappointed at their behaviour that on that Day no comrade was of any help in their miserable hours.

141. At that time all their boastings and forgeries will disappear. They will all be helpless and vanquished and express their abject submission and obedience before God. أَسْمِعْ بِهِمْ وَأَبْصِرْ۔ يَوْمَ يَأْتُونَنَا الخ (مریم۔ رکوع ۲)

88. Those who have denied and barred from the way of God—them We shall give increase of chastisement upon chastisement for that they did do corruption.[142]

٨٨- اَلَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ زِدْنٰهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوْا يُفْسِدُوْنَ ○

89. And the day We shall raise up from every nation a teller upon them, and We shall bring thee to tell upon those people.[143] And We sent down on thee the Book, a clear narration of everything,[144] and a guidance and a mercy and a good tidings to those who obey order.[145]

٨٩- وَيَوْمَ نَبْعَثُ فِيْ كُلِّ اُمَّةٍ شَهِيْدًا عَلَيْهِمْ مِّنْ اَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيْدًا عَلٰى هٰٓؤُلَآءِ ؕ وَنَزَّلْنَا عَلَيْكَ الْكِتٰبَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَّهُدًى وَّرَحْمَةً وَّبُشْرٰى لِلْمُسْلِمِيْنَ ○ ع ١٢ ١٨

142. One chastisement on denial of Truth and the other chastisement on that they barred the people from the way of God, or one chastisement on the committing of crime and the other chastisement on the cultivation of the habit of crime. However, from the verse it is known that as there shall be different degrees and stations of the people of Paradise in the Paradise, similarly the chastisements of the people in the Hell shall be different in degree, in quality and in kind.

143. That terrible day is to be remembered when every Prophet shall give statement about the affairs of his nation before the court of Divine Oneness, and the Holy Prophet shall state about this Ummat, and according to some commentators the Holy Prophet shall testify the statements of all those Witnesses and shall declare that they had performed their duties fully well.

A Tradition says that the deeds of the Ummat are daily presented before the Holy Prophet, and the Holy Prophet thanks God at the good deeds and asks forgiveness for the bad deeds.

144. In this Holy Quran there is a clear and perfect narration of the necessary affairs pertaining to success in this world and in the next world, principles of Divine Religion and all knowledges of guidance. In it the events of the Hereafter are also included which are mentioned above. Accordingly, the responsibility and answerability of a Prophet, upon whom such a comprehensive Book is sent down, shall also be very heavy. The assertion of شهيداً على هٰؤلاء after ونزلنا عليك الكتٰب تبياناً لكل شيء indicates the supreme degree of the Holy Prophet and accordingly provides a delicate hint to answerability.

فَلَنَسْـَٔلَنَّ الَّذِيْنَ اُرْسِلَ اِلَيْهِمْ وَلَنَسْـَٔلَنَّ الْمُرْسَلِيْنَ (اعراف - رکوع ۱)

Ibne Kathir has somewhat elaborately described it.

145. This Book is an embodiment of guidance and mercy for the whole mankind and gives good tidings of a resplendent future to the obedient people.

SECTION 13

90. Allah orders to do justice and to do good and to give to kinsmen,[146] and forbids indecency and unwise work and haughtiness.[147] He admonishes you so that you may remember.[148]

٩٠ - اِنَّ اللّٰهَ يَاْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيْتَآئِ ذِى الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَ الْبَغْىِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ○

146. The Holy Quran is said as تبيانًا لكل شيء in the last verse. This verse is a specimen of that. Hazrat Ibne Masud (God is pleased with him) has said that God has composed this verse with the description of every kind of virtue and vice. In other words there is no belief or morality or intention or deed or affair (good or bad) which does not come under this verse either as a command or prohibition. Some scholars have said that if there had been no other verse in the Quran, this verse alone was sufficient to prove the reality of تبيانًا لكل شيء. Perhaps this is why that the guided Caliph Hazrat Umar bin Abdul Aziz has established a good custom by inserting this verse at the closing of Khutba recited before Jumma Prayer. A huge volume is required to make clear the comprehensiveness of this verse, but in a brief interpretation it can be visualzed that in the verse three things are commanded (i) Justice (ii) Doing good to mankind (iii) Giving to the kinsmen.

The meaning of justice is that all the beliefs, deeds, morals and affairs, sentiments, emotions and transactions of man should be weighed exactly in the balance of justice and fairplay. The balance should not be disturbed by overweight or underweight i.e. the above characters should not be overpowered by extremes. Justice should not be forsaken in dealing with the worst enemy. The exterior and interior should be the same. What one dislikes for himself should not like for his brothers.

Good-doing means that a man should strive for the good of others himself becoming the epitome of virtue and goodness. Rising a little above justice and fairplay he should cultivate the habit of benevolence, pardon, kindness and mercifulness. After performing duties and obligations he should step forward for voluntary offerings and services. He should gather generosity with justice. And he should believe that whatever good he is doing God is seeing it. From His side assuredly he will be answered with goodness for good. The Holy Prophet has said :

اَلْاِحْسَانُ اَنْ تَعْبُدَ اللّٰهَ كَاَنَّكَ تَرَاهُ فَاِنْ لَّمْ تَكُنْ تَرَاهُ فَاِنَّهٗ يَرَاكَ (صحیح بخاری)

Ehsan is that thou worship God as if He is seeing thee, and if thou are not seeing Him, He is seeing thee. (Sahih Bukhari) هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ (سورہ رحمٰن رکوع ۳)

And what can be the recompense of Ehsan except Ehsan ? (Sura Rahman, Section 3)

These two characters i.e. Justice and Ehsan or Justice and Benevolence, were concerned with one's self, with the relatives and strangers, and with friends and enemies, but the right of the kinsmen is somewhat greater than that of strangers. The mutual relations of kinship which Nature has established should not be ignored. The blood relations should be given priority in generosity and benevolence. صلہ رحمی (Joining the blood relations) is itself an exclusive virtue which should be given due consideration while dealing with the kinsfolk according to the degrees of relationship.

The special reference to the kinsfolk, after describing the virtue of Ehsan, shows that justice and fairplay are equal for all, but there are occasions which deserve preference and priority in generosity and benevolence. To ignore the principle of gradation is to neglect the established Laws of Nature. Now observing the universality of these three words : (i) Justice (ii) Good-doing (iii) Giving to the kinsfolk—a wise man can decide what more natural virtue and excellence is there in the world which is exterior to these three Laws of Nature ? So praise to God for His benevolent kindness and blessing !

147. The forbidden things are also three : بغی - منکر - فحشاء (Indecency, Unwise work and Insolence) because in man there are three potential powers viz :

(1) قوۃ بہیمیہ شہوانیہ = Bestial/Carnal power
(2) قوۃ وہمیہ شیطانیہ = Imaginative/Satanic power
(3) قوۃ غضبیہ سَبُعیہ = Wrathful/Carnivorous power

فحشآء perhaps indicate those things of indecency, whose source is the over-sexual sensuality.

منکر is the opposite of معروف i.e. منکر means unwise actions or works denied by secure nature and right wisdom i.e. when the rational/angelic power is overcast by the imaginative/satanic power, unwise things are committed.

The third thing is بغی i.e. when a man is overpowered by the wrathful/carnivorous sense he crosses the human limits and becomes a brute and runs to tear like carnivora, and becomes a savage and plays violently with the life, property and honour of others out of high-handedness. Briefly speaking it is said in the present verse that unless these potential powers are not purified and duly controlled by wisdom a man can not become civilized and cultured.

148. Uksum bin Safi (اکثم بن صفی) hearing this verse had said to his people, "I see that this Prophet bids to excellent and high morals and forbids mean morals and base deeds, so you should hasten to believe in him."

فَكُوْنُوْا فِيْ هٰذَا الْاَمْرِ رُءُوْسًا وَّلَا تَكُوْنُوْا فِيْهِ اَذْنَابًا

i.e. "You become heads and not tails in this affair."

Hazrat Usman Bin Maz'oon (عثمان بن مظعون) has said that hearing this Eman became strong in his heart and the love of Mohammad (Be peace upon him) was deeply engraven in his soul.

91. And fulfil God's covenant when you make convenant with one another, and break not the oaths after confirming them, and you have made God your surety, God knows what you do.[149]

٩١۔ وَاَوْفُوْا بِعَهْدِ اللّٰهِ اِذَا عٰهَدْتُّمْ وَلَا تَنْقُضُوا الْاَيْمَانَ بَعْدَ تَوْكِيْدِهَا وَقَدْ جَعَلْتُمُ اللّٰهَ عَلَيْكُمْ كَفِيْلًا ؕ اِنَّ اللّٰهَ يَعْلَمُ مَا تَفْعَلُوْنَ ○

149. In the above verse some things were commanded and some were forbidden. In the present and the ensuing verses some items of those things are described especially. One of them which is very important is the fulfilling of a covenant and the abstaining from the breach of a contract. Despite the fact that it is itself very important, but its significance was particularized with reference to the stainless character of the Companions of the Prophet. The Companions had to become paragons of high morality and character because the posterities were going to follow them. So the verse connected with the compliance and violation of covenant is also very important from the viewpoint of the rise and fall of the Muslim Nation. So it is commanded that when you make covenants in the name of God and by taking oaths, then you should honour the name of God. When some covenant is made with any individual or with any party or nation (provided it is not against Shariah) it is the duty of a Muslim to fulfil it, though he may suffer any hardships and miseries. The word of man has great vigour, especially when it is given in the name of God. When contract is made by swearing on God it means you have made God as surety or witness. He knows when you are making Him witness and also knows well how far you will regard this oath. If you betray and break the covenant He will give full punishment with His knowledge, because any external and internal perfidy of man can not remain hidden from Him.

92. And be not as that woman who broke her spun thread after labouring (after making it strong) into pieces,[150] that you appoint your oaths as pretension to intrude into one another, for that one party may be overbearing the other.[151] God thus tries you thereby[152] and in future He will open before you on the Day of Resurrection the thing in which you were disputing.[153]

٩٢۔ وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ
قُوَّةٍ أَنْكَاثًا ۚ تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ
أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۚ إِنَّمَا يَبْلُوكُمُ
اللَّهُ بِهِ ۚ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ
فِيهِ تَخْتَلِفُونَ ○

150. The breaking of covenant after making it firm is like a folly as if some woman spins thread (yarn) the whole day long and in the evening breaks the spun yarn into useless pieces. In Mecca there was a mad woman who did the same. However, it means that to regard the covenants as a weak thread, spun whenever is willed and broken by little movements of fingers whenever is willed, is a sheer nonsense and utter thoughtlessness. If trust is erased from the Earth, the whole system of the world may be disturbed. By the fulfilment of word and covenant the balance of justice can stand erect.

Those nations who detract from the laws of justice and fairplay and begin to worship mere wishes and interests, with them the covenants remain only to be broken. Whenever the other party is seen weak all the covenants are thrown to the waste-basket.

151. The oaths and covenants should not be made an instrument to deceive, allure, seduce, betray and to hatch fraud and stratagems, as was the custom in the Days of Ignorance that covenant with a stronger party was made, but whenever some more powerful and honourable party rose the former covenant with the old party was broken and covenant with the new party was made. But when after some days chances of self-aggrandizement were seen then all covenants were broken without hesitation in order to weaken the allies. Similar is the condition of the nations of the Western World.

152. The difference in power and weakness of various nations, the raising of someone and the lowering of some other, is set by God to test you, and you are also tried in the order : "Fulfil the covenant." God sees whosoever keeps steadfast in the fulfilment of covenant without caring the least about the power and weakness of the allies. And as for the Fortune and Misfortune, they can not be changed by any mortal. In place of Misfortune only God can bring Fortune, and in place of Fortune only God can bring Misfortune. Of course, the coming of the idea of breaking the covenant is a sign of that Misfortune is to come.

153. Here is the Test, and the result of the Test will come out on the Day of Judgment, when all the disputes of strength and weakness will be decided totally.

93. And if God willed He would have made you all one nation, but He leads astray whom He will and guides whom He will. And you will be questioned about the things you did.[154]

٩٣۔ وَلَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّلٰكِنْ يُّضِلُّ مَنْ يَّشَآءُ وَيَهْدِىْ مَنْ يَّشَآءُ ؕ وَلَتُسْـَٔلُنَّ عَمَّا كُنْتُمْ تَعْمَلُوْنَ ○

94. And take not your oaths as deceit (fraud) reciprocal, lest any foot should slip after getting firm, and should taste punishment for that you barred from the way of God, and you should receive mighty chastisement.[155]

٩٤۔ وَلَا تَتَّخِذُوْٓا اَيْمَانَكُمْ دَخَلًا ۢ بَيْنَكُمْ فَتَزِلَّ قَدَمٌ ۢ بَعْدَ ثُبُوْتِهَا وَتَذُوْقُوا السُّوْٓءَ بِمَا صَدَدْتُّمْ عَنْ سَبِيْلِ اللّٰهِ ۚ وَلَكُمْ عَذَابٌ عَظِيْمٌ ○

95. And do not take upon the covenant of God small price (wealth). No doubt, what is with God is better for you if you but know.[156]

٩٥۔ وَلَا تَشْتَرُوْا بِعَهْدِ اللّٰهِ ثَمَنًا قَلِيْلًا ؕ اِنَّمَا عِنْدَ اللّٰهِ هُوَ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ○

154. Hazrat Shah Sahib says, "It shows even the Unbelievers should not be betrayed if covenant is made with them. The unbelief does not retire by these things, and the Misfortune comes upon the breakers." (Mozihul Quran)

155. Do not create the way of violation by breaking the oaths and covenants, and do not defame the Muslim Nation, that observing your wrong character the believing ones should fall in doubt, and the Non-Muslim Nations may stop (demur) to enter into Islam, and you should bear the sin of barring from the way of God, whose punishment shall be very severe !

156. Previously the breaking of covenants with one another was described. Now the breaking of covenant with God is mentioned i.e. pronouncements or decisions should not be made in greediness for wealth. Finally such a wealth will bring misfortune. So what is attained according to Shariah is better for you.

(Mozihul Quran)

Or the recompense for the fulfilment of covenant with God which shall be given by God is far better than this small price or wealth. Small price or wealth is so said because the whole wealth of the world is insignificant before the Hereafter.

96. What is with you will come to an end and what is with God will not end (will abide).[157] And We shall give those who had been patient in recompense their right for the better deeds (good works) they did.[158]

٩٦- مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ ؕ وَلَنَجْزِيَنَّ الَّذِيْنَ صَبَرُوْٓا اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ○

157. So it is unwise to leave what is everlasting and permanent, and hanker after what is temporary and transient.

158. Those who will be steadfast in keeping the covenant with God and will endure all hardships and miseries with patience—the wage of such men shall not be spoiled. For such best actions recompense shall surely be given from Us.

97. Whosoever does a right deed, male or female, and He is on Eman We shall surely give him life—a goodly life,[159] and We shall give them in recompense their right for the better works they performed.[160]

٩٧۔ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ○

159. Formerly the wage of those who keep patient and fulfil the covenant was mentioned. Here a general principle for all good deeds is described. The gist is th t whosoever cultivates the habit of doing good works, whether man or woman, provide that deed be good in reality and not in form i.e. those deeds must possess the spirit o Eman and Right Recognition—to such persons We shall surely give a goodly, pure and tasteful life e.g. lawful provision in the worldly life, contentment and richness of heart, peace and security, the taste of Zikrullah (Remembrance of God) the pleasure of God's love, the happiness of God's obedience, the hope of a resplendent future, the pleasure of union with God, about which a man of recognition had rightly said :

چوں چتر سنجری رخ بختم سیاہ باد — در دل اگر بود ہوس ملک سنجرم
زانگہ کہ یافتم خبر از ملک نیم شب — من ملک نیم روز بیک جو نمی خرم

"May my fate become as lack as the umbrella of King Sanjar if my heart should have the greed for the kir dom of Sanjar. When I got the recognition of mid-night waking, I am not ready to buy the country of Neemroz for a single grain of barley."

It is true : اَهْلُ اللَّيْلِ فِيْ لَيْلِهِمْ اَلَذُّ مِنْ اَهْلِ اللَّهْوِ فِيْ لَهْوِهِمْ

(The people of night are more peaceful and happy in their nights than the players in their games).

This is why a holy man has said that if the kings should know what pleasure and wealth the night-waking men receive, they should advance with forces to snatch it as they do to conquer some land. However, the pure and tasteful life of a Momin starts from this very life, it becomes more colourful in grave and eventually will culminate in that pure and glorious life about which it is said :

حَيَاةٌ بِلَا مَوْتٍ، وَغِنًى بِلَا فَقْرٍ وَصِحَّةٌ بِلَا سُقْمٍ
وَمُلْكٌ بِلَا هُلْكٍ وَسَعَادَةٌ بِلَا شَقَاوَةٍ

(Life without death, richness without poverty, health without disease, kingship without downfall, fortune without misfortune)

May God also bestow us such pleasant life !

Note : In this verse it is told that for man and woman the principle is the same for the success and salvation i.e. man as well as woman can attain to virtue and glory for a pure and pleasant life according to their labour without distinction of sex. To be woman is never a misfortune.

160. It means both man and woman shall receive the reward of their labour.

98. So when thou recitest the Quran seek refuge in God from the accursed Satan.[161]

٩٨۔ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ○

161. The Holy Prophet has said : خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ (The best of you is that who learns the Quran and teaches it). It shows for a Momin the best deed is the recitation of the Quran, and previously wage for the better works was described, so henceforth some manners of the recitation of the Quran are taught so that the wage or Thawab may not be spoiled by wrong performance or observation. The Satan always tries to restrain a man from good works especially from the recitation of the Quran because it is the fountain of all virtues. How can the Satan tolerate that men should recite (and study) the Quran ? So the Satan is always seeking to restrain man from reciting the Quran. He tries to divert the attention of a Momin from the Quran to other things of lesser importance, or tries to throw him into thorns of whims and fancies while intending to recite or study, or creates some other hurdles in the way of coming to the Quran. But when he sees that despite his big efforts he could not succeed in restraining him from recitation, he tries to create mental confusions so that the reader may not absorb real guidance and light from the Quran. The only security measure against the diabolical invasions of the Satan is to seek refuge in Divine protection. So when a Momin intends to recite the Quran he should first repose confidence sincerely in God and fleeing from the Satan he should run towards God's shelter. The real seeking of refuge (استعاذہ) is by heart, but in order to make the heart tally with the tongue it is obligatory to say : اعوذ باللہ من الشیطٰن الرجیم before actually beginning the recitation of the Quran.

99. He has no force upon those who possess Eman and trust in their Lord.[162]

100. His authority of course is over those who take him as comrade and who believe him as partner (associate).[163]

٩٩۔ اِنَّهٗ لَيْسَ لَهٗ سُلْطٰنٌ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ○

١٠٠۔ اِنَّمَا سُلْطٰنُهٗ عَلَى الَّذِيْنَ يَتَوَلَّوْنَهٗ وَالَّذِيْنَ ١٣ ع ١١ ١٩ هُمْ بِهٖ مُشْرِكُوْنَ ○

162 Whomsoever puts his trust in God and seeks His refuge—upon them the Satan can not ride by force. If such man is touched by the Satan sometime due to mortality, even then the Satan can not retain his influence for long. Soon such man shall wake and the indolence will not continue for long.

اِنَّ الَّذِيْنَ اتَّقَوْا اِذَا مَسَّهُمْ طٰٓئِفٌ مِّنَ الشَّيْطٰنِ تَذَكَّرُوْا فَاِذَا هُمْ مُّبْصِرُوْنَ وَاِخْوَانُهُمْ يَمُدُّوْنَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُوْنَ (الاعراف۔ رکوع ۲۴)

163. But those men who by themselves make the Satan their comrade and friend, and in place of trusting in One God, rely on him i.e. make him partner in Divinity or by his insinuation ascribe other things as associates to God, upon such men the Satan executes full authority and control, and misleads them (wherever he wants) very easily.

SECTION 14

1. And when We change a verse in place of another verse—and God knows very well what He sends down—they say, "Thou art but a forger !" This is not the fact, but the most of them are not aware.[164]

١٠١- وَإِذَا بَدَّلْنَآ اٰيَةً مَّكَانَ اٰيَةٍ ۙ وَّاللّٰهُ اَعْلَمُ بِمَا يُنَزِّلُ قَالُوْٓا اِنَّمَآ اَنْتَ مُفْتَرٍ ۭ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ○

164. Previously it was ordered to seek refuge in God at the time of reciting the Quran from the guile of the accursed Satan lest he should create hindrance and depravity in this best work. Some of the hindrances which the Satan created are described here.

The fact is that the whole Quran was not sent down at one time. The verses were sent down according to the occasions. Some of them enjoined timely orders. Then another order came when the circumstances changed, e.g. in the early days of Islam the order was to restrain from bloodshed, after a time the order for jihad was given, or during the early period the Prayer of Tahajjud was obligatory, afterwards the obligation was forgiven as given in Sura Muzzammil :

عَلِمَ اَنْ لَّنْ تُحْصُوْهُ فَتَابَ عَلَيْكُمْ ۡ فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِ الخ

When the Unbelievers heard these things they objected and said how could it be the Word of God when the verses were changed from time to time. It means, they argued, that God sent the first order out of ignorance, and when He got the knowledge He sent the second order. So by these reasons, they said, the Quran was not the Divine Word, and was simply forged by Mohammad himself, otherwise there was no question of change in the Divine Commands. Probably the Satan might have also injected such doubts into the hearts of the Musalmans. So their objections are answered with satisfactory arguments.

They are told that their objections were simply based on ignorance. If they know the meaning of Nasakh (نسخ) they would have not uttered such words. Nasakh simply means the change of order like the change of medicine. If a doctor changes some medicine in the prescription observing the improving condition of a patient under treatment, then no one but a fool would say that the doctor is inefficient or unwise.

Similarly the Heavenly Constitutions are just like Spiritual Prescriptions, and God knows very well the spiritual diseases of the people, and He knows very well what spiritual medicines and diets should be given to the people who require spiritual health.

102. Thou say, "The Holy Angel has sent it down from thy Lord without doubt[165] in order to confirm the Believers and to be a guidance and good tidings to the Muslims."[166]

١٠٢۔ قُلْ نَزَّلَهٗ رُوْحُ الْقُدُسِ مِنْ رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِيْنَ اٰمَنُوْا وَهُدًى وَّبُشْرٰى لِلْمُسْلِمِيْنَ ○

165. The Holy Prophet is ordered by God to explain his position :

"This Word is not made by me or any other mortal. This Word is that which my Lord has undoubtedly sent down upon me through the Holy Spirit (Jibraeel, the Trustworthy) with absolute wisdom and knowledge."

The words مِنْ رَّبِّكَ show that the Sender of this Word is that Supreme Being Who has Himself educated and trained the Holy Prophet in most excellent and perfect morals ; and he is before you, O mankind !

Ruhul Qudus (Holy Spirit) is the agency through which this Word is sent down. It means this Word should be an embodiment of spiritualism, purity and angelic beauties because the Holy Spirit has transmitted it And this is an open fact that no other Word containing such prodigious qualities and high characteristics is available under the heaven.

166. The Holy Quran is not sent down in a full volume at once. It is sent down step by step according to the circumstances, problems of different times and the spiritual development of the Believers. When the Muslims found that Quran answered different questions and objections of the traducers and resolved most intricate problems very wisely and satisfactorily their hearts were satisfied and their Eman became stronger and stronger. They thought that God is ever seeing them and is quite aware of their problems, sentiments and pains, and was training them most cleverly. They were given circumstantial guidance through partial revelations and they were encouraged by good tidings on their services according to the spirit and nature of work.

103. And We know it very well that they say, "Only a mortal teaches him."[167] Towards whom they incline his tongue is non-Arabic and this Quran is speech plain Arabic.[168]

١٠٣۔ وَلَقَدْ نَعْلَمُ اَنَّهُمْ يَقُوْلُوْنَ اِنَّمَا يُعَلِّمُهٗ بَشَرٌ ؕ لِسَانُ الَّذِىْ يُلْحِدُوْنَ اِلَيْهِ اَعْجَمِىٌّ وَّهٰذَا لِسَانٌ عَرَبِىٌّ مُّبِيْنٌ ○

167. They meant to say, "This Quran is neither the Word of God (otherwise there would have been no abrogation (نسخ in it), nor it is your own word because as everyone knows you are illiterate, you have never touched a book, you have never caught hold of pen in your hand, you have never said a couplet, although even girls have taste for poetry in your tribe (Quraish). Then how can we imagine that you can produce such a strange Book of Knowledge all of a sudden without prior education. This Book is full of such knowledges and sciences, such impressive guidance that it has revolutionized the whole social and cultural atmosphere. Therefore it will inevitably be said that some other man teaches you these things." This is the gist of what different Unbelievers said at different occasions. But who was this man whose extraordinary ability prepared such Book like Quran ? Different names are taken in this connection viz. Jabar, Yasar, Aa'esh, Laeesh and some slaves from Ajam (عجم) i.e. Non-Arab, among them some jews and some christians and some apostates from Christianity who are said to have embraced Islam, and the Holy Prophet sat with one of them or he came to the Holy Prophet. But it is strange that History forgot their names or did not remember them with some significance and the man who simply quoted them became the master of millions and millions in time and space, even those who did not believe him as a Prophet were compelled to believe him as a great Reformer and a Perfect Man. However, this absurd objection of the Pagan Arabs has proved that Ummihood of the Holy Prophet before his claim to Prophethood was an established fact before them and they could not redeem the knowledges and sciences of the Quran compatible with his recognized Ummihood. This is why they said that some mortal taught him. No doubt, he was taught, but the teacher was not mortal. He was the Powerful Lord who has said : اَلرَّحْمٰنُ عَلَّمَ الْقُرْاٰنَ

168. If you can not comprehend the prodigious sciences and other miraculous reasons of the Holy Quran on account of your dullness you can at least perceive the miraculous versatility of its speech and language about which challenge is given repeatedly and it is declared that the men and jinn can not present its equal even by the collective efforts. Then when all the literary scholars of Arabia are helpless to create its equal, without exception, how can a nameless non-Arab be expected to create such a miraculous word. If anyone in Arabia could create such a word it would be no less than Mohammad himself (Be peace on him), and a collection of his sayings about the Quranic subjects is present, which inspite of its versatile beauty can not compete with the shortest possible Sura of the Quran.

104. Those who have no faith in the words of God—God does not guide them and for them is a painful chastisement.[169]

۱۰۴۔ اِنَّ الَّذِیۡنَ لَا یُؤۡمِنُوۡنَ بِاٰیٰتِ اللّٰہِ ۙ لَا یَہۡدِیۡہِمُ اللّٰہُ وَ لَہُمۡ عَذَابٌ اَلِیۡمٌ ○

105. Falsehood only forge those who have no belief in the Words of God, and those—they are the liars.[170]

۱۰۵۔ اِنَّمَا یَفۡتَرِی الۡکَذِبَ الَّذِیۡنَ لَا یُؤۡمِنُوۡنَ بِاٰیٰتِ اللّٰہِ ۚ وَ اُولٰٓئِکَ ہُمُ الۡکٰذِبُوۡنَ ○

106. Whoso denies God after believing—but not that who is forced and his heart is at rest on his belief[171]—but whosoever denies with the open heart, upon them is the wrath of God and for them is a mighty chastisement.

۱۰۶۔ مَنۡ کَفَرَ بِاللّٰہِ مِنۡۢ بَعۡدِ اِیۡمَانِہٖۤ اِلَّا مَنۡ اُکۡرِہَ وَ قَلۡبُہٗ مُطۡمَئِنٌّۢ بِالۡاِیۡمَانِ وَ لٰکِنۡ مَّنۡ شَرَحَ بِالۡکُفۡرِ صَدۡرًا فَعَلَیۡہِمۡ غَضَبٌ مِّنَ اللّٰہِ ۚ وَ لَہُمۡ عَذَابٌ عَظِیۡمٌ ○

169. Despite clear arguments, if a man determines not to believe, God also does not lead him to the destination. The more he is brought home, the more he understands not. A man of disbelief is deprived of guidance and so he is entitled to severe punishment in the Hereafter.

170. They say that you have forged, although your trustworthiness and truthfulness has had been proverbial before, and was evident from your manners. Is the face and manner of the liars like that ? Forging is the profession of those wretched fellows who do not believe even after beholding the signs of God and hearing the words of God. What a bigger lie would be than that a man should call the Divine Word as false.

171. Some criminals are those who do not believe even after hearing hundreds of arguments and reasons. But still greater criminals are those who become apostates after believing by satanic insinuations, as Abdullah bin Abi Sarha who had denounced Islam after believing (God forbid!). Meanwhile an exception is described—if some Muslim is sincerely adhering to his Eman and his light of Eman and the peacefulness of his heart has not departed even for a moment, only in some special condition of intense pressure and force and under terrible compulsion and fear says some word of disbelief by the upper tongue (provided his heart at that time is also at rest on Eman and averse at that oral expression) then such man is not apostate but will be considered as Muslim. Of course, the higher degree is that he should prefer death to that oral expression of disbelief, like such brave men as Hazrat Belal, Hazrat Yasir, Hazrat Sumayya, Hazrat Khubaib bin Zaid Ansari and Hazrat Abdullah bin Huzafa etc. (رضی اللہ عنہم) whohave left great examples in the History of Islam. (See Ibne Kathir)

107. It is because they loved the present life of this world against the hereafter, and God does not guide the disbelievers.[172]

108. They are those upon whose hearts and ears and eyes God has put a seal; and they are the really heedless (senseless) ones.[173]

109. It is self-evident that in the Hereafter they are those who are the losers.[174]

110. Then the thing is that thy Lord is over those people who left their native land after persecution, then fought (in the way of God) and kept patient, surely thy Lord after these things is Forgiving, Kind.[175]

١٠٧- ذٰلِكَ بِاَنَّهُمُ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ ۙ وَاَنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ ○

١٠٨- اُولٰٓئِكَ الَّذِيْنَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَسَمْعِهِمْ وَاَبْصَارِهِمْ ۚ وَاُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ ○

١٠٩- لَا جَرَمَ اَنَّهُمْ فِى الْاٰخِرَةِ هُمُ الْخٰسِرُوْنَ ○

١١٠- ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ هَاجَرُوْا مِنْۢ بَعْدِ مَا فُتِنُوْا ثُمَّ جٰهَدُوْا وَصَبَرُوْٓا ۙ اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ○ ع ١٤ ١٠ ٢٠

172. Those who make the present world as their chief goal can not find the way of success.

Hazrat Shah Sahib Says, "Whoso turns away from Eman, he does so for the sake of world, or for fear of life, or for the goodwill of his brethern, or for greed of wealth—whoso loved the world, there is no Hereafter for him ! If someone says the word of disbelief for fear of life, he should prove again (when the fear is gone) after seeking forgiveness and repentence." (Mozihul Quran)

173. They are so much intoxicated and senseless is the world-seeking and wish-worshipping desire that they can not be expected to return. They have wasted their energies and talents given by God. At last they are deprived of the divine favour of hearing the truth by ears, seeing the signs of truth by eyes, and understanding and observing the truth by the hearts . (Seal—Ref. first section of Sura Baqarah).

174. Who may be the worse losers than those who spoil their talents and energies given by God in wrong and unfair deeds and activities, and make the world as their only goal.

175. Some men in Mecca were secure from the persecution or had said words of Kufr by mere tongue. Thereafter when they migrated, waged Jihad, kept steadfast in Islam and did so many deeds of Islam, their fault was forgiven. Divine Kindness turned towards them. Hazrat Ammar's father Yasir, and his mother Sumayya both endured persecution and died but said no word of Kufr. This was the first blood which fell in the way of God. Hazrat Ammar had uttered the word for fear of life, then came weeping to the Prophet, then these verses were sent down. (God is pleased with them).

SECTION 15

111. The day every soul shall come answering questioning on his own behalf,[176] and everyone shall be paid in full for what he earned and they shall not be wronged.[177]

١١١۔ يَوْمَ تَأْتِيْ كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَّفْسِهَا وَتُوَفّٰى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُوْنَ ○

112. And God has told a similitude : a city that was in peace satisfied, its provision coming to it easefully from every place,[178] then it showed unthankfulness for the benefactions of God, so God let it taste that their clothings became hunger and fear for that they did.[179]

١١٢۔ وَضَرَبَ اللّٰهُ مَثَلًا قَرْيَةً كَانَتْ اٰمِنَةً مُّطْمَئِنَّةً يَّاْتِيْهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِاَنْعُمِ اللّٰهِ فَاَذَاقَهَا اللّٰهُ لِبَاسَ الْجُوْعِ وَالْخَوْفِ بِمَا كَانُوْا يَصْنَعُوْنَ ○

176. No one shall speak for the other. The father, mother, brother, sister, wife, children, kith and kins etc.—no one shall be helpful. Everyone for himself, anxious how to get release from chastisement, shall make all kinds of pretensions for deliverance and by answering and questioning shall try to get release anyhow.

177. The Thawab of good deeds shall not be curtailed and the punishment of evil shall not be given more than that one is entitled to.

178. Secure from foreign enemy and peaceful inside, they passed a comfortable life. All kinds of provisions—grains, fruits, etc.—came there abundantly and easefully.

179. The inhabitants of that city did not value the benefactions of God. They were so much lost in worldly pleasures that they did not remember God, the Real Benefactor. On the other hand they were prepared for rebellion. At last, God let them taste the punishment for their ingratitude i.e. hunger and fear took the place of peace and abundance, and they covered them from all sides as the garment covers the body from all sides i.e. hunger and fear did not leave them for a while.

113. And to them there had come a Messenger from amongst them, then they cried lies to him, then the chastisement seized them and they were sinners.[180]

١١٣۔ وَلَقَدْ جَآءَهُمْ رَسُوْلٌ مِّنْهُمْ فَكَذَّبُوْهُ فَاَخَذَهُمُ الْعَذَابُ وَهُمْ ظٰلِمُوْنَ ○

114. So eat of what God has provided you lawful and good and thank the bounty of God if you worship Him alone.[181]

١١٤۔ فَكُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا ۖ وَّاشْكُرُوْا نِعْمَتَ اللّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ○

180. Apart from the external bounties mentioned above a mighty internal blessing was also given to the people of that city i.e. a Messenger from amongst their owo clan was sent to them. They could attain to high spiritual degrees by obeying their Messenger and earn the good pleasure of God. But instead of obeying him they cried lies and thus brought about their own down-fall by their own hands. At last, according to the Divine Law, chastisement came upon them and no contrivance availed them. According to some scholars the city here is Mecca where there was peace and security, and provisions of all kinds came there abundantly.

اَوَلَمْ نُمَكِّنْ لَّهُمْ حَرَمًا اٰمِنًا يُّجْبٰٓى اِلَيْهِ ثَمَرٰتُ كُلِّ شَىْءٍ (قصص۔ رکوع ٦)

But the Meccans did not value these bounties of God. They resorted to polytheism, idolatory, superstitions and abomination. Then God sent the sublime blessing in the person of the Holy Prophet. They left no stone unturned in opposing him.

اَلَمْ تَرَ اِلَى الَّذِيْنَ بَدَّلُوْا نِعْمَتَ اللّٰهِ كُفْرًا وَّاَحَلُّوْا قَوْمَهُمْ دَارَ الْبَوَارِ (ابراہیم۔ رکوع ٤)

At last, God gave the fear of Muslim fighters in place of peace and security, and in place of abundant provisions starvation (famine) of seven years was smitten on them. During this famine they were compelled to eat dogs and carrion. Afterwards God's chastisement caught them in the Battle of Badr through the Muslim Mujahideen. And those who had run away due to abject persecution were given good abode, and God made them secure and safe from the fear of foes, gave them abundant provisions, gave them victory over the mighty enemies and made them the Kings of Empires and made them the Imams of the pious ones. This is why perhaps in the next verse the Muslims are advised to abstain from such activities which brought about untold miseries upon the Meccans.

181. Those who claim to the worship of God they should avail themselves of the lawful and pure provisions given by God and should pay thanks to God and become ideal servants of God. They should not think Haram as Halal and vice versa, and while using God's bounties should not forget the Real Benefactor. They should believe in God, and should believe in God's Messengers and observe His orders and directions faithfully without looking towards other creeds, laws and constitutions.

115. God has forbidden you only carrion and blood and the flesh of swine and that on which the name of other than God is called, yet whoso is constrained, neither forcing nor overdoing, then God is Forgiving, Kind.[182]

١١٥ - إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ
الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۖ فَمَنِ اضْطُرَّ
غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝

116. And do not say by way of creating lies by your tongues : This is Halal and this is Haram that you may forge against God.[183] Surely those who forge falsehood against God shall not prosper—

١١٦ - وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَٰذَا
حَلَالٌ وَهَٰذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ
إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا
يُفْلِحُونَ ۝

117. A little enjoyment, then for them is a painful chastisement.[184]

١١٧ - مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝

182. See the comments of this verse in Sura Baqarah and Sura Ana'm. Here it is told that Haram things should not be made Halal as it was said in the previous verse that Halal should not be made Haram.

The substance, however, is that the right of making something Halal or Haram belongs to God alone who has created the things. The ensuing verses give further clarification.

183. It is a great lie, forgery and insolence to say about something that it is Halal or Haram without the authority of Shariah. Halal or Haram can be that only which God has made Halal or Haram. If someone appoints a thing Halal or Haram by his own free will and assigns it to God as the Meccan Idolaters did (Refer Sura Ana'm) that is really a forging against God. The Muslims are directed never to adopt such a thing. What God has made Halal should be understood as Halal, and what God has made Haram should be understood as Haram. They should not pronounce Halal or Haram without the authority of Shariah, by their own will or opinion.

184. The Meccan Idolaters who called the Prophet as forger, they should remember that they are themselves forgers because they make, out of forgery and lie, Halal whatever they desire, and make Haram whatever they dislike, and assign it to God. They shall soon know the results of their forgeries. They shall never prosper and gain any good by these assumptions. For a while they should make merriments, thereafter they shall have to suffer the everlasting imprisonment.

118. And those people who are Jews—We had forbidden them what We have related to thee before ; and We wronged them not, but they wronged themselves.[185]

119. Then the thing is that thy Lord upon those people who did evil out of ignorance,[186] then repented after that and reformed themselves—so thy Lord after these things is Forgiving, Kind.[187]

١١٨ - وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ۚ وَمَا ظَلَمْنٰهُمْ وَلٰكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ○

١١٩ - ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذٰلِكَ وَأَصْلَحُوا ۙ إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ○ ع ١٥ ٢١

185. See the comments of verse :

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفُرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا الخ

in Sura Ana'm. Here it is pointed out that if God made something Haram for all mankind or for a particular nation for some appointed time then this action of God is all wisdom. No mortal has a right to change it, he can not make a thing Haram which is Halal and vice versa.

186. The word 'ignorance' signifies that man commits sin or disobeys (though knowingly) after becoming ignorant and unwise. If he may use wisdom and ponder over the terrible results of committing sin he can not dare do the sin. See also the comments of إِنَّمَا التَّوْبَةُ عَلَى اللهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ الخ in Sura Nisa.

187. If a man repents on the things of disbelief and becomes Musalman and amends for the future, God forgives all his past sins, however heinous and however numerous they may be.

باز آ باز آ ہر آنچہ ہستی باز آ — گر کافر و گبر و بت پرستی باز آ
ایں درگہ ما درگہ نومیدی نیست — صد بار اگر توبہ شکستی باز آ

Desist, desist, desist, from whatever thou art, If thou art a Kafir, or an Idolater, thou turn back.

This door of mine is not the door of despair, if thou hast broken the repentance hundred times even then thou turn towards God.

SECTION 16

120. In deed Ibrahim was a nation, obedient unto God, onesided, and he was not of the associators—188

١٢٠ - اِنَّ اِبْرٰهِيْمَ كَانَ اُمَّةً قَانِتًا لِّلّٰهِ حَنِيْفًا ؕ وَ لَمْ يَكُ مِنَ الْمُشْرِكِيْنَ ۙ

188. After refuting the polytheistic ideals of the Arab Associators, the way of Hazrat Ibrahim is recollected. Hazrat Ibrahim is the Imam of the Unitarians and the Father of the Prophets after him. He was the Friend of God (خلیل اللہ) and denouncing all wrong ways had sided with One God. So he is known as Hanif i.e. onesided—be peace upon him. The Arabs generally belonged to his race and they claimed to his Religion, though they had no connection with his Religion based on the Oneness of God. They had deviated from his Religion and adopted polytheism. So they are told that Hazrat Ibrahim was the Imam of the Unitarians and the great teacher of virtue and stood against the Idolaters and Associators of the whole world. He was a nation in himself because God had placed in his single person all those virtues and talents which are scattered in a big nation, and it is not difficult for God to put the big universe in one single unit :

لَيْسَ عَلَى اللّٰهِ بِمُسْتَنْكَرٍ اَنْ يَّجْمَعَ الْعَالَمَ فِيْ وَاحِدٍ

Hazrat Ibrahim was the most submissive and obedient servant of God. He was entirely dependent upon the will of God, and it was not possible on his part to make anything Halal or Haram by his own free will without guidance from God. He was extremely averse to association. He could not even tolerate to live with the associators, and he left his kith and kins because they were idolaters. So those people should be ashamed of their ways who have adhered to idolatry and who make Haram by their own desires and who are fighting against the Prophet (who is following Hazrat Ibrahim in Religion) in support of Polytheism. The Pagan Arabs should remember, as a matter of principle, that the basis of Divine Religion is the Millat of Ibrahim. The pronouncements of Halal and Haram are also based on the Millat of Ibrahim. The main function of the Holy Prophet is also to establish, maintain, propagate and explicate this very Millat of Ibrahim. So if the Arabs want to follow the original religion of Ibrahim they should adopt the way of the Holy Prophet, Mohammad (be peace upon him).

121. Showing thankfulness for His blessings,[189] God chose him and guided him to the straight path.[190]

122. And We gave him in this world good,[191] and in the world to come He is among the excellent men.[192]

١٢١- شَاكِرًا لِّأَنْعُمِهِ ۚ اجْتَبٰهُ وَهَدٰهُ إِلٰى صِرَاطٍ مُّسْتَقِيمٍ ○

١٢٢- وَاٰتَيْنٰهُ فِي الدُّنْيَا حَسَنَةً ۚ وَإِنَّهُ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ○

189. Ibrahim was the thankful servant of God, while you are very ungrateful to the blessings of God as mentioned above in the notes of the verse : ضَرَبَ اللّٰهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً الخ then how can you claim to the way of Hazrat Ibrahim ?

190. God guided him to the straight path of perfect Oneness, good pleasure and submission.

191. We gave him in this world good i.e. Prophethood, good provision, children, grace, dignity and popularity that all Religionists of the world revere him unanimously, and every sect tries to trace its connection with him.

192. His prayer وَاَلْحِقْنِيْ بِالصّٰلِحِيْنَ was granted i.e. he shall enter into the upper most class of the pious ones in the Hereafter, and that class is the class of the Prophets (be peace upon them).

123. Then We sent thee order, "Follow the creed of Ibrahim, who was of one side and no associator.[193]

ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ○ ١٢٣

124. The Sabath was only appointed for those who differed therein. And thy Lord shall decide between them on the Day of Resurrection concerning that thing in which they differed.[194]

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۖ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ○ ١٢٤

193. See notes of verse 161 in Sura Ana'm. The main idea is that in the affairs of religion and in matters of Haram and Halal the principal source is the Millat of Ibrahim. In the meantime the Jews and Christians were given commandments and injunctions according to their peculiar conditions, and finally Mohammad (be peace upon him) was sent as the Last Messenger to revive and enlighten the original creed of Hazrat Ibrahim (which was spoiled due to the heedlessness, alterations and wrong interpretations of the wrong men), and through him the roots of all kinds of polytheism and assoication should be totally cut down. The Holy Prophet has said :

بُعِثْتُ بِالسَّمْحَةِ الْحَنِيفِيَّةِ الْبَيْضَاءِ

سَمْحٌ mean generosity, liberality
سَمْحٌ means to overlook
سَامَحَ means to pardon, forgive, excuse
سَمَاحٌ means pardon, forgiveness, permission
تَسَامُحٌ means leniency, clemency
حَنَفَ means to incline, bend to one side
حَنِيفٌ means true, orthodox = مستقيم الرّاى i.e. strongly firm in one's opinion.
بَيْضَآء means brilliant, benevolent and generous, white as daylight.

The meanings of the Tradition are very wise. It means the Holy Prophet is raised with a Religion which contains generosity, liberality, leniency, clemency, forgiveness, permission, and is inclined to one side only, breaking from all deviating ways, and its teachings are as brilliant and luminous as broad daylight without any stain of doubt. Hazrat Shah Wali Ullah of Delhi has elaborated the above Tradition thoroughly in his famous book, Hujjat-ul-Allah al Balighah (حجة الله البالغة) which is worth seeing.

194. In the original creed of Ibrahim the Sabath was not commanded. And it is not also appointed for this Ummat. Of course, in the meantime the Jews differing from their Prophet, Moses, elected this day. So they were commanded to revere this day if they so desired, but they should not prey the fish on that day. This order some accepted and some did not accept. Those who denied this order were made monkeys and pigs in this world, and the judgment of the Hereafter is apart from it. Not only this difference but all sorts of differences shall be decided on that day e.g. some say that Ibrahim was jew, some say he was christian, whereas God has informed that he was Hanif Muslim i.e. submissive to God alone denouncing all wrong ways. However, on the Day of Resurrection all differences shall be decided and everyone will see by his own eyes who was wrong and who was right ?

125. Call thou to the way of thy Lord with wisdom and good admonition and dispute with them in the better way.[195] Thy Lord knows better those who forgot (deviated from) His way and He alone knows well those who are on the way.[196]

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ
الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِىْ هِىَ اَحْسَنُ ؕ اِنَّ
رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ وَهُوَ
اَعْلَمُ بِالْمُهْتَدِيْنَ ○

195. Formerly the audience were warned that the Holy Prophet had come with the original creed of Hazrat Ibrahim, so if they wanted success and were righteous in their claim to the Religion of Ibrahim they should follow the way of the Holy Prophet.

By the words : اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ الخ the Holy Prophet is educated how to bring mankind to the way of God. For this purpose three methods are described as the basic principles :

(i) Wisdom. (ii) Good Admonition. (iii) Fair Dispute.

By wisdom those strong realities are meant which are the most important part of Divine Religion. It is advised therefore that solid facts should be presented with strong arguments and reasons in a prudent manner, so that intelligent brains may surrender with appreciation and recognition and the flimsy philosophies should wane before them, and any kind of intellectual advancement or scientific research may not be able to change a word of the Absolute Realities described by the Divine Revelation.

By good admonition, impressive instructions and compassionate sermons are meant which are full of delicate feelings, heart-touching sentiments and animating spirit. An admonition or sermon, which is given with the spirit of sincerity, sympathy, affection and moral excellency in a beautiful and balanced way, very often changes a stone-hearted man into a sober soul. By the fair admonition the dead are revived, and a despondent gloomy nation is invigorated with fresh spirits, and the people hearing subjects of good tidings and menacing stand up and vigorously strive for the cherished goal. People possessing average intellect and wisdom with fire burning in their hearts for truth can be more influenced by good compassionate sermons than by bombastic speeches and scholastic arguments.

But there are persons in the world who do not easily recognize rational facts and excellent sermons. They are prone to disputing, quarrelling and criticising. They always raise controversies and dissensions about recognized facts even. They neither listen to wisdom nor to admonition, but desire to make heated discussions about every thing. Sometimes wise and just men and seekers of truth are also surrounded by doubts and they are not satisfied without sufficient reasoning, so وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ is imparted that when such a situation arises discussion should be made with civility, politeness, justice and recognition of truth in the best possible manner. Heart-rending words should not be used in accusing the rival that the discussion may prolong and some quarrel may arise. The main purpose of the discussion should be the expression of truth and to make the rival understand. Hot-headedness, immorality, talkativeness and obstinacy beget no result.

196. In the manners of invitation and propagation you should follow the way which is told by God. You should not worry about who accepts and who does not accept. You should leave the results to God. He knows well those who come to the way and who do not come to the way. He will deal with them as He deems fit.

126. If you take vengeance you take vengeance the much you are chastised, and if you keep patient then it is better for the patient.[197]

١٢٦- وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ○

127. And thou keep patient and thou can keep patient only by the help of God, and do not grieve at them, nor be narrowed (angry) at their devisings.[198]

١٢٧- وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ○

128. Verily God is with those who are pious and those who do virtue.[199]

١٢٨- إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا وَّالَّذِينَ هُم مُّحْسِنُونَ ○ ع ١٦ ٢٢٠

197. If you are chastised in the way of invitation and propagation you can take vengeance, when you are in power, equal to the chastisement given—you are given leave. But the place of patience is higher than that. If you keep patient, its result will be better for yourself and for the observers and even for those who troubled you.

198. It is not an easy thing to be patient on oppressions and afflictions. It is only possible when God may help that a man may go on enduring the cruelties of the opponents and does not utter a word.

199. The more a man adopts piety and virtue fearing God, the more God's help will be with him. So for such persons there is no reason to be sorrowful and angry at the cunning devices of the Unbelievers. May God raise this humble and weak self among the pious and the good-doers by His Grace and Mercy !
The Sura Nahl has ended by His succour and grace—thanks God !

SURA BANI ISRAEEL—MECCAN VERSES = 111, SECTIONS = 12

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

(In the name of God, the Most Merciful, the Most Compassionate)

SECTION 1

الجزء ١٥ - سُبْحٰنَ الَّذِيْٓ اَسْرٰى بِعَبْدِهٖ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِيْ بٰرَكْنَا حَوْلَهٗ لِنُرِيَهٗ مِنْ اٰيٰتِنَا ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ ○

1. Holy is the Being [1] who carried His servant by night from the Holy Mosque to the Aqsa Mosque[2], whom Our blessing has surrounded that We might show him some signs of Our Power.[3] He is surely the All-Hearing, the All-Seeing.[4]

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1. His Self is pure from defect and frailty and is above all kinds of weakness and helplessness. Those things, which look extremely strange to our imagination and which our imperfect wisdom think as quite impossible, are not a bit difficult before the power and will of God.

2. He carried, within a very limited part of the night, His most special and nearest servant (Mohammad, the Messenger of God — be peace upon him) from the Haram of Mecca to Bait-ul-Muqaddas. What was the purpose of this journey ? It is indicated in the words لِنُرِيَهٗ مِنْ اٰيٰتِنَا . The substance is that God willed to show him, in this journey or carrying somewhere else away from Baitul Muqaddas, the mighty signs of His Power and the wonderful samples of His administration. According to some verses in Sura Najm the Holy Prophet had gone upto Sidratul Muntaha (سدرة المنتهى) and observed very mighty signs :

وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى عِنْدَ سِدْرَةِ الْمُنْتَهٰى عِنْدَهَا جَنَّةُ الْمَاْوٰى اِذْ يَغْشَى السِّدْرَةَ مَا يَغْشٰى مَا زَاغَ الْبَصَرُ وَمَا طَغٰى لَقَدْ رَاٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى (النجم - رکوع ١)

According to Muslim Scholars the journey from Mecca to Baitul Muqaddas is Asra (اسراء) and the ascension from there to Sidratul Muntaha is Mairaj (معراج) and sometimes both journeys together are represented by Asra or Mairaj.

The Traditions about Mairaj are quoted by about thirty Sahaba, in which the events of Asra and Mairaj are narrated in detail and elaborately. The unanimous faith of the early and later scholars is that the Holy Prophet got the Mairaj with the physical body in the waking condition. Only two or three Sahaba believed that it was experienced while sleeping in dream as a strange and wonderful event. They argued on the basis of the words of verse 60 of the present Sura.

According to Ruhul Ma'ani the early scholars did not believe that the ascension was merely spiritual and not bodily as can be interpreted on the experience of the Sofis. Had it been merely spiritual it would have not been strange to the Arabs. The Qurani description of Mairaj is characterized by a glorious title and a very strange event of the life of the Holy Prophet. Hence it can not be imagined that the Mairaj was simply spiritual. Moreover, the opponents intensified their opposition after this great event of Mairaj. Sometimes they rejected it and sometimes they made fun of it. When the event was simply spiritual or dreamy there was no need to create such a fun and commotion. Spiritual ascension or a heavenly journey in dream was not a difficult thing to believe for the Arabs. Of course, it was strange to hear about the bodily ascension of the Holy Prophet. This is why not only the Unbelievers but also some Believers thought it strange. The Believers did not disbelieve it but they were shaken some what. The Holy Prophet himself was uneasy because he knew that the people in general would hardly believe it. If the event was simply a dream or simply spiritual, the Holy Prophet would have not felt uneasy because he had been all along saying things which were indeed wonderful at least for the Pagan Arabs. The Holy Prophet is quoted to have said : ثم اصبحت بمكة or ثم اتيت مكة i.e. Then by the morning I reached Mecca. How can these words be compatible with the spiritual journey or journey in dream ? It means he had gone away and after some time he came back to Mecca.

Some of the Sahaba asked the Holy Prophet : "Where had his holy person gone in the night because at search we did not find your person at the residence."

God said to Moses : فَاَسْرِ بِعِبَادِیْ i.e. Carry My servants from Egypt — — — . Here the word اَسْرِیْ does not mean 'spiritual translation of the Bani Israeel'. Similarly here in the present verse it does not mean that God carried His servant spiritually. Similarly فانطلقا in Sura Kahf can not mean that Hazrat Musa and Hazrat Khizr were simply moving in dream or in spiritual meeting.

As for the word رُؤْیَا in the Quran, Hazrat Ibne Abbas has said :

رُؤْیَا عَیْنٍ اُرِیَهَا رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ

The commentators have given examples from the Arab works that رُؤْیَا is sometimes used in the sense of mere seeing. So if رُؤْیَا denotes the event of Mairaj, then this word will mean 'mere sight' which was seen by these external eyes, so that open verses and the faith of the majority may not be injured.

Sharik, of course, has quoted a Tradition which supports the dream — vision. But the Traditionalists are unanimous in that Sharik's memory was faulty. So in the presence of prominent Memorizers of Hadith, Sharik can not be relied on. Hafiz Ibne

Hajr has enumerated the mistakes of Sharik in the end of Fathul Bari and has remarked that those meanings of his Tradition can be taken which are not against the general Traditions. These details are given in the exposition of Sahih Muslim i.e. Fathul Mulhim. Here it is meant to say that the correct faith is that the event of Mairaj and Asra took place in the state of waking and with the physical body. And if such events were shown in dream also then there is no need to deny it.

As for the different objections which are raised against Mairaj the most important is the question of time. But the latest researches of science have proved that the velocity has no limit. So if the Holy Prophet had gone into the heavens and come back within a short time, then there is no wonder. The past people could doubt but modern people can not. When God can create such a huge Universe wherein hundreds of celestial bodies are moving with great speed, He can also carry the Holy Prophet on a horse — Burraq — into the heavens and bring him back safely to Mecca. The Burraq was the carriage brought for the Holy Prophet to carry him to Baitul Muqaddas and then to the Heavens. God knows what was the speed of this Celestial Horse. Because the event of Mairaj was very strange and wonderful and even this sputnik age can not interpret it successfully so it is begun with the words سبحان الذی so that the people of narrow understanding may know that God is pure from weakness and helplessness, and He is not dependent upon any means, and He is not bounded by any physical laws. He is pure from all defects and frailties. So the people should not cherish any doubts about the bodily ascension of the Holy Prophet completing the journey within a short time after observing mighty signs of God.

3. God has put many blessings in the country in which the Aqsa Mosque (Baitul Muqaddas) is situated. God has created ample provisions in the form of grains, wheat, fruits, vegetables, olive, etc. God has sent thousands of Prophets in this land It means God has been magnanimous to place material and spiritual blessings in this region. The purpose behind carrying the Holy Prophet to Baitul Maqaddas would also be to show that all those blessings and perfections which had been given to the Prophets of the Bani Israeel were collected in the person of the Holy Prophet. All those bounties which were given to the Bani Israeel would be now possessed by the Bani Ismaeel. The torch-bearers of Kaaba and Baitul Muqaddas would thenceforth be one nation alone — the Muslim Community. The Traditions of Mairaj describe that the Holy Prophet led the prayer of all the Prophets in Baitul Muqaddas, which was a mark of the prominence of the Holy Prophet among the Prophets. It means as the Holy Prophet is the Prophet of the Ummat, similarly he is the Prophet of the Prophets.

4. He is the real Hearer and real Seer, He shows His signs of power to whomsoever He will. He heard the praises celebrated by the Prophet, He saw the sublime conditions of the Prophet. So at last He showed those mighty signs to the Holy Prophet which were suitable for his perfect ability and noble qualities.

2. And We gave Moses the Book and made it a guidance to the Bani Israeel :[5] "Take not except Me anyone as guardian, ![6]

٢۔ وَاٰتَيْنَا مُوْسَى الْكِتٰبَ وَجَعَلْنٰهُ هُدًى لِّبَنِيْٓ اِسْرَآءِيْلَ اَلَّا تَتَّخِذُوْا مِنْ دُوْنِيْ وَكِيْلًا ۝

3. Thee ye who are the children of those people whom We bore with Noah. No doubt, he was a servant thankful.[7]

٣۔ ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوْحٍ ۭ اِنَّهٗ كَانَ عَبْدًا شَكُوْرًا ۝

4. And We openly declared unto Bani Israeel through the Book : "You shall create corruption in the country twice and you shall do rebellion, a great rebellion."[8]

٤۔ وَقَضَيْنَآ اِلٰى بَنِيْٓ اِسْرَآءِيْلَ فِي الْكِتٰبِ لَتُفْسِدُنَّ فِي الْاَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيْرًا ۝

5. After describing the excellence and honour of the Holy Prophet the subject of the Word is diverted towards Hazrat Moosa (be peace upon him) because in the journey of Asra it was mentioned that the Holy Prophet had first gone to Aqsa Masjid (Baitul Muqaddas). So to open the eyes of the Muslims the different periods, which passed on the guardians of Baitul Muqaddas — the Bani Israeel, are described and as a warning to the Bani Israeel themselves that the Divine Trust which had been entrusted to them in the Blessed Land was going to be transferred to the Ummat of the Hijazi Prophet, so if they wanted welfare they should follow the Prophet of Arabia, otherwise they would be chastised for their mischiefs as before, and they would be deprived to the guardianship of Baitul Muqaddas (the Mosque of Aqsa).

6. It was given in Taurat that the Bani Israeel should adhere to Tauhid and should not take guardian anyone except God, and always keep trust in Him.

7. You are the children of those who were saved from the Divine Chastisement embarking on the Boat with Hazrat Noah. Do not forget the kindness done to your ancestors. Just see Hazrat Noah, your ancestor, who was thankful for the bounties of God, so you should also follow him.

8. It was predicted in the Taurat or some other Divine Book that the Bani Israeel would do great corruption in the land twice and resorting to tyranny and pride would demonstrate great haughtiness and rebellion. So it happened and each time they received severe chastisement from God as follows.

5. So when the first promise came We sent on you servants of Ours,[9] men of bitter fight, then they spread all over the cities ; and that promise was to be performed (executed).[10]

٥ - فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ ۚ وَكَانَ وَعْدًا مَّفْعُولًا ○

6. Then We gave you the turn over them and gave you strength with wealth and children and made you a greater host.

٦ - ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ○

7. If you do good, you do good to your ownselves and if you do evil it is against your ownselves likewise.[11] Then when the second promise came, We sent other servants that they should make your faces gloomy and should enter the Masjid as they had entered (before) first time and should bring about complete destruction, wherever they prevail over.[12]

٧ - إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ○

9. Servants of Ours — Those who were appointed to chastise you.

10. They entered into the cities and houses and did great bloodshed and looting. Thus the promise of punishment which was made by God was accomplished.

11. When you turned to us and adopted repentance, We once more made you prevail over the enemies. So the profit of good and the loss of evil was to reach you and no one else. When you did good you gained, when you did evil deeds you lost.

12. Those servants discountenanced you and entering into the Baitul Muqaddas did the same destruction as they had done before. They destroyed the Haikal and the power of the Bani Israeel was finished for ever.

8. It is not beyond expectation that your Lord may have mercy upon you ; and if you do the same, We shall also do the same, and We have made the Hell a prison for the Kafirs.[13]

٨۔ عَسٰى رَبُّكُمْ اَنْ يَّرْحَمَكُمْ ۚ وَاِنْ عُدْتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ حَصِيْرًا ۝

9. This Quran — it teaches the way which is the most straight and gives good tidings to the believers, who do good deeds, that for them is great Thawab ![14]

٩۔ اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِيْ هِيَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا ۝

13. Hazrat Shah Sahib says, "It was given in the Taurat that the Bani Israeel would do mischief twice and for that the enemies would prevail over their land. And this is what happened — one time Jaloot prevailed over them, then God killed him by the hand of Hazrat Dawood (David). Thereafter the Bani Israeel were given more strength in the reign of Hazrat Sulaiman (Solomon). Second time Bukhtnassr prevailed over them. Thenceforth they gained no strength. Now it is told that God has again come to do mercy. If they follow the Holy prophet He shall return the previous power and Kingdom. But if they resort to mischief again, then We shall do the same i.e. the Muslims were made to prevail over them, and in the Hereafter the Hell is prepared." (Mozihul Quran)

Some scholars have said that the first promise was the invasion of Bukhtnassr in 587 B.C. and the second promise was the invasion of the Roman Emperor Tatinus in 70 A.D. In these two invasions the Bani Israeel were completely shattered and the Haikal was destroyed. (God knows better)

14. The Taurat was a guidance to the Bani Israeel as said before — هُدًى لِّبَنِيْٓ اِسْرَآءِيْلَ — but this Quran teaches the whole world the best, the straightest and the strongest way. All straight ways are absorbed in this straightest way. So if you want success you should follow this straightest way in the footsteps of the Holy Prophet. Those men who will follow this clear and broad way with heart and organs i.e. with Eman and good deeds, the Holy Quran gives them good tidings of pure life in this world and gives them the mighty good tidings of Paradise in the Hereafter. As for those who are heedless of their end and they are recklessly absorbed in the lustful desires and tastes of the world, keeping away from the betterment of the next world, their end is described in the next verse.

10. And that for them who do not believe in the world to come We have prepared a painful chastisement.[15]

١٠۔ وَّاَنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ اَعْتَدْنَا ع لَهُمْ عَذَابًا اَلِيْمًا ۝

SECTION 2

11. Man prays for evil, as he prays for good, And man is ever hasty.[16]

١١۔ وَيَدْعُ الْاِنْسَانُ بِالشَّرِّ دُعَآءَهٗ بِالْخَيْرِ ؕ وَكَانَ الْاِنْسَانُ عَجُوْلًا ۝

15. For them is prepared a painful chastisement. (God forbid)

16. The Quran gives good tidings of the greatest prosperity and welfare and warns about the fatal results of evil, but man prays for evil, despite hearing everything, with the same fondness as he prays for good, or as he should pray for good. It means he strives for sins and evils very swiftly being unconscious of the results, and some wretched souls even cry out : اَللّٰهُمَّ اِنْ كَانَ هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَاَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ اَوِ ائْتِنَا بِعَذَابٍ اَلِيْمٍ

(O God ! if the Prophet is true in his claim, then rain stones from the sky over us or give us painful chastisement.) Some fools pray evil in anger for their own souls or for their children ignorantly or thoughtlessly. Some are those who idolize the worldly gain and try to earn the world by hook or by crook, and they do not understand that under this verdant plant are hidden snakes and scorpions to sting to annihilation. The thing is that man sees the superficial glamour of things but does not ponder over the results of evil in his hasty mood. So whenever some idea strikes his mind or when ever his mood demands certain thing, he at once does it. Once the step moves for performance it takes speed never to return. Such hasty mood is very dangerous. If he adopts a sober attitude and leaves hastiness and works with seriousness and gravity, he can save from many mistakes.

12. And We made night and day two signs, then We blotted out the sign of day to see that you may seek the bounty of your Lord, and that you may know the number of years and reckoning.[17] And everything We have related distinctly.[18]

١٢۔ وَجَعَلْنَا الَّيْلَ وَالنَّهَارَ اٰيَتَيْنِ فَمَحَوْنَآ اٰيَةَ
الَّيْلِ وَجَعَلْنَآ اٰيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوْا
فَضْلًا مِّنْ رَّبِّكُمْ وَلِتَعْلَمُوْا عَدَدَ السِّنِيْنَ وَ
الْحِسَابَ ۭ وَكُلَّ شَيْءٍ فَصَّلْنٰهُ تَفْصِيْلًا ○

17. Night is dark, day is bright; sometimes the night is shorter than the day and sometimes the day is shorter than the night. The night has moonlight, the day has sunlight; they are all the signs of God's power having separate orders and systems, benefitting mankind differently and enormously and the collective management from times immemorial is under the absolute control and the careful supe visic n of God. These signs represent the unlimited power and wisdom of God. When the night is blotted out, the day comes with light making things visible, and men get out of their houses to seek the bounty of God — livelihood, education etc. — and do what was not possible in darkness. Moreover, men know the number of months and years and know the system of reckoning by night and day i.e. by moon and sun.

18. You should understand that there is no use to be worried or to make haste. With God is appointed the estimation of everything — virtue or vice. For example, the night and days, which have systematic timings throughout the year, can not change by the impatience of any one. The morning comes at its appointed time. Similar is the case with good and evil. As nights and days follow each other similarly good and evil follow each other. As the njghts and days are bound in a strong system and no one can destroy them, similarly good and evil are bound by certain laws which can not be broken by any mortal power.

This painful life of the present world is like the night, in whose darkness the results of virtue and vice are not clearly visible to man. No doubt, God sent His Messengers and Prophets to guide them in the shadows of night and spread light before their eyes according to their respective degrees, so that people might distinguish thereby good from evil and know their results. But such a clear and self-evident exposure, that no man may doubt or deny, will take place at that time when the Day of the Hereafter will dawn after the end of the night of our worldly life. The deeds of men which were attached with his neck like the necklace in the gloomy life of the world and were not visible in the shadows of heedlessness and ignorance will appear before us, just after the dawn of the Hereafter, in the form of an open book, and everyone will read it in that daylight without difficulty.

فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ (قٓ۔ رکوع ۲)

At that time seeing all his small and big deeds man will speak out :

مَالِ هٰذَا الْكِتٰبِ لَا يُغَادِرُ صَغِيْرَةً وَّلَا كَبِيْرَةً اِلَّآ اَحْصٰهَا (کہف۔رکوع ٦)

13. And every man—We have put his misfortune upon his neck, and We shall bring forth for him, on the Day of Resurrection, a book (script) that he shall see it wide-open.[19]

۱۳۔ وَكُلَّ إِنسَانٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ كِتَٰبًا يَلْقَىٰهُ مَنشُورًا ۝

14. Read thy Book (Script)! Thou art sufficient today for thyself as reckoner.[20]

۱۴۔ ٱقْرَأْ كِتَٰبَكَ ۖ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا ۝

15. Whosoever is guided, he is guided for his own gain and whosoever goes astray, it is only to his own loss. And upon none falls the load of the other.[21] And We do not throw misfortune (calamity) until We send forth a Messenger.[22]

۱۵۔ مَّنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ۝

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19. The misfortune and the evil of deeds is the necklace of his neck. With misfortune are misdeeds which can not depart, they shall come to sight in the Hereafter.

20. The Book of Deeds shall be given in his hand that he should decide himself after reading it. He should himself see if any deed was left, which he did in the world, or if any deed was overwritten. Everyone there shall recognize that every action or deed, even as small as a particle, was written in it. Formerly the Book (the Holy Quran) and the Sun and the Moon meant for reckoning etc. were mentioned. In this verse the Book of the Hereafter and reckoning is described, which are the results of the former book and reckoning.

21. God has told the straight way to everyone. So now everyone, who follows it or denounces, should himself observe his own gain and loss, because the results of good and evil shall reach him alone. The bundle of one's sins can not be put on the head of the other.

22. No doubt, evil deeds beget calamity, but God does not seize without making the people understand. So He sends Messengers to warn the people and does not leave them unaware and heedless, but does make them aware fully of good and evil. Those things which man can understand by the simple guidance of wisdom and nature (e.g. The Existence of God, or Divine Unity) should be further explained and confirmed through the Prophets. And those things, for whose comprehension mere wisdom is not sufficient, should be presented in the light of Divine Revelation. This is why God has been sending Divine Revelation and Prophets since creation. Now no chastised nation can present the excuse of ignorance, and can not get deliverance from God's punishment or chastisement on the ground of ignorance.

Note : Modern thinking is that ignorance of law is no excuse. So no one can present this excuse that he does not know what God likes and what He dislikes. The Holy Quran describes clearly what God likes and what He dislikes. The whole world should know it. (Tr.)

16. And when We desired to destroy some city We sent command to its licentious men then they committed ungodliness therein then the Word was proved against them then We devastated them devastating.[23]

١٦۔ وَاِذَآ اَرَدْنَآ اَنْ نُّهْلِكَ قَرْيَةً اَمَرْنَا مُتْرَفِيْهَا فَفَسَقُوْا فِيْهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنٰهَا تَدْمِيْرًا ○

17. How many a generation We destroyed after Noah.[24] And sufficient is thy Lord for a Knower and Seer of the sins of His servants.[25]

١٧۔ وَكَمْ اَهْلَكْنَا مِنَ الْقُرُوْنِ مِنْۢ بَعْدِ نُوْحٍ ؕ وَكَفٰى بِرَبِّكَ بِذُنُوْبِ عِبَادِهٖ خَبِيْرًۢا بَصِيْرًا ○

23. When some city is to be destroyed on account of sins and misdeeds, they are not annihilated only seizing suddenly, but they are punished after the completion of argument. First the commandments are conveyed to them through the Prophets or their viceroys, especially to the rich and influential men whose acceptance or rejection exercises an effect on the common masses. When these men of big noses knowingly reject the Divine Message and make the atmosphere of the whole city poisonous and turbid by their open rebellion and disobedience, at that time that city makes itself entitled to the Divine Chastisement by proving itself declared criminal (God forbid us from the evils of our souls).

Note : Here the word امر is not used in the constitutional sense because God does not command indecency. On the contrary, it is used in the schematic sense. It is امرتکوینی and not امرتشریعی

24. During the period between Hazrat Adam and Hazrat Noah, the People were generally Muslims. Afterwards association and unbelief broke in. Hazrat Noah was sent for their reformation. He taught them hundreds of years, but they were impervious to his teaching. At last, they were all destroyed. Afterwards many generations like Aad and Thamud etc. were destroyed. In short, the punishment of destruction began after the prophethood of Noah.

25. God does not seize anyone without reason, nor does He punish unreasonably. He judges the sins and their nature first, then by His Knowledge He sentences the criminal to the punishment he deserves.

18. Whosoever desires the First House, We hasten for him therein what We will and for whomsoever We desire, then We have appointed for him Gehenna wherein He shall enter condemned and rejected.[26]

19. And whomsoever desired the Last House and strived for it as required and he is a believer, so the striving of such men shall be recognized.[27]

20. To each We give, to these and to those, from the gift of thy Lord ; and the gift of thy Lord is not checked by anyone.[28]

١٨۔ مَنْ كَانَ يُرِيْدُ الْعَاجِلَةَ عَجَّلْنَا لَهٗ فِيْهَا مَا نَشَآءُ
لِمَنْ نُّرِيْدُ ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ ۚ يَصْلٰىهَا
مَذْمُوْمًا مَّدْحُوْرًا ○
١٩۔ وَمَنْ اَرَادَ الْاٰخِرَةَ وَسَعٰى لَهَا سَعْيَهَا وَهُوَ
مُؤْمِنٌ فَاُولٰٓئِكَ كَانَ سَعْيُهُمْ مَّشْكُوْرًا ○
٢٠۔ كُلًّا نُّمِدُّ هٰٓؤُلَآءِ وَهٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ؕ
وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُوْرًا ○

26. It is not necessary that every Lover of the world may be destroyed at once. Nay ! We give to those of them, who are hankering after the worldly wealth, provisions of the world according to Our wisdom and reason, to whomsoever We will, and whatsoever We will, so that they may get the dead fruits of their labour and their dead deeds. If good fortune is not their luck, their cup of misfortune shall be filled fully and then they will be pushed to the everlasting prison of the Heli with great disgrace and insult.

27. But the efforts of those possessing faith and belief in their hearts, striving for the good pleasure of God with pure intention and sincerity, in accordance with the teachings of the Holy Prophet, shall never be spoiled. Surely the efforts of such men shall be granted with appreciation and recognized with benevolence in the Court of the Supreme Lord.

28. God gives World to some of the World-seekers according to wisdom and reason. But God gives Hereafter to all those who seek the Hereafter. No one can check Him or put hindrance to His givings.

Or it may mean that worldly succour is tendered to both—the World-seekers and the Hereafter-seekers. Only on account of disbelief and sins the doors of worldly gifts and provisions are not shut.

21. See, how We preferred one over the other ! And in the Last Abode there are even greater ranks and greater excellence.[29]

22. Do not set up with God another Ruler, or thou wilt sit condemned and denounced.[30]

٢١- اُنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ؕ وَ لَلْاٰخِرَةُ اَكْبَرُ دَرَجٰتٍ وَّاَكْبَرُ تَفْضِيْلًا ○

٢٢- لَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتَقْعُدَ مَذْمُوْمًا مَّخْذُوْلًا ○ ع ٢

29. There are great preferences in respect to wealth, honour, power, children, etc. in the present world. One can imagine the preferences of the world-to-come on the basis of degrees and excellent deeds. So it is proved by the Traditions that there are enormous degrees in the Paradise and the Hell. It is said in the Tradition that the difference between two ranks in the Paradise shall be greater than the difference between the heaven and the earth. The Lowers shall see the Uppers as we see the stars standing on the earth. It is told before that these ranks of the Paradise shall be given to those men who strive for the Paradise properly. In the ensuing verses at length the way of striving for the Hereafter is described to obtain these high ranks of the Paradise.

Hazrat Ibne Abbas has said that God has collected the whole (moral) teaching of the Taurat in the fifteen ensuing verses beginning from the next section.

30. Association (شرک) is so evidently self-contradictory that if you adopt it you will be condemned and accused not only in the eyes of God and His angels but also in the eyes of every wise man of the world. This is why we see today that the upholders of those religions which contain the teaching of clear association are reforming their creed quietly and slowly and coming near Divine Unity in order to attain some place in the society of wise men. Every wise man feels today that it is a great insult to human dignity to bow down before lower or helpless creatures who are insignificant before the best creation in the Universe i.e. Man. It is even more insulting to Man that he should bow down before those things which are cut by his own hand. The man who bows down before other-than-God leaving God, the Independent God leaves him in weakness and destitution closing the door of His real succour and blessing. So when he will most urgently need the help and succour in the most difficult hour, he will receive no help and succour. ضَعُفَ الطَّالِبُ وَالْمَطْلُوْبُ

SECTION 3

23. And thy Lord has had ordered: "Worship not any one beside Him and do good to the parents. If one or both of them attain old age before thee say not unto them : 'Fie', neither chide them and say unto them word of respect.[32]

٢٣ ۔ وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ
اِحْسَانًا ؕ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ
اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَ
قُلْ لَّهُمَا قَوْلًا كَرِيْمًا ○

31. As a matter of fact, it is God who gives existence to the child, but the parents are the external means to His creation. This is why in many of the verses the rights of the parents are described with the obligations to God. It is said in a Tradition that that man is gone down to the earth who found his parents and did not get the Paradise by serving them. One of the Traditions says that Paradize is under the feet of the mother. Doing good to the parents is that one should serve them with self and wealth in lifetime and should revere and love them by heart. After their death he should say prayer of Janaza over them and should pray for their forgiveness, should fulfil their covenants as far as possible, should behave with their friends with reverence and goodness and should regard their blood relations with love and affection.

32. In old age the parents are in need of service more than in the young age. Sometimes the wife and children are tired of their service in old age and the parents lose their senses in senile old age. It is a great deed of excellence and fortune if the children do not lose heart in obeying and serving their old parents. Not to speak of chiding and frowning, the Holy Quran warns that the son or daughter should not utter a single word damaging their reverence or injuring their sentiments and feelings. On the contrary, the children while talking should keep full courtesy and reverence. Ibne Musayyib has said that the children should talk to their parents as a faulty slave talks to his hard-hearted master.

24. And lower to them shoulders with humility and meekness and say: 'My Lord, have mercy on them as they brought me up when I was little."

25. Your Lord knows very well what is in your souls. If you will be virtuous, so He forgives those who turn.[34]

26. "And give the kinsman his right and the needy and the traveller and never squander."[35]

27. No doubt, the squanderers are brothers of satans and the Satan is unthankful to his Lord.[36]

٢٤- وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَ
قُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ۝

٢٥- رَبُّكُمْ اَعْلَمُ بِمَا فِيْ نُفُوْسِكُمْ ۭ اِنْ تَكُوْنُوْا
صٰلِحِيْنَ فَاِنَّهٗ كَانَ لِلْاَوَّابِيْنَ غَفُوْرًا ۝

٢٦- وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَابْنَ السَّبِيْلِ
وَلَا تُبَذِّرْ تَبْذِيْرًا ۝

٢٧- اِنَّ الْمُبَذِّرِيْنَ كَانُوْٓا اِخْوَانَ الشَّيٰطِيْنِ ۭ وَكَانَ
الشَّيْطٰنُ لِرَبِّهٖ كَفُوْرًا ۝

33. When I was weak and fragile my parents did hard labour in nourishing and rearing me, and of their own managed for my comfort and welfare, and tried to save me from numberless calamities and accidents, and many times put their own life in danger for my sake. Now they have entered into their old age and I serve them and revere them within my power but can not fulfil the real right of their service, so I pray to Thee to have mercy on them in this their old age and after their death.

34. It means the reverence of parents and showing humbleness before them should be done with the sincerity of heart. God knows very well who serves the parents and with what heart and spirit. If you would be really good and fortunate by heart and turning unto God, would serve them with sincerity and gratitude, God will forgive your faults and mistakes. Suppose, sometime you failed to serve them with goodness out of abnormal mood or heart, then turned towards God and repented, so God is All-Forgiving.

Note : When and where one should obey the parents and when and where one should not obey the parents ?—the details thereof should be known from the books of Fiqh. Ruhul Ma'ani has also given its details.

35. Observe all kinds of financial and moral obligations to the Kinsmen, and have care for the indigent and the traveller and never squander what God has given you of wealth. Squandering is, that wealth is expended in sins and meaningless things, or expended in permissible things extravagantly which may mar the observation of obligations and lead to unlawful committals.

36. Wealth is a great bounty of God because it is a source of peacefulness in worship, it is a means to earning many virtues and performing excellent services of Islam. To squander wealth is a great unthankfulness, which is committed due to Satanic insinuation and temptation, and man becomes like the Satan. As the Satan expended the energies given by God in sins and misguidings, similarly a squanderer expends his wealth and bounty given by God in disobedience.

28. "And if sometime thou art heedless of them waiting for the mercy of thy Lord that thou hopest for, then say to them gentle words.[37]

29. And keep not thy hand fastened to thy neck, nor outspread it widespread altogether or thou will sit reproached, denuded."[38]

٢٨۔ وَاِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَآءَ رَحْمَةٍ مِّنْ رَّبِّكَ تَرْجُوْهَا فَقُلْ لَّهُمْ قَوْلًا مَّيْسُوْرًا ○

٢٩۔ وَلَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً اِلٰى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُوْمًا مَّحْسُوْرًا ○

37. If a man always expends with generosity and sometime he has nothing to give, God is not happy at the empty-handed going of the hopeful beggar, He gives the generous men by virtue of the beggar's fortune. So if sometime thou art not able to give, speak gentle and sweet words to the comers that their hearts may not be broken. For example, he should say that he would serve them when God will give. Answering with harsh tone and immorality—there is the danger that previous virtues may be spoiled.

38. If the hand is narrowed they will reproach and say he is a miser. If the hand is outspread widespread they will reproach and say why so much is given away that indigence is come. Neither the hand should be chained in miserliness, nor should be outspread extremely. The middle course should be adopted and it is the best way.

Ibne Kathir has said : Expending beyond power or income is also included in the verse : ولا تبسطها كل البسط
The Holy Prophet has said : مَا عَالَ مَنِ اقْتَصَدَ i.e. He did not become indigent who adopted the middle course.

30. Thy Lord outspreads the provision for whomsover He will, and it is He who straitens.[39] Verily He is Knower and Seer of His servants.[40]

۳۰۔ اِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ۭ
اِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًۢا بَصِيْرًا ۝

SECTION 4

31. "And kill not your children for fear of poverty. We give to them provision and to you. No doubt, the killing of them is a great fault."[41]

۳۱۔ وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ ۭ نَحْنُ
نَرْزُقُهُمْ وَاِيَّاكُمْ ۭ اِنَّ قَتْلَهُمْ كَانَ خِطْاً كَبِيْرًا ۝

39. By checking your hand you will not become rich and the other will not become indigent, and by doing generosity you will not become poor and the other will not become rich. Poverty and opulence are in the hand of God. Increasing and decreasing of provision is in the control of God. And you should not worry if you have nothing today to give, thinking that what the hopeful comer will say when he receives nothing from your door ? Sending conditions of poverty and opulence lies in the power of God. Your business is to comply with the Divine commands adopting the middle course.

Hazrat Shah Sahib says : "Do not become too much restless seeing the beggar. To fulfil his needs is not your responsibility. It rests with God. But these instructions are meant for the Prophet who was very generous. And from whose heart the love of wealth does not go out, he is bound to give. The Hakim gives cold medicine to man of hot disposition, and gives hot medicine to man of cold disposition.

40. God is aware of the internal and external conditions of every soul and He deals with them accordingly. In a Hadith-al-Qudsee God has said :

"Some of My servants are those whose betterment lies in their being poor. If I had made them rich their Religion might have been ruined. Yet there are servants who are made rich. If they were poor they could not keep on religion."

Besides, external opulence is a respite and an illusion for the disobedient and wretched ones, and poverty is a puhishment for them. (God forbid)

41. Some Unbelievers killed their children thinking where they would get their livelihood from ? The details of this verse may be seen in the notes of Sura An'am. This cruel practice is the cause of cutting the continuity of human generation and implies the disbelief of the killer in the providence of God.

32. "And go not near the fornication.[42] It is shamelessness (indecency) and is an evil way."[43]

٣٢- وَلَا تَقْرَبُوا الزِّنٰٓى اِنَّهٗ كَانَ فَاحِشَةً ؕ وَسَآءَ سَبِيْلًا ۝

42. Fornication is a very grievous crime. One should not even draw near fornication. It means he should not even commit those actions which are done by the preliminary impulses of lewdness as seeing a woman without legitimate authority of Shariah, kissing a woman, shaking hand with a woman, etc. as customary in western society. Hence لَا تَقْرَبُوْا forbids the preliminary motions of lewdness also.

43. Fornication creates disturbance in genealogy and is the cause of many dissensions and strifes and an evil way makes its head in the society.

Hazrat Shah Sahib says : "If this way makes its head in the society one will see the woman of the other, and the other will see his wife in turn." (Mozihul Quran)

In Musnad Imam Ahmad it is given that once a man came to the Holy Prophet and asked him to permit him fornication. The Holy Prophet for a while was silent, while the companions around him rebuked the man at his discourteous and insolent question to the Holy Prophet. They said to him to hold his tongue in the presence of the Messenger of God and should not utter such non-sense. The Holy Prophet called him near and asked him whether he would like that action with his mother, daughter, sister, fraternal aunt or maternal aunt. He said, 'May God sacrifice my life on you, O Messenger of Allah, never !" The Holy Prophet, "Similar is the case with others. They will not also like this action with their mothers, daughters, sisters, paternal aunts and maternal aunts." Then the Messenger of Allah prayed for him to God that his heart be purified and his shame-ful part made secure. Abu Imama says that after this prayer of the Holy Prophet his condition became such that he did not cast an eye on any (strange) woman. اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ وَّبَارِكْ وَسَلِّمْ

33. "And kill not the soul which God has forbidden except by right.[44] And whoso is killed unjustly, We gave his heir power, so he should not exceed in slaying.[45] He receives help."[46]

٣٣۔ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا فَلَا يُسْرِفْ فِّي الْقَتْلِ ۖ إِنَّهُ كَانَ مَنْصُورًا ○

34. "And do not go near the wealth of the orphan save in the manner which is fairer, until he reaches his youth,[47] and fulfil the covenant, surely the covenant shall be questioned of."[48]

٣٤۔ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۖ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ○

44. It is given in Sahihain (Bukhari & Muslim) that the blood of any Muslim is not lawful but in three places (i) Self for self (ii) The married fornicator (iii) The apostate, who denounces Islam and leaves the Muslim community giving up Islam.

45. The kins of the murdered are empowered or authorized to take the vengeance of blood through the Government. But they should not cross the limits when taking the vengeance, e.g. they should not get any other man beside the real culprit punished by the Govt., or should not accuse the innocent man who has no hand in the murder, or should not cut the nose, ear, etc. of the murderer.

46. God helped him that He gave him the right of demanding vengeance of murder, and ordered the rulers not to fail in getting the vengeance of blood for the heirs; finally everyone is bound by Divine Law to help in getting the vengeance. So it is not fair and just to help the murderer contrariwise. The heirs should also observe justice in vengeance i.e. they should not kill two for the one, or should not kill the son or brother of the murderer, if the murderer is not caught, as was the custom in the days of Ignorance.

47. Do not touch the wealth of an orhpan. Of course, there is no harm if it is done for the sake of warding and well-wishing. When the orphan becomes young, cognizant of his loss and gain, his wealth and property should be returned.

48. This includes every kind of covenant whether made with God or servants provided they are not against Shariah.

Hazrat Shah Sahib says, "Giving word or covenant of peace to anyone and then breaking it — its misfortune definitely befalls."

35. "And fill up the measure when you give measuring, and weigh with the straight balance.[49] It is better and fairer in its end."[50]

٣٥- وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ○

36. "And pursue not the thing about which you have no information. No doubt, the ears and the eyes and the hearts —all shall be questioned of."[51]

٣٦- وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ○

37. "And do not walk on the earth proudly, thou wilt not tear the earth nor attain to the mountains in height."[52]

٣٧- وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ○

49. Do not weigh dishonestly. The system of transactions is ruined by dishonest measuring or weighing. The story of annihilation of the people of Hazrat Shuaib is described before at very many places ; their principal sin was wrong measuring and weighing.

It is said in the Tradition that whoso restrains himself from Haram (Unlawful) in spite of having control over it, he will get in this very world before the Hereafter, its best return (recompense) from God.

50. Dishonesty works in the beginning, but soon people are warned and they do not further undertake dealings with a dishonest man. On the contrary, an honest trader is liked by all and his business prospers by the grace of God.

51. Do not utter any word without knowledge and research, nor follow word unresearched and unknown. A man should utilize ears, eyes and heart (and mind) in research and then utter something from his mouth or act upon it. He should not make any decision or judgment on rumours thoughtlessly, nor act upon such light things. It includes false evidence, wrong charges, harming anyone on wrong accounts or rumours, keeping enmity or malice in the heart about anyone on wrong information or rumours, following the customs and conventions of the forefathers against Shariah, supporting wrong things, to express unseen and unheard things as seen and heard, to claim knowledge about unknown things — all these things come under this verse. It should be remembered that Hereafter it will be questioned how the faculties were used, either wrongly or rightly, and in what things and affairs.

52. It is not worthwhile on the part of man to walk like proud man on the earth. He can neither tear the earth by heavy foot, nor can attain to the mountain heights by out-stretching his breast and upraising his head. Then why proud and stretched walking on such stature, weakness and helplessness !

38. Of all these things the worst is the displeasure of God.[53]

٣٨۔ كُلُّ ذٰلِكَ كَانَ سَيِّئُهٗ عِنْدَ رَبِّكَ مَكْرُوْهًا ○

39. This is of those things which God revealed unto thee (from the affairs) of wisdom.[54] And appoint not the worship of other than God, or thou wilt be cast into Hell accused, pushed.[55]

٣٩۔ ذٰلِكَ مِمَّآ اَوْحٰٓى اِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ؕ وَلَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتُلْقٰى فِىْ جَهَنَّمَ مَلُوْمًا مَّدْحُوْرًا ○

40. Has your Lord selected for you sons and adopted angels for Himself as daughters. You utter a monstrous thing.[56]

٤٠۔ اَفَاَصْفٰىكُمْ رَبُّكُمْ بِالْبَنِيْنَ وَاتَّخَذَ مِنَ الْمَلٰٓئِكَةِ اِنَاثًا ؕ اِنَّكُمْ لَتَقُوْلُوْنَ قَوْلًا عَظِيْمًا ○ ع

SECTION 5

41. And We have turned about in this Quran so that they may think. And they increase not but in abhorrence.[57]

٤١۔ وَلَقَدْ صَرَّفْنَا فِىْ هٰذَا الْقُرْاٰنِ لِيَذَّكَّرُوْا ؕ وَمَا يَزِيْدُهُمْ اِلَّا نُفُوْرًا ○

53. In acting upon those things which are forbidden above is the abhorrence of God, and in leaving those things which are commanded is the abhorrence of God.

54. The invaluable and profound instructions which are given above are those things of knowledge, wisdom and moralism which a secure wisdom recognizes, and which are communicated to the Ummi Prophet directly under the series of Divine Revelations, and sent to the Ummi Ummat indirectly through the Prophet (be peace upon him.)

55. The description of the above instructions was commenced from the introduction of Tauhid : لاتجعل مع اللہ الٰھا آخر فتقعد مذموما مخذولا and at the end also Tauhid is recollected, so that the reader may understand that the beginning and end of all virtues is Divine Oneness.

56. To suggest children for God is a very heinous crime, and the Idolators suggested daughters for God's children, which they themselves looked upon contemptuously. This was an addition to their crime. So God says that suggesting children for God and especially the contemptible objects in their own eyes was a monstrous blunder.

57. The Holy Quran brings home to the Polytheists and Associators with different arguments and evident facts and with various titles and addresses, but instead of being impressed and influenced by the Quran these misfortuned fellows break loose in aversion and run away in abhorrence.

42. Say : "If there had been with Him other rulers as they say,[58] they would have sought a way unto the Lord of the Throne."[59]

۴۲۔ قُلْ لَّوْ كَانَ مَعَهٗٓ اٰلِهَةٌ كَمَا يَقُوْلُوْنَ اِذًا لَّابْتَغَوْا اِلٰى ذِى الْعَرْشِ سَبِيْلًا ○

43. He is holy and higher than what they say, excessively exalted.

۴۳۔ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا ○

44. The seven heavens and the earth and whosoever in them is, celebrate His holiness ; and nothing is there which does not proclaim His praise, but you do not understand their celebration.[60] No doubt He is All-Clement, All-forgiving.[61]

۴۴۔ تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَالْاَرْضُ وَمَنْ فِيْهِنَّ ؕ وَاِنْ مِّنْ شَىْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ وَلٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِيْحَهُمْ ؕ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ○

45. When thou recitest the Quran We extend between thee and those who do not believe in the Hereafter a curtain hidden.[62]

۴۵۔ وَاِذَا قَرَاْتَ الْقُرْاٰنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ حِجَابًا مَّسْتُوْرًا ○

58. It means idols and other things which are said to be partners in Divinity and declared as the associates of God.

59. How could they tolerate alien domination ? They would have joined hands and overthrown the Throne of God. And if it is said that these idols and gods have no say before the Lord of the Throne, then to worship a weak creature is stupidity of a superlative degree. And if those gods think necessary to please the Lord of the Throne and get His nearness, then it would be more imperative for their worshippers to please the Great God. And the glorified God has expressed His extreme aversion and total abhorrence against polytheism through the tongue of the Prophets and through human nature. Then it is strange what way these fools are following blindly ?

60. Every creature by its tongue or state proclaims His holiness and praise, but you do not understand it, either because you do not observe deeply, or because you have not got that power whereby the celebration of the creatures is understood.

61. All the creatures glorify and extol Divine Unity, but you set up for Him associates, children and daughters. This was such a great insolence that you would have been annihilated at once, but He does not make haste because of His clemence, and if you repent He forgives.

62. Why should he pay heed to the advice who does not believe in the Last Day and is never anxious about his good or bad end ? When he is not anxious about the salvation why should he deserve to meditate upon the states and words of the Salvation, and why should he need to go to the door of the Prophet ? And this lack of belief in the Hereafter and the heedlessness towards the end is that abstract curtain which is extended between the man and the Prophet.

46. And We lay on their hearts veils that they should not understand it, and in their ears load.[63] And when thou mentionest thy Lord with Oneness in the Quran they turn upon their backs abhorring.[64]

٤٦۔ وَجَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا ۭ وَاِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْاٰنِ وَحْدَهٗ وَلَّوْا عَلٰٓى اَدْبَارِهِمْ نُفُوْرًا ○

47. We know very well for what they hear,[65] when they put ears to thee and when they conspire, when these unjust say : "The one you follow nothing but a man is bewitched."[66]

٤٧۔ نَحْنُ اَعْلَمُ بِمَا يَسْتَمِعُوْنَ بِهٖٓ اِذْ يَسْتَمِعُوْنَ اِلَيْكَ وَاِذْ هُمْ نَجْوٰٓى اِذْ يَقُوْلُ الظّٰلِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا مَّسْحُوْرًا ○

63. Formerly inaccessibility to the Truth of the Prophet was described, here inaccessibility to the understanding of the Quran is mentioned i.e. this Quran has got a very powerful impressiveness but the Unbelievers are not impressed. The reason is that they are behind the wall. The sun is shining over the whole world, but if a man is shut in the basement with the ventilators and even the eyes closed, then for him there is no light of the sun anywhere.

Similarly there is heavy load in the ears i.e. they do not want to hear the Prophet with the intention of receiving the benefit, and as such they do not really hear. Disbelief in the Hereafter, carelessness about the End, aversion to the Divine Unity, scoffing at the Prophets, are those things which are metamorphosed into the curtain, load and veil.

The Unbelievers said with arrogance:

وَقَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ وَفِيْٓ اٰذَانِنَا وَقْرٌ وَّمِنْۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ اِنَّنَا عٰمِلُوْنَ (حٰمٓ السجدہ رکوع ۱)

64. They are abhorrent to the description of One God. They are irritated when the Oneness of God is mentioned and so much so that they do not stand there but run away in extreme aversion. But when their gods are mentioned they are very glad.

وَاِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْمَاَزَّتْ قُلُوْبُ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ وَاِذَا ذُكِرَ الَّذِيْنَ مِنْ دُوْنِهٖٓ اِذَا هُمْ يَسْتَبْشِرُوْنَ (زمر رکوع ۵)

65. They do not hear to benefit but they hear for the sake of derision as follows :

66. They heard the Prophet and the Quran, and then went away to conspire. Finally they decided to call this man a 'Fanatic'. "By the influence of magic he has gone mad and lost his mind," they maintained.

48. Behold, how they apply similitudes (examples) on thee and roam astray, so they cannot find the way.[67]

49. And they say, "What, when we become bones and crushed pieces, shall we really be raised created anew."[68]

٤٨- اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا فَلَا يَسْتَطِيْعُوْنَ سَبِيْلًا ○

٤٩- وَقَالُوْٓا ءَاِذَا كُنَّا عِظَامًا وَّرُفَاتًا ءَاِنَّا لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ○

67. Just see, they are themselves mad because they have been striking various similitudes for thee. Sometimes they say that you are bewitched, sometimes they say that you are a poet, sometimes they say that you are a magician, sometimes they say that you are a soothsayer. In brief, they talk not one thing. They say different things and have no constancy. They utter whatever comes to their mouth. They are roaming in aberration and do not find any way of success against the Prophet in spite of all their efforts in choosing nicknames and contemptible titles for the Holy Prophet. They will increase in their deviation but will never come to the way. Uttering nonsense against the Prophet leads to the abyss of error.

68. It is indeed strange on the part of the Unbelievers to strike the absurd similitudes against you, but still more astonishing is that argument which they put forth to prove you mad or bewitched! (God forbid!) The substance of that argument is that they said that when man died and was buried under the earth, his dead body stagnated and only white bones were left, and they too became particles of earth after some time, so could any sane man believe that those particles of the human body would again come to life and resume a new physical structure as before ? If the Prophet said so, they said, then it meant that his mental health was not in order. (God forbid !)

50. Thou say, "You become stones or iron,"

51. "Or some creation you realize difficult in your minds !"[69] Then they will say, "Who will turn us back." Say, "He who originated you the first time."[70] Then they will shake their heads at thee and they will say, "When will it be ?"[71] Say, "Perhaps it may be nigh,"[72]

٥٠۔ قُلْ كُوْنُوْا حِجَارَةً اَوْ حَدِيْدًا ۝

٥١۔ اَوْ خَلْقًا مِّمَّا يَكْبُرُ فِيْ صُدُوْرِكُمْ ۚ فَسَيَقُوْلُوْنَ مَنْ يُّعِيْدُنَا ۭ قُلِ الَّذِيْ فَطَرَكُمْ اَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُوْنَ اِلَيْكَ رُءُوْسَهُمْ وَيَقُوْلُوْنَ مَتٰى هُوَ ۭ قُلْ عَسٰٓى اَنْ يَّكُوْنَ قَرِيْبًا ۝

69. God answers to their question or whimsical assertions :

"It is not difficult for God to give life to the particles of the dead body which had been alive for a long time before. But, suppose if you become stone, or iron or something harder than stone or iron (which are impervious to animation) or even if you become death personized, you will experience what an easy thing for the All-Mighty God to revive it again is.

70. He who originated you, from the earth or the drops, and inspired spirit into the lifeless thing sans reason and knowledge, has not lost power of creating you again. Verily He is powerful to collect the scattered particles of the dead body and revive it again.

71. The Unbelievers say out of joke and mockery, "Well, Sir, when will the broken bones get to life and the dead bodies of the graves be raised for accountability ?"

72. God has not told the exact time of the Qeyamat to anyone. Of course, it may occur soon. In other words, the remaining age of the world is less than the period which has passed.

52. "On the day when He will call you, and you will be coming praising Him,[73] and you will think that you did not tarry but a little."[74]

٥٢۔ يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَ
ع ١٢/٥ تَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ۝

SECTION 6

53. And say to My servants that they should say the word which is better. The Satan provokes strife between them. The Satan is ever a manifest foe to man.[75]

٥٣۔ وَقُل لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ
الشَّيْطَانَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ
كَانَ لِلْإِنسَانِ عَدُوًّا مُّبِينًا ۝

73. When the call will be made from the side of God all the dead shall come out of the graves and stand in the plain of Resurrection and no one would be able to defy the call. Every man will come submissively saying praises of God and His glory, though this forced praising will not benefit the Kafir. In some Traditions it is said that the following words will be on the tongue of the Momins (Believers) :

اَلْحَمْدُ لِلّٰهِ الَّذِیْ اَذْهَبَ عَنَّا الْحَزَنَ

74. "Today you are making haste (for the Hereafter) at that time you will think that you did not stay much in the world. Fifty or Hundred years of here is a little period in comparison to the thousands of years of there". (Mozihul Quran)

Some have said that the life of the world will appear short because of terror and fright. Or because there will be no chastisement between the First and the Second Trumpet, they will deem it short : مَنْ بَعَثَنَا مِنْ مَّرْقَدِنَا (یٰسین رکوع ۴)

75. It was possible that some Muslims might have been narrowed in the heart hearing the ignorance, taunt and mockery of the Idolators at the time of delivering the Message of Divine Unity unto them, and assume severe attitude towards them. So the Muslims are advised not to assume hard-hearted and provocative attitude in the discussion or disputation, because a bitter mood begets harm in place of good. The Satan provokes the second person to strife and such an adverse enmity penetrates into the heart of the sophisticated party that it does not understand after understanding.

54. Your Lord knows you very well. If He will He may have mercy on you and if He will He may chastise you.[76] And We sent thee not over them bearer of responsibility.[77]

۵۴۔ رَبُّكُمْ اَعْلَمُ بِكُمْ ؕ اِنْ يَّشَاْ يَرْحَمْكُمْ اَوْ اِنْ يَّشَاْ يُعَذِّبْكُمْ ؕ وَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ وَكِيْلًا ○

55. And thy Lord knows very well those who are in the Heavens and in the Earth. And We have preferred some Prophets over some others, and We gave to David, Zaboor (Psalms).[78]

۵۵۔ وَرَبُّكَ اَعْلَمُ بِمَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ ؕ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيّٖنَ عَلٰى بَعْضٍ وَّ اٰتَيْنَا دَاوٗدَ زَبُوْرًا ○

76. God may have mercy upon you by giving you favour to believe in Islam, or He may chastise you by giving you death on Kufr.

77. Hazrat Shah Sahib says : "In the discussion the righteous party is irritated at the intransigent attitude of the second person—that he does not accept the truth—so it is told that you are not responsible for their guidance. God knows better, He may guide whom He will." (Mozihul Quran)

78. God deals with everyone with just knowledge. Whom He deemed fit He made him Prophet amongst mankind. Then He preferred some Prophet over the other with His just judgment.

Hazrat Shah Sahib says : "There were Prophets who were vexed. Thy aspiration is kept up supreme. And Dawood is mentioned that he possessed both things—Jihad and Zaboor to make them understand. Those both things are here also (Jihad and Quran)." (Mozihul Quran)

It means there were some Prophets who were annoyed at the extreme mischiefs of their peoples. But the Holy Prophet is preferred over all the Prophets, so his aspiration and morality should also be supreme. About David the Holy Prophet has said : كان لا يفر اذا لاقى i.e. Hazrat Dawood never fled once he encountered the enemy. Some scholars have said that by mentioning Zaboor here the supremacy of the Holy Prophet and the grace of Ummate Mohammadiya is hinted, because Zaboor contained matter concerning the finality of the Holy Prophet and the supreme excellence of this Ummat. The Holy Quran says :

وَلَقَدْ كَتَبْنَا فِى الزَّبُوْرِ مِنْۢ بَعْدِ الذِّكْرِ اَنَّ الْاَرْضَ يَرِثُهَا عِبَادِىَ الصّٰلِحُوْنَ (انبیاء - رکوع ۷)

Here in this verse عِبَادِىَ الصّٰلِحُوْنَ mean the Holy Prophet and the Ummat of the Holy Prophet.

56. Say : Call on those whom you assert beside Him, and they have no power to remove affliction from you or transfer it.[79]

57. Those, whom they call upon, themselves seek unto their Lord means that which servant is the nearest,[80] and have hope of His Mercy and fear His chastisement. No doubt, thy Lord's chastisement is a thing to be afraid of.[81]

٥٦- قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِهٖ فَلَا
يَمْلِكُوْنَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيْلًا ○

٥٧- اُولٰٓئِكَ الَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ اِلٰى رَبِّهِمُ
الْوَسِيْلَةَ اَيُّهُمْ اَقْرَبُ وَيَرْجُوْنَ رَحْمَتَهٗ وَ
يَخَافُوْنَ عَذَابَهٗ ؕ اِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُوْرًا ○

79. God is that who may chastise whom He will and He may have mercy on whom He will. Has anyone of them such a permanent power as to remove some of your affliction, or lighten it, or transfer it to any other man ? Then how can it be fair to take such a weak and helpless creature as God ?

80. According to Bukhari, some people worshipped the Jinn in the Days of Ignorance. Those Jinn became Muslims and these worshippers continued in their ignorance. These verses were sent down about them. Some say that the worshippers of the Jinn, the Angels, Hazrat Massieh, Hazrat Uzair, etc. all come under this verse.

It means those persons upon whom you call as God and Helper, they themselves try to seek the nearness to God more and more. They only aspire for the nearness to God. They race for the nearness to God only. And those who are nearnest to God seek more and more nearness to God. They also plan to make the prayer (Dua) etc. of the Nearest Person of God as a Wasila (means) to the achievement of God's nearness. Consequently to call upon the servants of God, believing in them to possess the capacity of divinity and helping, is quite wrong. Those servants of God can never be pleased with such thing, because they too aspire for the nearness to God and not for the position of divinity, which you have assigned to them. Of course, they make some Most Beloved Servant of God as a means to obtain the high degrees of God's good pleasure and nearness. But they do not assign divinity to their own persons. They think them mortals and not divine. So you should think over this fact that when your devised gods, whom you worship, are so much anxious to seek the good pleasure of God then how much necessary and imperative it would be on your part to seek the good pleasure of God. The worship of other than God is neither pleasing to God, nor to those personalities whom you worship.

Note : There is a great difference between تعبّـد (adoring) and توسّـل (seeking means). تعبّـد is that man promoting some creature of God to Divinity may worship him. توسّـل is that a man may consider some pious and near servant of God as the medium of God's mercy and asks God to bestow His mercy etc. upon him for the sake of that pious servant. Beyond the limits of Sharia توسّـل (seeking means) is not allowed. Consequently توسّـل is allowed and تعبّـد is totally prohibited.

81. The great Saints and Prophets to whom you assign divinity attach their hopes with God alone. Despite their notable nearness to God, they tremble at the thought of God's Chastisement, they know that every kind of profit and loss is only in the possession of God.

58. And no city is there but We shall waste it before Qeyamat, or afflict it with severe affliction.[82] That is in the Book written (inscribed).[83]

٥٨۔ وَاِنْ مِّنْ قَرْيَةٍ اِلَّا نَحْنُ مُهْلِكُوْهَا قَبْلَ يَوْمِ الْقِيٰمَةِ اَوْ مُعَذِّبُوْهَا عَذَابًا شَدِيْدًا ؕ كَانَ ذٰلِكَ فِى الْكِتٰبِ مَسْطُوْرًا ○

82. This verse can be interpreted in the following ways :

(a) Before the occurrance of Qeyamat every city of the world shall be given chastisement for the mighty sins of the people in the form of total or partial annihilation or extermination. Or if the sins are not monstrous, so as to make them entitled to the chastisement of the first magnitude, then the chastisement short of annihilation or extermination shall be sent in the form of severe affliction.

And where is that city which may be immune from sins and secure from some sort of affiiction since eternity to eternity ?

(b) Before the Qeyamat, it is imperative that every city may be destroyed by sending natural death or may be visited by some sort of severe affliction. The word هلاک is also used in the Quran and Hadith to denote natural death which is short of divine chastisement.

حَتّٰى اِذَا هَلَكَ قُلْتُمْ لَنْ يَّبْعَثَ اللّٰهُ مِنْ بَعْدِهٖ رَسُوْلًا (المومن۔رکوع ۴)

وفی الحدیث : كُلَّمَا هَلَكَ نَبِيٌّ جَاءَ نَبِيٌّ اٰخَرُ

i.e. The word هَلَكَ in the above Verse and Hadith is used to denote the death of a Prophet.

(c) Every city of the Unbelievers shall be destroyed and exterminated for their serious crimes before the Qeyamat, or shall taste severe chastisement before or after the occurrence of the Qeyamat at any time.

Formerly, it was said : اِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُوْرًا

i.e. the Chastisement of God is a thing to be feared. Here it is described that small chastisements shall culminate in the big chastisements before the occurrence of the Qeyamat all over the world.

83. This decision is final and unchangeable which is settled in the knowledge of God and written in Loh-e-Mahfooz (The Secure Book). No power in the Universe can avert this Divine Decision.

Hazrat Shah Sahib says : "The people of every city worship a saint that they are his subjects and are under his protection (shelter). So when the time will come, no one can give shelter : لاعاصم اليوم من امر الله الا من رّحم

59. And We put off sending signs for that the ancients (past people) cried lies to them.[84] And We gave Thamood the she-camel to make them see, but they did her wrong.[85] And the signs We do not send but to frighten.[86]

٥٩ - وَمَا مَنَعَنَآ اَنْ نُّرْسِلَ بِالْاٰيٰتِ اِلَّآ اَنْ كَذَّبَ بِهَا الْاَوَّلُوْنَ ؕ وَاٰتَيْنَا ثَمُوْدَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوْا بِهَا ؕ وَمَا نُرْسِلُ بِالْاٰيٰتِ اِلَّا تَخْوِيْفًا ○

84. It is given in the Tradition that the Meccans demanded some signs of the Prophet, e.g. the Mount of Safa should be transmuted into gold, or the surrounding mountains should be removed to make the land fit for tillage, etc. If their demands were fulfilled, they said, they would believe in him. In answer this verse was sent down. It means it was not difficult for God to show them such demanded signs. But the past people were shown such signs according to their demands and they did not come to believe. On the other hand they increased in their haughtiness. At last, according to the Divine Law, they were given chastisement and destroyed totally.

Now if your demands are fulfilled, and it is in the knowledge of God and your present conditions also testify this fact that you will not also believe, so according to the Divine Law the result will be nonetheless except destruction and annihilation, which is not agreeable to reason and wisdom for this Ummat. It is not the will of God for this last Ummat to destroy it by sending on it exterminating chastisement. Showing of the demanded signs to the past nations was held legal in order to provide examples for the last Ummat that the result of the demanders of miraculous signs was but deplorable. The past nations were destroyed when they cried lies to the signs shown to them at their demand, and you will also meet the same fate if you deny them, and God does not desire to destroy you, so the demonstration of signs have been put off.

85. The people of Thamood had requested Hazrat Salih (be peace upon him) to bring out a she-camel from a certain mountain, and God did it. But in stead of gaining lesson and insight seeing such a great miracle they resorted to cruelty and enmity. Consequently, they killed the she-camel and conspired to kill Hazrat Salih also. Then what was the result ? Every one knows that they were annihilated by the chastisement of God. This event is an example of this fact that past nations were destroyed when they cried lies to those signs which were shown to them at their demand.

86. Guidance does not depend on the observation of signs. The main purpose behind the demonstration of extraordinary signs is that the people should fear God by observing the Omnipotence of God, and bend towards Him. If this purpose is somewhat far away now and the annihilation of this nation is not also desirable, then what is the use to fulfil the demands ? And as far as the signs of general nature to warn and frighten are concerned they are being sent now and then according to reasonable magnitude.

60. And when We have said to thee that thy Lord has encompassed men,[87] and the vision which We showed to thee but to test the people,[88] and similarly that tree which is cursed in the Quran.[89] And We frighten them, but it increases them in great insolance.[90]

٦٠۔ وَاِذْ قُلْنَا لَكَ اِنَّ رَبَّكَ اَحَاطَ بِالنَّاسِ ؕ وَمَا جَعَلْنَا الرُّءْيَا الَّتِيْٓ اَرَيْنٰكَ اِلَّا فِتْنَةً لِّلنَّاسِ وَالشَّجَرَةَ الْمَلْعُوْنَةَ فِى الْقُرْاٰنِ ؕ وَنُخَوِّفُهُمْ ۙ فَمَا يَزِيْدُهُمْ اِلَّا طُغْيَانًا كَبِيْرًا ۝ ع ٦

87. Perhaps the Holy Prophet might have thought that the people would laugh and taunt because their demands were rejected, and they would think that had the Prophet been right, their demands would have been fulfilled. So the Holy Prophet is consoled that thy Lord has encompassed the people by His power and knowledge i.e. neither any one is beyond His knowledge, nor anyone can run away from His hold; they are all within full control, so you should not mind their taunts and mockery. They can do no harm to you. You go on performing your work, and leave their conspiracies to Us. We know very well that they would have not believed even if they had seen their demanded signs, and thereafter it was not possible for them to run away from Our punishment, and We also know it who are to be destroyed from the present people and who are to be kept alive. So you should not be worried, they are all within our siege. Eventually they will accept Islam.

88. The Vision here means the Vision of the Night Journey whereby the people were tested. The righteous confirmed and the feeble cried lies.

89. The cursed tree is Zaqqoom, which the people of the Hell will eat as said in the Quran. The Believers believed, and the Unbelievers said how would a tree grow in the fire of Hell ? It was a test too. These two examples show how weak their natures are, concerning belief in extraordinary signs.

90. Those people whose hearts are empty of God-fear and who do not fear by frightening, but grow more insolent — such people can not be expected to believe in Truth at the observation of demanded signs.

SECTION 7

61. And when We said to the angels, "Perform Sajda to Adam," so they fell down in Sajda but Iblis. He said, "Shall I perform Sajda to a person Thou hast created of clay!"[91]

62. He said, "Just see Thou ! this person whom Thou hast honoured above me — if Thou defers me to the Day of Resurrection, I shall of course bridle his children save a few."[92]

63. Said He, "Go ! then whoso of them followed thee, so the Hell is the punishment of you all — a full recompense."[93]

٦١ - وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا
اِلَّآ اِبْلِيْسَ ؕ قَالَ ءَاَسْجُدُ لِمَنْ خَلَقْتَ
طِيْنًا ۝

٦٢ - قَالَ اَرَءَيْتَكَ هٰذَا الَّذِيْ كَرَّمْتَ عَلَيَّ ز
لَئِنْ اَخَّرْتَنِ اِلٰى يَوْمِ الْقِيٰمَةِ لَاَحْتَنِكَنَّ
ذُرِّيَّتَهٗٓ اِلَّا قَلِيْلًا ۝

٦٣ - قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَاِنَّ جَهَنَّمَ
جَزَآؤُكُمْ جَزَآءً مَّوْفُوْرًا ۝

91. This story is related at many places. Here it is warned that the obedience without why and wherefor to the order of God is the act of the angels, and to create doubts and disputes in the Divine Commands is the act of the Satan. And these Unbelievers are also following the foot-steps of the Satan. They also set up debates and create controversies in every thing. But it should be remembered that they will meet the same fate which their Leader — the cursed Satan — will meet.

92. The Satan said, "I shall master all except a few, as a horse is mastered by bridling. Then who is so weak before me, it is not fair to honour him above me."

93. God said, "Use thou as much force as thou can. Here also for thee and thy followers is prepared the (everlasting) prison."

64. " And startle whomsoever of them thou can with thy voice,[94] and rally on them thy horsemen and thy foot-men[95] and share with them in (their) wealth and (their) children,[96] and give them promises ;" and Satan promises them naught but delusion.[97]

٦٤ - وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَ
أَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ
فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ
الشَّيْطَانُ إِلَّا غُرُورًا ○

65. "Those who are My servants — thou hast no rule over them." And thy Lord is sufficient to make work.[98]

٦٥ - إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۚ وَكَفَىٰ
بِرَبِّكَ وَكِيلًا ○

66. Your Lord is that who drives for you the boat in the sea,[99] so that you may seek His bounty.[100] He is indeed Kind over you.

٦٦ - رَبُّكُمُ الَّذِي يُزْجِي لَكُمُ الْفُلْكَ فِي الْبَحْرِ
لِتَبْتَغُوا مِنْ فَضْلِهِ ۚ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ○

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94. The Satanic Voice i.e. every voice which invites towards sinfulness against God i.e. whispering, insinuation, musical sound, etc. through musical instruments.

95. The Satanic horsemen and foot men i.e. all those who fight in the way of sins against God are all Satanic forces.

God permitted Satan to use all his forces in misleading mankind !

96. Tempt them to earn these things by fowl means and expend them in forbidden ways — mislead them to the utmost and do not fail.

97. It is foolishness to be deluded by the green gardens which the Satan draws. All the promises which the Satan makes are nothing but delusion and deception. And the Satan will himself recognize this fact : وَوَعَدتُّكُمْ فَاخْلَفْتُكُمْ (ابراہیم رکوع ۴)

98. Those who rely on God and trust in Him, He mends their business and brings them out of the net of the Satan.

99. God drives the ship in the sea. In the open seas even the orthodox Unbeliever comes to believe, that there is no support except the support of God.

100. Bounty here means livelihood and provision. The Quran has often used the word فضل in the sense of livelihood and provision. فضل means excess or extra. So the reward of the virtues of a Momin is reserved for the Hereafter, and the World is received in extra (in excess). This is why provision is called fazl (فضل).

67. And when affliction comes to you in the sea you forget those on whom you called beside Him, and when He delivers you to land, you turn away. And man is greatly unthankful.[101]

٦٧- وَاِذَا مَسَّكُمُ الضُّرُّ فِى الْبَحْرِ ضَلَّ مَنْ تَدْعُوْنَ اِلَّآ اِيَّاهُ ۚ فَلَمَّا نَجّٰىكُمْ اِلَى الْبَرِّ اَعْرَضْتُمْ ؕ وَكَانَ الْاِنْسَانُ كَفُوْرًا ۝

68. Have you then become fearless (secure) of that He may cause you to sink into the land of the shore[102], or send on you wind-storm raining pebbles, then you will find no saviour for you ?

٦٨- اَفَاَمِنْتُمْ اَنْ يَّخْسِفَ بِكُمْ جَانِبَ الْبَرِّ اَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوْا لَكُمْ وَكِيْلًا ۝

69. Or have you become fearless of that He may again bring you in the sea a second time,[103] then send on you a hurricane of wind and drown you in recompense to that thanklessness, then you will find no one to question (pursue after) Us about it?[104]

٦٩- اَمْ اَمِنْتُمْ اَنْ يُّعِيْدَكُمْ فِيْهِ تَارَةً اُخْرٰى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيْحِ فَيُغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوْا لَكُمْ عَلَيْنَا بِهٖ تَبِيْعًا ۝

101. Man is ever unthankful, when he is in distress he remembers God, but when he comes out he forgets God — the Real Benefactor. A little before he was sincerely remembering God amidst waves, but as soon as he stepped down on the land he forgot everything and became careless. What a more unthankfulness would be than this departure from groaning and remembering to fearlessness and ingratitude !

102. God can give punishment just after your landing with unthankfulness by causing you to sink into the sea-shore e.g. the earth-quake may come or the earth may split and you may sink into it like Qaroon. In short, the summary of this verse is that destroying the people does not depend on the waves of the sea alone. God can destroy by any way on land and in sea.

103. God may create any necessity for which sea journey may become essential.

104. Who can question God about it ? Or who can persue after God to demand the blood-money of the criminals ?

70. And We have given honour to the Children of Adam, and given them carriage in land and sea, and given them provision of good things, and preferred them over many, whom We created, conferring grace.[105]

٧٠۔ وَلَقَدْ كَرَّمْنَا بَنِيْٓ اٰدَمَ وَحَمَلْنٰهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ وَفَضَّلْنٰهُمْ عَلٰي كَثِيْرٍ مِّمَّنْ خَلَقْنَا تَفْضِيْلًا ۝ ع

105. God has given man beauty of face, speech, planning, sense and wisdom to know and understand the loss and gain of this world and the other world, and differentiate between right and wrong. On all sides for him the ways of progress are open, he masters other creatures to gain benefit, he rides on the animals on land, and travels in different types of carriages on land and sea. He builds ships like mountains and makes aeroplanes to travel in the air. Delicious foods of various types, decent clothes, magnificent buildings, comforts and luxuries of various fashions —all these things denote that man has distinction from other creatures. Among men it was Adam, the first man and the father of all mankind, who was made the Ka'aba of the angels. It was a great distinction and grace given to the father of Man. And the greatest grace and supreme excellence was given to the Holy Prophet, who was made the Master of all creatures in many respects. The Satan had said to God that why man was given honour over him when Adam was created of clay and he was made of fire. Here it is told that this structure made of clay has got distinguished characteristics which the Satan and other creatures do not possess.

Note : Under this verse a debate is opened : Who is superior— Man or Angel ? But logically this verse does not decide the issue. According to the Hanafi School, the Messenger-Men are superior to the Messenger-Angels. And the Messenger-Angels are superior to other angels and men (excepting the Prophets among men). And the common angels are superior to the common men. (God knows better)

SECTION 8

71. On the day when We shall call all the sections with their leaders (Chiefs), so whoso is given his record in his right hand — those shall read their book,[106] and they shall not be wronged a single thread.[107]

۷۱۔ يَوْمَ نَدْعُوْا كُلَّ اُنَاسٍۢ بِاِمَامِهِمْ ۚ فَمَنْ اُوْتِيَ كِتٰبَهٗ بِيَمِيْنِهٖ فَاُولٰٓئِكَ يَقْرَءُوْنَ كِتٰبَهُمْ وَ لَا يُظْلَمُوْنَ فَتِيْلًا ○

106. Here it is to be told that how far man maintained or ruined the grace and honour which was given to him by virtue of his very nature. The summary is that every sect shall come on the Day of Resurrection with that whom it followed in the present world, e.g. the Momins will come with their Prophet, the Holy Quran or Religious Guides or Saints, and the Unbelievers will come with their religious leaders, the big Satans and false gods, whereabout the Quran has said : وَجَعَلْنٰهُمْ اَئِمَّةً يَدْعُوْنَ اِلَى النَّارِ (القصص - رکوع ۴) and the Holy Prophet, has said : لِتَتْبَعْ كُلُّ اُمَّةٍ مَّا كَانَتْ تَعْبُدُ الخ i.e. Every sect shall follow him whom it worshipped...At that time the records of every soul shall be posted to him. Some will receive the record in the right hand and some in the left hand. In other words this would be considered a symptom of their being accepted or rejected. The People of the Right (اصحاب یمین) would be those who maintained their natural grace and honour by accepting the Truth in the world. The caution, which they adopted in doing their work thoughtfully and carefully in the world, availed them in the Hereafter. On that day their joy will know no bound and they will happily read the book of their deeds and works and will tell others : هَاؤُمُ اقْرَءُوْا كِتٰبِيَهْ (الحاقة رکوع ۱) i.e. Come and read my book ! As for the People of the Left (اصحاب الشمال) some of their condition is described in the next verse. Some commentators have said that the word Imam in the present verse is used for the Book of Deeds itself after which every soul shall follow.

107. They shall not be wronged even a single thread which is found in the middle of the date. Everyone shall be given full recompense.

72. And whosoever kept blind in this world, he is also blind in the world to come, and is cast far away from the way.[108]

٧٢۔ وَمَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى وَاَضَلُّ سَبِيْلًا ○

73. And those people surely desired to seduce thee from that We sent Revelation unto thee, that thou may forge against Us something beside the Revelation, then they would have surely made thee friend.[109]

٧٣۔ وَاِنْ كَادُوْا لَيَفْتِنُوْنَكَ عَنِ الَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهٗ ۖ وَاِذًا لَّاتَّخَذُوْكَ خَلِيْلًا ○

74. And had it not been that We confirmed thee, thou wouldst incline towards them a very little;[110]

٧٤۔ وَلَوْلَآ اَنْ ثَبَّتْنٰكَ لَقَدْ كِدْتَّ تَرْكَنُ اِلَيْهِمْ شَيْـًٔا قَلِيْلًا ○

108. "Whosoever remained blind to the way of guidance in the world, he will also remain blind to the way of Paradise in the Hereafter." (Mozihul Quran)

This is the condition of the Leftists in comparison with the Rightists. By فاضلّ سبيلا some have meant that in the world compensation for the loss was possible, but in the Hereafter there shall be no chance of atonement i.e. he is thrown far away from atonement.

109. Some blind are so insolent that they neither themselves desire to come on the way, nor they tolerate others to keep on guidance. They want to seduce even the men of intelligence and insight. The Meccan Unbelievers want to mislead the Holy Prophet and try to seduce him from a part of the Divine Revelation for their sake, or change it according to their lowly desires. Sometimes they want to entice him by offering him power and authority, sometimes they offer gold and silver and sometimes they offer beautiful women. Sometimes they say that they would obey him if only he changed the portion of the Quran condemning polytheism and idolatory. If God forbid, you would have done it, then they would have made you intimate friend.

But the answer of the Holy Prophet was that if they put the sun in his one hand and the moon in the other hand even then Mohammed was not going, by God, to leave that for which God had raised him till at last he completed his work or passed away by that way.

دست از طلب ندارم تا کام من برآید
یا تن رسد بجاناں یا جاں زتن برآید

"I will not put off my efforts till my mission is completed. Either the body reaches the Beloved or the soul goes out of the body."

110. تَرْكَنُ is from ركون which means a little bending and a slight inclination of the heart. With it شَيْـًٔا قَلِيْلًا is added, so the slightest possible inclination will be meant. And by saying لقد كدت it is much more minimized. Had it not been that you are Innocent Messenger, whose innocence God holds with His special grace, you would have come near to slightly inclining unto these cunning miscreants at their clever devices. But the innocence of the Prophets is guarded by the Providence, and therefore even the slightest inclination was not found. It shows the supreme piety and unshakeable restraint of the Holy Prophet.

75. Then We would have surely let thee taste double in life and double in dying, then thou wouldst not have found any helper against Us.[111]

٧٥۔ اِذًا لَّاَذَقْنٰكَ ضِعْفَ الْحَيٰوةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيْرًا ○

76. And they indeed desired to scare thee from this land (they were about to scare thee from this land) to expel thee from it, and at that time they would have also not tarried after thee but a little.[112]

٧٦۔ وَاِنْ كَادُوْا لَيَسْتَفِزُّوْنَكَ مِنَ الْاَرْضِ لِيُخْرِجُوْكَ مِنْهَا وَاِذًا لَّا يَلْبَثُوْنَ خِلٰفَكَ اِلَّا قَلِيْلًا ○

77. The wont of those We sent before thee of Our Messengers; and thou will not find in Our wont any variation.[113]

٧٧۔ سُنَّةَ مَنْ قَدْ اَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَ ع ۸ لَا تَجِدُ لِسُنَّتِنَا تَحْوِيْلًا ○

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111. This verse also demonstrates the grace and honour of the Holy Prophet in a very delicate manner. As the rewards of those nearest to God are very great, their smallest mistakes are also calculated to deserve great anger, as said in the case of the holy wives of the Prophet :

يَا نِسَآءَ النَّبِيِّ مَنْ يَّاْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُّضٰعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ (الاحزاب۔ رکوع ۴)

So it is told that the rank of the Prophet is not ordinary. If suppose a very small mistake is committed, then he would have to taste doubly in this life, in the life of the grave and in the life of the Hereafter.

A momin should sit on his kneels in fear while reciting these verses and should meditate on the Divine state of glory, eminence, dignity and power. He should say what the Holy Prophet has said : اَللّٰهُمَّ لَا تَكِلْنِيْ اِلٰى نَفْسِيْ طَرْفَةَ عَيْنٍ

i.e. O God ! "Do not hand me over to my Nafs even for a moment," i.e. always keep me in Thy guardianship and protection.

112. These people desire to tease you and scare you and expel you from Mecca. But they should remember if they do so they will not themselves live there for long. And it is actually what happened. Their cruelty and oppression became the cause of the Prophet's migration from Mecca. After about one and a half year the prominent chiefs of Mecca went out of their houses for complete annihilation in the Battle of Badr, and after five or six years the whole of Arabia came under the influence of Islam. The government and grandeur of the Unbelievers was totally destroyed and at last after a few years not a single opponent or foe of the prophet remained in the Arab Peninsula.

113. This has been Our wont that when the Messenger of God was not allowed to live in the city, the people of that city did not also remain there for long.

SECTION 9

78. Establish the prayer[114] from the sinking of the sun to the darkening of the night,[115] and the recitation of the Quran in Fajr.[116] No doubt, during the recitation of the Quran in Fajr the angels are present (the Fajr-recital is face to face.)[117]

٧٨- اَقِمِ الصَّلٰوةَ لِدُلُوْكِ الشَّمْسِ اِلٰى غَسَقِ الَّيْلِ وَقُرْاٰنَ الْفَجْرِ ؕ اِنَّ قُرْاٰنَ الْفَجْرِ كَانَ مَشْهُوْدًا ○

114. Do not worry about the malicious plans of the Unbelievers and turn towards your Master and Owner, and establish the prayers rightly. The connection and relation with God is that thing which makes man overcome all difficulties and hardships.

وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ (بقرہ-رکوع ۵)

115. It comprises all the four prayers viz. Zuhr, Asr, Maghrib and Esha. This verse is not related with the combination of two prayers. If a combination is deduced then the combination of four prayers, and not of two prayers, shall be elucidated. However, on the basis of sane diligence it may be elucidated that haste in Zuhr prayer and delay in Esha prayer is Mustahab (desirable).

116. قرآن الفجر perhaps indicates that lengthy recital should be performed in the Fajr Prayer.

117. It is given in the Tradition that at the time of Fajr and Asr the angels of day and night are changed. In these two times the angels of day and night congregate, so our recital and prayer is done before them which adds to further blessing and peace. And the ascending angels of this time give witness before God that when they had gone they saw His servants worshipping (praying) and when they have come they also saw them in prayer. Moreover, in the morning time the heart of man is at peace and present.

79. And keep vigil in some portion of the night with the Quran, this is largess (superefogation) for thee.[118] It may be that thy Lord will raise thee up to a laudable station.[119]

٧٩ - وَمِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ ۖ عَسٰٓى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ○

118. Hazrat Shah Sahib says, "Recite the Quran after waking from sleep. This order is in largesse upon thee because thou shalt be given the greatest position." (Mozihul Quarn)

119. مقام محمود is the place of the Great Intercession. When no Prophet will speak, then the Holy Prophet will request God for the release of the creation from pain. At this time all shall be praising the Holy Prophet. And God will also praise the Holy Prophet. In other words the real state of Mohammad (the praised) shall be demonstrated at that time. صلی اللہ علیہ وسلم

Note : This interpretation of مقامِ محمود is narrared in the True Traditions. The detailed account of the Great Intercession (شفاعتِ کبریٰ) is given in Bukhari, Muslim and other Books of Tradition. Ten kinds of intercession have been proved from the Holy Prophet by the commentators. (See Fathul Bari.)

80. And say : "My Lord, admit me with righteous admission and emit me with righteous emission,[120] and confer upon me from Thee help of government.[121]"

٨٠۔ وَقُلْ رَّبِّ اَدْخِلْنِیْ مُدْخَلَ صِدْقٍ وَّ اَخْرِجْنِیْ مُخْرَجَ صِدْقٍ وَّاجْعَلْ لِّیْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِیْرًا ○

120. I should reach wherever you want me to reach (e.g. Medina) with honour, goodness and virtue so that the Truth may be prevailing over. Similarly my out-going (e.g. from Mecca) should be characterized by dignity, glory, honour and goodness that the enemies may be disgraced and vanquished and the friends may be happy and rejoicing. However, the Truth should triumph and falsehood should head down.

121. Confer upon me power and authority bearing Thy succour and help that Truth may prevail over and the foes may become vanquished and lowered. For the execution of Law (Divine or Worldly) the help of Government is imperative. Those who are refractory and perverse despite the manifestation of Truth, the corruption and detriment of such people can be averted and warded off by the coercive power of the government. For this reason it is said in Sura Hadid :

جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ط اِنَّ الْبَاطِلَ كَانَ زَهُوْقًا

جَآءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيْدُ

"We verily have sent Our Messengers with clear signs and sent down with them the Book and the Balance so that people may keep straight on justice, and We have sent iron wherein is hard fighting and advantages for mankind....." (Hadid, V. 25)

Note : The Holy Prophet is not ordered to pray for the help of any government in the world as Maudoodi has said in his notorious Tafhimul Quran. Maudoodi has said under this verse : "Either give me sovereign power or make any government my helper." To seek help of any worldly empire of Unbelievers is highly derogatory to the high dignity of the Prophet. Moreover, it is a hidden association which can never be expected of a Prophet. Maudoodi has also said that eminent commentators like Hazrat Hasan, Hazrat Qadada, Hazrat Ibne Kathir and Hazrat Ibne Jarir have also given the same interpretation. It is a miphty lie and a heinous forgery against these pious persons.

81. And say : "The Truth has come and the falsehood has vanished away ; surely falsehood is ever vanishing."[122]

٨١- وَقُلْ جَآءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ○

82. And We send down from the Quran, whereby diseases are cured, and a mercy for the Believers, and the sinners do not increase thereby but in loss.[123]

٨٢- وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ وَلَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا ○

122. This great prophecy was made in Mecca where there were no external means to the triumph of Islam. The Holy Prophet is ordered to declare that the Holy Quran has come proclaiming good tidings to the Believers and crushing the falsehood. The Religion of Truth was going to prevail in no time and the falsehood would run away, not only from Mecca but from the length and breadth of the whole Arabian Peninsula. It is said in the Tradition that when the Holy Prophet triumphantly entered into Mecca there were three hundred and sixty idols around Ka'aba. The Holy Prophet stroke them with a stick saying :

لَقَدْ اَرْسَلْنَا بِالْبَيِّنٰتِ وَاَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَالْمِيْزَانَ لِيَقُوْمَ النَّاسُ بِالْقِسْطِ وَاَنْزَلْنَا الْحَدِيْدَ فِيْهِ بَاْسٌ شَدِيْدٌ وَّمَنَافِعُ لِلنَّاسِ الخ (حدید - رکوع ۳)

Every idol fell down on the earth with its face downward. Thus one prediction of the Holy Quran was accomplished and the second prediction was proclaimed that the Kufr which had vanished away from Mecca will never return again.

Praise to God on this — والحمد لله علی ذالك

123. As the falsehood vanishes away at the coming of Truth, the spiritual diseases are cured by the verses of the Quran, ever descending by and by, the preposterous beliefs, bad morals, baseless doubts, rancours of the hearts, malices of the souls are removed and spiritual health is attained. Besides, the Quranic verses also remove the physical diseases as described in Ruhul Ma'ani and Zadul Ma'ad. However, all those men who will believe in the Holy Quran i.e. will use this spiritual prescription, they will be cured of the diseases of heart and soul and will be endowed with the special mercy of God and will be furnished with internal and external bounties. Of course, the patient who is an enemy of his own life and is averse to the doctor and treatment, the more he will avoid the medicine and treatment the more he will lose, because the malady will become fatal by the lapse of time and the diseased will finally become deceased. So that calamity is not from the side of the Quran, but it came from the side of the wrong-doer himself, as said elsewhere :

وَاَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا اِلٰى رِجْسِهِمْ وَمَاتُوْا وَهُمْ كٰفِرُوْنَ (توبہ - رکوع ۱۶)

83. And when We send down comfort upon man he turns away and saves his side, and when evil touches him he is despaired.[124]

۸۳۔ وَاِذَآ اَنْعَمْنَا عَلَى الْاِنْسَانِ اَعْرَضَ وَنَاٰ بِجَانِبِهٖ ۚ وَاِذَا مَسَّهُ الشَّرُّ كَانَ يَـُٔوْسًا ○

84. Thou say : "Every one works according to one's own manner. So your Lord knows very well who found the way very well."[125]

۸۴۔ قُلْ كُلٌّ يَّعْمَلُ عَلٰى شَاكِلَتِهٖ ؕ فَرَبُّكُمْ اَعْلَمُ بِمَنْ هُوَ اَهْدٰى سَبِيْلًا ○ ع ۹

124. The condition of man is indeed very strange. When God bestows bounties by His grace, man does not show gratitude. The more he gets comforts and luxuries, the more he increases in his heedlessness and evasion from God, the Real Benefactor. He wants to creep away turning away from his obligations despite being a servant of God. But when a bad time comes he breaks the hope and sits down inactive. In other words, in both states he kept indifferent towards God, sometimes due to heedlessness and sometimes due to despair. (God forbid)

It is perhaps said because most people do not recognize the value of the Quran, which is the greatest bounty, and try to turn away and keep aside from it. Then when the evil result of this evasion shall come before them they will be utterly despaired and no ray of hope shall be visible on any side.

125. Every Unbeliever and Believer, Rejector and Acceptor follows after his own manner, intention, nature and religion and is rejoicing in it. But it should be remembered that no action of any soul can be beyond the circumventing knowledge of God. He is ever looking the manner of action, movement and motion of every suol in the woald. He knows very well who follows the right way and to what extent. He knows very well who is in error and to what extent. He is aware of those who diverge from the right course and to what extent. He will deal with every soul accordingly.

SECTION 10

85. **And they ask thee about the Spirit.[126] Say : "The Spirit is of the command of my Lord, and you are not given of knowledge save a little".[127]**

٨٥ - وَيَسْـَٔلُوْنَكَ عَنِ الرُّوْحِ ؕ قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّيْ وَمَآ اُوْتِيْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا ○

126. What is the Human Spirit ? What is its essence and reality ? This question, according to Muslim and Bukhari, was put by the Jews of Medina to test the Holy Prophet. And the Traditions also show that in Mecca the Quraish had put this question to the Holy Prophet at a conference of the Jews. And this is why there is a difference about its place of revelation — whether it was revealed at Mecca or Medina. It is very possible, it might have been repeated. (God knows better) The inserting of this question about the spirit at this place probably throws light on the general behaviour of the Unbelievers about the message of Islam. They were heedless

to those things which were essentially beneficial for them, if they understood them and acted upon. But they hankered after unnecessary issues out of enmity and expostulation. The main thing which they should have striven for was to gain spiritual life from the spirit of the Quran, and avail themselves of this curing prescription in order to restore to spiritual health.

(۱) وَكَذٰلِكَ اَوْحَيْنَا اِلَيْكَ رُوحًا مِّنْ اَمْرِنَا (شوریٰ رکوع ۵)
(۲) يُنَزِّلُ الْمَلٰٓئِكَةَ بِالرُّوحِ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ (نحل۔ رکوع ۱)

But they are over-absorbed in distant and inimical remonstrances and disputes and are not ready to confirm themselves to important things beneficial in this world and the world to come.

What is the Spirit ? Whether it is substance or non-substance, matter or non-matter, simple or compound — on such mysterious and delicate issues neither salvation depends, nor they are the main issues before the Prophets. When the Scientists and Philosophers have not reached the essence of matter, how can they understand the reality of the Spirit which is more delicate in nature than the Matter ? Those who are aware of the ignorance of the Pagan Arabs and the absorption of the Jews in mythes, clearly know that a nation unable to understand the open facts of the Divine Revelation can not be expected to get access to the profundity of the Spirit of man.

تو کار زمیں را نکو ساختی
کہ با آسماں نیز پرداختی

Hast thou managed the earthly affairs fairly that thou hast also absorbed thyself in the heavens ?

127. In the Mozihul Quran it is given that the Jews had asked the Holy Prophet (about the Spirit) to test him. So God did not tell it openly because they did not possess the aspiration and capacity for its comprehension. Formerly the Prophets had not also talked about such delicate things. It is enough to know that by the command of God a thing came down into the body and it came to life, when it went out he died.

Note : The Word of God possesses prodigious miracles in itself. About the Spirit what is said here, its superficial subject is enough for the masses or for those people who are not intellectually perfect or for the perverted debaters. But under its very surface, in those short words, there are hidden such discerning facts which can work as a torch for the aspiration and research of a highly intellectual scholar, a great philosopher and a perfect saint. The researches about the Spirit from the ancient times have not ended upto this time, and perhaps they will not ever end. No one can claim that he can reach the

essence of the Spirit, because there are so many material things whose reality man has not been still able to find out. However, the Quranic verses throw light upon the following facts regarding the Spirit :

(i) Beside this material body there is also something else in man which is called the Spirit. That is a thing from the Metaphysical World known as the World of Command (عالم امر). It is inspired into the body by the command of God as the Holy Quran has put it :

قُلِ الرُّوحُ مِنْ اَمْرِ رَبِّیْ

خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ فَيَكُوْنُ (آل عمران۔ رکوع ۶)

ثُمَّ اَنْشَاْنَاهُ خَلْقًا آخَرَ (المومنون۔ رکوع ۱)

اِنَّمَا قَوْلُنَا لِشَیْءٍ اِذَا اَرَدْنٰهُ اَنْ نَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ (نحل۔ رکوع ۵)

(ii) The different qualities of the Spirit e.g. knowledge, comprehension, consciousness, etc. gradually attain to perfection. Regarding the attainment to perfection there are immense differences among the Spirits, till that by the training and educating of God a Spirit can attain to such sublime heights where other spirits can not reach. The Spirit of the Holy Prophet has, of course, reached such prominent heights as the Quran has given indication thereto :

يُشِيْرُ اِلَيْهِ اضافت الامر الى الرّب والرّب الى یاء المتكلم، المراد به ھھنا محمّد صلعم

i.e. قُلِ الرُّوحُ مِنْ اَمْرِ رَبِّیْ is said and not مَنْ اَمْرِ رَبِّكُمْ or مِنْ اَمْرِ رَبِّهِمْ etc. It shows the Spirit of the Holy Prophet has ascended far into the Lordship of God beyond the reach of others.

In the next verse it is said:

قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ وَالْجِنُّ عَلٰى اَنْ يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَاْتُوْنَ بِمِثْلِهٖ

i.e. Say : If men and jinn gather together to bring such a Quran, they will never be able to do it.

It means the Spirits of others can not reach such heights as to receive the Divine Revelation of the Quran. It is the Spirit of the Holy Prophet alone who could reach sublime heights as to receive the Divine Revelation of the Quran.

(iii) But the perfections of the Spirit are not self-created and unlimited. They are the endowments of God and are limited. Before God the knowledge, power, wisdom of every one is infinitesimal.

وَمَآ اُوْتِيْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا

قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ رَبِّيْ لَنَفِدَ الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ رَبِّيْ (کہف۔ رکوع ۱۲)

وَلَوْ اَنَّ مَا فِي الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّالْبَحْرُ يَمُدُّهٗ مِنْۢ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ اللّٰهِ (لقمان۔ رکوع ۳)

قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ اِلَّا بَشَرًا رَّسُوْلًا

Consequently the Human Spirit may reach unimaginable heights in knowledge, power, insight, wisdom, etc. and may surpass all other Spirits, but it will ever remain limited in perfections (and can never equal God).

The belief of the Arya Samaj Sect of India that the Spirit is something else beyond God and has a separate self-existence and is eternal like God is absolutely wrong on the basis of the aforementioned arguments. No one is eternal like God, no one is unlimited except God. There is no god beyond God.

(iv) Whatever ascendency the Spirit may gain and whatever perfections the Spirit may achieve but it can not get out of the Divine control. God is ever powerful over withdrawing all its attained perfections and glories, though He may not do it by His grace and mercy.

وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهٖ عَلَيْنَا وَكِيْلًا اِلَّا رَحْمَةً مِّنْ رَّبِّكَ اِنَّ فَضْلَهٗ كَانَ عَلَيْكَ كَبِيْرًا (بنی اسرائیل۔ ۸۷)

These four principles can be understood after profound study of the present verse. Of course, the word (Command) requires elucidation to reach the essence of the Spirit.

The Word اَمْرٌ is used in the Quran at different places and there are scholastic discussions about the meaning of this word. But for the understanding of the present verse attention is drawn to the verse of Sura Aaraf — اَلَا لَهُ الْخَلْقُ وَالْاَمْرُ where امر (Command) is used against خلق (Creation). It shows there are two distinct spheres of God's action — One is Creation and the other is Command.

What is the difference between creation and command ? This we can understand from the same verse of Sura Aaraf.

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ یُغْشِی الَّیْلَ النَّهَارَ یَطْلُبُهٗ حَثِیْثًا وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍ بِاَمْرِهٖ اَلَا لَهُ الْخَلْقُ وَالْاَمْرُ ط تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِیْنَ (اعراف ۵۴)

The first part of the verse i.e. اِنَّ رَبَّكُمُ الَّذِیْ ..... اَیَّامٍ denotes the process of creation.
The second part of the verse i e. ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ shows the Royal Dignity.
The Third part of the verse i.e. یُغْشِی الَّیْلَ النَّهَارَ ..... بِاَمْرِهٖ shows the general administration of the Universe on an exact and perfect system controlled and executed by امر (Command)

اَللّٰهُ الَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّمِنَ الْاَرْضِ مِثْلَهُنَّ یَتَنَزَّلُ الْاَمْرُ بَیْنَهُنَّ (طلاق۔ رکوع ۲)

In other words the similitude of the world is as a big workshop set with different kinds of machine performing different types of work. The structures of the machines shall remain motionless unless the electric current is passed through them. No sooner the current is infused than the machines at once begin to move and start the work according to their structures. The bulbs are lighted, the fans begin to move round, the other machines are moved in accordance with their structures :

اَللّٰهُ الَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّمِنَ الْاَرْضِ مِثْلَهُنَّ یَتَنَزَّلُ الْاَمْرُ بَیْنَهُنَّ (طلاق۔ رکوع)

It means the creating and setting up of the structures is one thing and moving them by the electric current is another. Similarly the creation of the different structures in the Universe is one thing and to set them in motion is another. The creation of the structures is related with خلق, and setting them in motion is connected with امر. First God created and then infused His command (امر) into the structures, and they began to move and perform their appointed functions. خلق is the work of خالق (Creator) and امر is the work of باری (Raiser). This is the Divine Command which is mentioned in the verse of Sura Yasin :

اِنَّمَا اَمْرُهٗ اِذَا اَرَادَ شَیْئًا اَنْ یَّقُوْلَ لَهٗ كُنْ فَیَكُوْنُ

At another occasion the command 'Be' is put after the creation of the body :

خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ فَیَكُوْنُ (آل عمران)

God created Adam of clay, then said to him : 'Be', and it was. After a thorough study of the Quran it is known that wherever the subject of كن فيكون (Be and it was) is described, it is described after the description of creation and origination, which shows that the word كُن is addressed after creation for administration and working etc. (God knows better).

However, the word امر means command, and that command is the same which is expressed by the word كُن (Be). And كُن is of the order of Divine Word which is the eternal attribute of God. As we believe in all the Divine Attributes as stateless, similar should we believe about the Divine Word and the Divine Speech (كلام الله و كلمة الله). Briefly speaking for the Spirit, the word of امر (Command) is very often used in the Holy Quran, e.g.

قُلِ الرُّوحُ مِنْ اَمْرِ رَبِّي

وَكَذٰلِكَ اَوْحَيْنَا اِلَيْكَ رُوحًا مِّنْ اَمْرِنَا

يُلْقِي الرُّوحَ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ

يُنَزِّلُ الْمَلٰٓئِكَةَ بِالرُّوحِ مِنْ اَمْرِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ

and it is said before that امر (Command) is a translation of the word كن (Be) i.e. that commanding word by which the planning and administration of the creations should be executed in a manner which may serve the purpose of invention and the science of the Universe. So it is proved that the source of the Spirit is the Divine Attribute of Speech, which is under the Divine Attribute of Knowledge. It is why perhaps in the words : نَفَخْتُ فِيْهِ مِنْ رُّوحِيْ the Spirit is appertained to the Divine Self. The connection between the Speech and the Speaker and between Command and the Commander is as the connection between emanation and source and not as the relation between creation and the creator. This is why in the words— اَلَا لَهُ الْخَلْقُ وَالْاَمْرُ — امر (Command) is put against خلق (Creation).

Of course, it is very possible that this امر (Command) emanating from God may manifest itself in the form of Absolute Substance, or the Great Angel, or the Great Spirit, mentioned in some sayings of the Sahaba, and which we can call the Treasure of The Spiritual Electricity, wherefrom the waves of the spirit of life are distributed among the living objects of the world and the numberless wires of اَلْاَرْوَاحُ جُنُوْدٌ مُجَنَّدَةٌ الخ are connected here. Now the current which is transmitted to the big or small machines harness them for the work designed in their structures, and moves them according to their structures. The bulbs in which the current is infused emit the light of their own colour, and the current assumes the shape of the object electrified.

Now as for this thing that how the command of كُن (Be) which belongs to the order of Divine Word, can assume the shape of absolute substance or a very thin lighted body, can be understood from the example of dream. All the wise men are unanimous on this thing that the different figures which we see in dream are sometimes our own ideas which are seen in the forms of rivers, mountains, lions, wolves, etc. Now we should think over how the ideas, which are non-matter, and which are existent with the mind, took the form of elements and bodies, and how they assumed the characters and functions of the bodies, so much so that sometimes the dreamer feels the effects of the dream events even after waking. In fact, God has given a great guidance to every man through dream that when He has put such a great power in the imagination and conception of man that he moulds the non-physical ideas into bodies and creates in them all those characteristics and qualities, by the leave of God, which were attached with the bodies in the condition of waking, without detaching those ideas from the mind even for a second, (their mental existence being continuous as before) so it is not difficult for us to understand that God, the Real Maker of the figures, may make His command (كُن) manifest itself in one or many figures, despite its quality of being permanently existent with the eternal Being of God. Those figures we may call by the names of Spirits, Angels, etc. Those Spirits and Angels may be all non-eternal (حادثات) and the Divine command may remain eternal. The circumstances of transience and possibility may occur on the Spirits etc. only and the Divine Command may be over and above them, as we feel the effects of heating, burning and ignition in the fire of the dream, which is a reflection of the mental idea, though we never feel the burning and heating effect of the fire for a moment, despite its co-existence with the mind, throughout our normal years of life. So there is no doubt in this fact that the Spirit of man, be it an absolute substance or a thin lighting body, is the manifestation of the Divine Command, but it is not necessary that all the orders of the manifesting agency may be found in the manifested object, and it is self-evident. All what is written and the examples given only provide an easy ground for understanding the mysterious facts, otherwise there is possibly no exact example which may be correctly applicable to these secrets of the Unseen.

اے بروں از وہم و قال و قیل من خاک بر فرق من و تمثیل من

i.e. God is beyond our imagination and words, so damn the differentiation and the examples given by a mortal brain.

Now one thing requires clarification—whether the Spirit is an Absolute Substance as the ancient Philosophers and the Sofis hold or it is a thin lighting body as held by the Traditionalists. In this connection the elucidation given by the great scholar of Deoband, Anwar Shah Sahib Kashmiri, is excellent and decisive. He says that according to Arif Jami there are three things here :

(1) Those substances which possess both matter and quantity as our material bodies.

(2) Those elements which only possess quantity but have no matter and which are called by the Sofis, the image-bodies (اجسام مثالی).

(3) Those elements which are pure of matter and quantity both and which are called Spirits (ارواح) by the Sofis, and Absolute Substance by the Philosophers.

What the Traditionalists call the Spirit, the Sofis call it the image-body which gets into the body and assumes the whole body. It is a kind of incarnation. This image-body has got eyes, nose, ears, hands and feet like the material body. This Spirit sometimes goes out of the body, and during this state of separation it maintains a very passive type of connection with the body, which saves it from the invasion of death.

In other words, according to the words of Hazrat Ali, which are quoted by Baghwi in the interpretation of the verse : اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا الخ at that time the Spirit itself keeps away from the body but its rays reaching the body keep up the life of the body as the Sun heats the Earth from millions of miles, or as the electronic waves control the material bodies sent into the space. The European people have been researching about the Spirit for long but their researches are entirely imperfect so far. The real recognition of the Spirit, of course, is possible on the principles and exercises of the renowned Sofis of Islam.

Sheikh Fariduddin Attar has rightly said in his Mantiqat Tair (منطق الطیر) :

ہم زجملہ پیش و ہم پیش از ہمہ جملہ از خود دیدہ و خویش از ہمہ
جاں نہاں در جسم و تو در جاں نہاں اے نہاں اندر نہاں اے جانِ جاں

i.e. Thou art after all and also before all,

All hast Thou seen through Thyself and Thyself through all,
The Spirit is hidden in the body & Thou art hidden in the Spirit,
O Hidden in the hidden ! O Spirit of the Spirit !

It is inferred, however, from the above account that evereything addressed by the Divine Word كُنْ (Be) has got the Spirit of life. Every species has been endowed with weak or strong life according to its capacity i.e. according to the purpose designed in its creation. After the preparation of the structure, the command is infused into it by the word كُنْ (Be), and this very command is the Spirit of its life. It will be considered alive or dead to the extent it performs or neglects its functions designed in its creation.

86. And if We will, We can take away the thing which We revealed unto thee, then thou wouldst not find for thee to bring it against Us any guarantor,

87. But by the mercy of thy Lord. His endowment on thee is great.[128]

88. Say : "If men & jinn gather together on that they would bring like this Quran, never will they bring like this Quran, and let them help each other.[129]

89. And We have brought home to mankind every manner of example in this Quran, but most men donot remain without doing ingratitude.[130]

90. And they said, "We will not believe thee till thou makest a fountain gush forth from the earth for us,"[131]

٨٦ - وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ
ثُمَّ لَا تَجِدُ لَكَ بِهٖ عَلَيْنَا وَكِيْلًا ۝

٨٧ - اِلَّا رَحْمَةً مِّنْ رَّبِّكَ ۭ اِنَّ فَضْلَهٗ كَانَ
عَلَيْكَ كَبِيْرًا ۝

٨٨ - قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ وَالْجِنُّ عَلٰٓى اَنْ
يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَاْتُوْنَ بِمِثْلِهٖ وَ
لَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرًا ۝

٨٩ - وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ
كُلِّ مَثَلٍ ۚ فَاَبٰٓى اَكْثَرُ النَّاسِ اِلَّا كُفُوْرًا ۝

٩٠ - وَقَالُوْا لَنْ نُّؤْمِنَ لَكَ حَتّٰى تَفْجُرَ لَنَا مِنَ
الْاَرْضِ يَنْۢبُوْعًا ۝

128. God can snatch away the knowledge of the Quran, which is given to you, in a moment. Then no one could bring it back. But His mercy on you is very great; so this great bounty is conferred upon you, and there is no reason to withdraw it. It is only to express the mighty power of God over everything, and that however perfect and sublime the Spirit of anyone may be but all his sublime achievements and glories are the endowments of God, and not personal (ذاتی).

129. The Quran is a great miracle of God. As the whole mankind and jinnkind can not create sun and moon like the sun and moon of God, similarly they can not produce a Quran like the Holy Quran even by their collective efforts.

130. For their welfare, beneficial and prodigious subjects are described in different manners, but most of the idiots have no value of the Quran in their eyes. In place of thanks they are prone to ingratitude.

131. They wanted strange signs to be shown to them e.g. the lands of Mecca might be flooded with canals for green production and prosperity. It means they did not want spiritual verdure but hankered after temporary benefits of the world. In brief, they did not want to gain, but simply gave vent to their rancour.

91. "Or till thou possess a garden of dates and vines and thou makest the canals flow abundantly all amongst it,"

92. Or till thou makest the heaven fall upon us in pieces as thou assertest,[132] or till thou bringest God and the angels before us (as a surety),[133]

93. Or till thou hast a house of gold,[134] or till thou climbest up in the heaven, and we will not believe thy ascension till thou bringest down upon us a book (an inscription) that we may read.[135] Thou say: "Glory to my Lord! What am I? but a mortal-Messenger."[136]

٩١۔ اَوْ تَكُوْنَ لَكَ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّعِنَبٍ
فَتُفَجِّرَ الْاَنْهٰرَ خِلٰلَهَا تَفْجِيْرًا ۙ

٩٢ اَوْ تُسْقِطَ السَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا اَوْ
تَاْتِيَ بِاللّٰهِ وَالْمَلٰٓئِكَةِ قَبِيْلًا ۙ

٩٣۔ اَوْ يَكُوْنَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ اَوْ تَرْقٰى فِي
السَّمَآءِ ؕ وَلَنْ نُّؤْمِنَ لِرُقِيِّكَ حَتّٰى تُنَزِّلَ
عَلَيْنَا كِتٰبًا نَّقْرَؤُهٗ ؕ قُلْ سُبْحَانَ رَبِّيْ هَلْ
كُنْتُ اِلَّا بَشَرًا رَّسُوْلًا ۝

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132. This is the sorrowful state of man that he may not request for mercy and guidance but demand chastisement from God in excessive enmity and non-submission.

اِنْ نَّشَاْ نَخْسِفْ بِهِمُ الْاَرْضَ اَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَآءِ (سورۃ سبآ۔ رکوع ۱)

No doubt, God is powerful over everything.

133. They were dauntless people and said that God and His angels should appear before them and testify the messengership of the Holy Prophet. (God forbid !)

134. Golden house or house of gold — it shows what always ruled over their minds !

135. They said if the Prophet had actually made the night journey to heaven, he should again make a new heavenly journey before their eyes and bring them a clear inscription or book which they could read and understand themselves (without the guidance of the Prophet).

136. The Holy Prophet gave them a very simple and factual answer to their extra-ordinary rather absurd demands. He said, "Prophets had also come before him and they were men and did not possess divine powers. Moreover, it is not worthwhile on the part of a Prophet to make such untoward requests to God. His business is to deliver what he receives from his Lord, and resign himself absolutely to God. So the Messenger is observing his duty as a Messenger without fail, and it is up to the Divine Wisdom whether He shows the demanded signs or not."

SECTION 11

94. And nothing prevented men from believing when the guidance came to them but that they said : "Has God sent forth a mortal as Messenger ?"[137]

95. Say : "Had there been in the earth angels walking/living, then We would have sent down upon them from the heaven an angel as Messenger."[138]

96. Say : "God is enough to prove the Truth between me and you. He is Aware of His servants, the Seer."[139]

٩٤ - وَمَا مَنَعَ النَّاسَ اَنْ يُّؤْمِنُوْٓا اِذْ جَآءَهُمُ
الْهُدٰٓى اِلَّآ اَنْ قَالُوْٓا اَبَعَثَ اللّٰهُ بَشَرًا
رَّسُوْلًا ○
٩٥ - قُلْ لَّوْ كَانَ فِى الْاَرْضِ مَلٰٓئِكَةٌ يَّمْشُوْنَ
مُطْمَئِنِّيْنَ لَنَزَّلْنَا عَلَيْهِمْ مِّنَ السَّمَآءِ
مَلَكًا رَّسُوْلًا ○
٩٦ - قُلْ كَفٰى بِاللّٰهِ شَهِيْدًا بَيْنِىْ وَبَيْنَكُمْ ؕ اِنَّهٗ
كَانَ بِعِبَادِهٖ خَبِيْرًا بَصِيْرًا ○

137. Even after the advent of the light of guidance the eyes of the Unbelievers did not open. They went on saying that how a mortal could become a Messenger. If God willed to send down some Messenger, He should have sent down an angel from the heaven ! It means they thought that the Messenger should be something above mortal.

138. If this earth would have been inhabited by the angels in place of men then it was suitable to send an angel as Messenger. If the angel is sent unto mankind in his original shape, the eyes and hearts of men cannot tolerate, not to speak of availing themselves of his company. And if the angel may come in the shape of man then there is the possibility of illusion. (See also Sura An'am, section 1.)

139. The Unbelievers said that God and His angels should come before them to testify Mohammed (Peace be upon him). So the Holy Prophet is ordered by God to say in answer : "God is already testifying me by His action. After all He is seeing me that I am claiming to Prophethood and He is fully aware of my external and internal conditions, and He is showing extraordinary signs of knowledge and deed in addition to. The ever-increasing knowledge and the general performances of my circle are more extra-ordinary and higher than the general laws of Nature or the wonderful material signs. He is making me successful and widening my influence over the land. He is warning the opponents that with these insolent manners they cannot prosper. Is it not a clear evidence of my truthfulness ? Does God help those who forge against God ?"

97. And whomsoever God shows (makes understand) the way, he alone finds the way, and whomsoever He leads astray, then thou wilt not find for them any comrade beside God.[140] And We shall raise them on the Day of Resurrection walking upon their faces blind, dumb and deaf,[141] their abode is Hell, and whenever it abates We shall increase over them the blaze.[142]

٩٧۔ وَمَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُّضْلِلْ فَلَنْ تَجِدَ لَهُمْ اَوْلِيَآءَ مِنْ دُوْنِهٖ ۭ وَنَحْشُرُهُمْ يَوْمَ الْقِيٰمَةِ عَلٰي وُجُوْهِهِمْ عُمْيًا وَّبُكْمًا وَّصُمًّا ۭ مَاْوٰىهُمْ جَهَنَّمُ ۭ كُلَّمَا خَبَتْ زِدْنٰهُمْ سَعِيْرًا ○

98. This is their punishment for that they denied Our verses and said, "What, when we are bones and broken pieces, shall we be raised up in a new creation ?"[143]

٩٨۔ ذٰلِكَ جَزَاۗؤُهُمْ بِاَنَّهُمْ كَفَرُوْا بِاٰيٰتِنَا وَقَالُوْٓا ءَاِذَا كُنَّا عِظَامًا وَّرُفَاتًا ءَاِنَّا لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ○

140. Only by the favour and grace of God man leads the way of truth and reaches the destination. And who is that to guide the one whom God may not help on account of his insolence and perverseness ?

141. This will happen in some places of the Resurrection that the Unbelievers shall be driven on their faces, blind, dumb and deaf.

And in a Tradition the followers asked the Holy Prophet, "O Messenger of God ! How will they walk on the faces ?" The Holy Messenger answered, "He who made man to walk on feet is powerful over causing him to walk upon face." So far as the angels' drawing the people of the Hell on the faces is concerned, it will be done after enterance into the Hell.

يَوْمَ يُسْحَبُوْنَ فِي النَّارِ عَلٰي وُجُوْهِهِمْ (القمر۔ رکوع ۳)

142. The appointed chastisement shall not be allowed to abate below calculated dimension. If the body will feel lesser pain due to the burning of the body, new skins shall be covered to increase the blazing effect.

كُلَّمَا نَضِجَتْ جُلُوْدُهُمْ بَدَّلْنٰهُمْ جُلُوْدًا غَيْرَهَا (نساء۔ رکوع ۸)

143. They had not believed in the world by argument, now see over and over again with the eyes how you are being prepared anew after burning repeatedly in the fire !

99. Have they not seen that God, who created the Heavens and the Earth, can create like them ?[144] And He has appointed for them a term without doubt,[145] yet the unjust ones remain not without comitting ingratitude.[146]

٩٩ - اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ قَادِرٌ عَلٰٓى اَنْ يَّخْلُقَ مِثْلَهُمْ وَ جَعَلَ لَهُمْ اَجَلًا لَّا رَيْبَ فِيْهِ ؕ فَاَبَى الظّٰلِمُوْنَ اِلَّا كُفُوْرًا ○

144. It is not a bit difficult for Him who created such big bodies to create such small things like you.

لَخَلْقُ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ (مومن - رکوع ٦)

No doubt, He can create and recreate you and all other men like you without difficulty.

145. Perhaps you may say that so many men have died upto this time why they have not been raised up. So it is told that rising from the grave and coming to life is appointed on a definite term. That will surely come. To deny it, seeing the delay is absurd.

وَمَا نُؤَخِّرُهٗٓ اِلَّا لِاَجَلٍ مَّعْدُوْدٍ (ہود - رکوع ٩)

146. Hearing such clear narrations and arguments the unjust ones do not but increase in error and unbelief and never yield.

100. Say : "If you would have got in your hands the treasures of my Lord's mercy, then certainly you had closed lest they might be consumed ; and man is narrow of heart.[147]

١٠٠۔ قُلْ لَّوْ اَنْتُمْ تَمْلِكُوْنَ خَزَآئِنَ رَحْمَةِ رَبِّيْٓ
اِذًا لَّاَمْسَكْتُمْ خَشْيَةَ الْاِنْفَاقِ ؕ وَكَانَ
الْاِنْسَانُ قَتُوْرًا ۝ ع

147. In the previous section it was said :

اِلَّا رَحْمَةً مِّنْ رَّبِّكَ اِنَّ فَضْلَهٗ كَانَ عَلَيْكَ كَبِيْرًا ۔ قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ
وَالْجِنُّ عَلٰٓى اَنْ يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ الخ

God has done a great grace to you by His mercy that He has given you a matchless wealth like the Quran. Meanwhile the enmity and grave opposition of the opponents, their remote demands, deviation and denial and their results were described. Now again the same subject is renewed—to give such a mighty mercy and a matchless wealth to one of His servants can be the state of that Real Magnanimous and Absolute Giver who possesses the unlimited treasures of mercy, and who has no fear to give excessively to the entitled lest He might become penniless, or think that the receiver might become His peer in wealth of mercy and in future he might run Him down. God is not narrow-hearted like a narrow-hearted man (God forbid !). Man is generally such narrow-hearted that he does not give up his narrow-heartedness even though he is made the owner of treasures of mercy, and may feel constrained in expending for fear of poverty or lest they may all be consumed in expending and he may become empty-handed, or lest he may stand against him one day upon whom he is expending. However, if you had possessed the treasures of the mercy of God you would have never expended them magnanimously and could not bear to neglect the big magnates of Mecca and Taef and could not give over the invaluable wealth of Prophethood to a pearl-orphan of the Bani Hashim. This is the grace of God who poured the treasures of reward and perfections on whom He saw deserving in his external and internal capacities and talents. Your prejudice and animosity can not stop the grace of God. The treasures of God's mercy reserved for the followers of the Prophet shall be certainly given to them by the auspices of the Prophet. The Prophet and his Followers shall expend the treasures of Divine Wealth on mankind generously and shall not be narrow-hearted like you.

SECTION 12

101. And We gave Moses nine signs clear, then ask the Bani Israeel when he came to them[148] and Pharaoh said to him, "Moses, I think thou are bewitched !"[149]

102. He said, "Thou hast known that these things none has sent down save the Lord of the Heavens and the Earth to make understand, and I think Pharaoh, thou wanteth to be ruined.[150]

١٠١ - وَلَقَدْ اٰتَيْنَا مُوْسٰى تِسْعَ اٰيٰتٍۭ بَيِّنٰتٍ فَسْـَٔلْ
بَنِيْٓ اِسْرَآءِيْلَ اِذْ جَآءَهُمْ فَقَالَ لَهٗ فِرْعَوْنُ
اِنِّيْ لَاَظُنُّكَ يٰمُوْسٰى مَسْحُوْرًا ○
١٠٢ - قَالَ لَقَدْ عَلِمْتَ مَآ اَنْزَلَ هٰٓؤُلَآءِ اِلَّا رَبُّ
السَّمٰوٰتِ وَالْاَرْضِ بَصَآئِرَ ۚ وَاِنِّيْ لَاَظُنُّكَ
يٰفِرْعَوْنُ مَثْبُوْرًا ○

148. As We have given you the mighty Quran by grace and mercy and showered upon you numerous other benefactions, We had also given before nine signs (miracles) to Moses suitable to his circumstances, when he had come to the Bani Israeel to deliver them from the tyrannies of Pharaoh. If you want you can ask the just and knowing scholars of the Bani Israeel to what extent this event is true ?

Note 1 : Those nine signs were as follows :

(i) Years of dearth (ii) Scarcity of fruits (iii) Flood (iv) Locusts (v) Lice
(vi) Frogs (vii) Blood
(viii) The Stick of Hazrat Moosa (عصاء)
(ix) The White Hand (یدبیضاء)
(See section 16 of Aaraf.)

Note 2 : See also Ibne Kathir.

149. Pharaoh said to Moses, "Some one has bewitched you whereby your mind is disturbed and you are talking nonsense"—(God forbid). At another place, he is quoted to have said : ان رسولکم الذی ارسل الیکم لمجنون . It means Pharaoh used two words مسحور and مجنون for Moses to denote that Moses was not a sensible and sane man so that the public should not pay heed to his sermons.

150. Hazrat Moosa said to Pharaoh, "Though thou art rejecting by the tongue, yet the heart knows very well that Omnipotent God who is the Real Owner of the Heavens and the Earth. Now who so denies the Truth out of wrong and pride—what can be thought of him except that the hour of destruction has come upon his head."

It is therefore understood from this assertion that Eman (Belief, Faith) is not the name of knowing but is the name of accepting and believing.

وَجَحَدُوْا بِهَا وَاسْتَيْقَنَتْهَآ اَنْفُسُهُمْ ظُلْمًا وَّعُلُوًّا (النمل - رکوع ۱)

i.e. And Pharaoh and his people denied those signs, though they had acknowledged them in their souls, out of injustice and arrogance. (Naml, 14)

103. Then he desired to discomfort them in that land, then We drowned him and those with him, all together.[151]

104. And We said to the Bani Israeel after him : "Dwell in the land, then when the promise of the Last Day comes We will bring you wrapped up."[152]

105. And with the truth We have sent down this Quran and with the truth it has come down.[153] And We have sent thee not but to bear good tidings and to warn.[154]

١٠٣- فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَن مَّعَهُ جَمِيعًا ۝

١٠٤- وَقُلْنَا مِن بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ۝

١٠٥- وَبِالْحَقِّ أَنزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۗ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ۝

151. When Pharaoh saw that the influence of Moses was increasing, he began to persecute the Bani Israeel more and more lest they should gain power in Egypt. Through persecution he wanted to keep the Bani Israeel down-trodden ever ready to work as slaves in his kingdom. At last, God did not allow him to live and drowned all the wrong doers in the Red Sea.

152. God cut the root of the Tyrant and delivered you from slavery. Now dwell in Egypt or Sham wherever you like. When the Last Day comes you and your destroyed enemies will again be mustered, and the Fortunate and the Unfortunate, the Destroyed and the Delivered, shall be decided again for ever.

153. After describing the miracles etc. of Moses, attention is again drawn to the Quran i.e. the Mosaic miracles were really true in themselves, but the greatest miracle of all the manifest miracles of the Holy Prophet is this Quran, which is the Miracle of Knowledge, and which God has sent down with absolute wisdom, mighty knowledge and supreme truth, and with the same truth it has descended upon the Holy Prophet without the least alteration in the way.

فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَن لَّا إِلَٰهَ إِلَّا هُوَ (ہود، رکوع ۲)

154. Warn the Unbelievers and bid good tidings to the Believers.

106. And We have made the Quran a recital for recitation dividing it that thou read it to mankind with intervals and We have sent it down successively.[155]

١٠٦۔ وَقُرْاٰنًا فَرَقْنٰهُ لِتَقْرَاَهٗ عَلَى النَّاسِ عَلٰى مُكْثٍ وَّنَزَّلْنٰهُ تَنْزِيْلًا ○

107. Say : Believe in it or believe not, those who are given knowledge before it, when it is recited unto them, fall down upon their chins in Sajda.

١٠٧۔ قُلْ اٰمِنُوْا بِهٖٓ اَوْ لَا تُؤْمِنُوْا ؕ اِنَّ الَّذِيْنَ اُوْتُوا الْعِلْمَ مِنْ قَبْلِهٖٓ اِذَا يُتْلٰى عَلَيْهِمْ يَخِرُّوْنَ لِلْاَذْقَانِ سُجَّدًا ○

108. And they say : 'Holy is our Lord, no doubt the promise of our Lord shall be surely fulfilled (exceuted).[156]

١٠٨۔ وَّيَقُوْلُوْنَ سُبْحٰنَ رَبِّنَآ اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا ○

155. The main purpose of sending the Quran is to understand it correctly and act upon it, but its letters and words are also not empty of light and blessing.

كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ مُبٰرَكٌ لِّيَدَّبَّرُوْٓا اٰيٰتِهٖ وَلِيَتَذَكَّرَ اُولُوا الْاَلْبَابِ (ص ركوع ٣)

This is why suras and verses are put separated and divided so that recitation in the manner of recital may also be easy, and for the listeners its understanding and memorization may also be facilitated. And the wisdom in its successive revelation is that guidance may be provided according to the existing circumstances and conditions, so that the party which was going to become the teachers of the whole world might well retain in mind the application and meaning of every verse and commandment according to occasion and circumstances, and may not leave any chance of wrong interpretation and application for the future generations.

156. Believe or believe not ! The truth of the Holy Quran and the Holy Prophet is being testified by those just and honest scholars who have got the knowlcdge of the good tidings of the past Books. Hearing this Word they fall dall down upon their chins in Sajda and say, "Subhan Allah (Glory be to God) ! what wonderful word it is ! No doubt, the promise of God which was made in the Taurat through Moses, was to be fulfilled." The promise was : "Bani Israeel ! I will raise a Prophet from among your brothers — Bani Ismaeel — in whose mouth I will cast My Word." No doubt, this is the very Word cast into the holy mouth of the Holy Prophet. When the scholars have declared their belief in the Quran, to disbelieve it is the work of the ignorant.

109. And they fall down upon their chins weeping and it increases them in humility.[157]

١٠٩۔ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۩ السجدة

157. Hearing the Quran the hearts are over-impressed and thinness of compassion prevails over the interior, they fall down in Sajda with their chins touching the earth. In Sajda more humility is created and they touch the earth with their chins which is a mark of extreme humility.

Note : They perform Sajda with their chins touching the earth. This mode either shows extreme diligence and humility or simply represents an indication to Sajda upon the face (سجدہ علی الوجہ). In Sajda it is not obligatory to touch the earth by the chin. At this verse the reader should perform the Sajda of Talawat (سجدۂ تلاوت).

110. Say : "Call upon by Allah or by Rahman, whichsoever you call upon, so to Him belong the Names most proper."[158] And do not say thy prayer loudly, nor say it with a suppressed voice, and seek thou for the middle way."[159]

١١٠ - قُلِ ادْعُوا اللّٰهَ اَوِادْعُوا الرَّحْمٰنَ ؕ اَيًّا مَّا تَدْعُوْا
فَلَهُ الْاَسْمَآءُ الْحُسْنٰى ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَ
لَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ○

158. In connection with Sajda and humility here the mention of Dua (calling upon) is made, and in the next verse the mention of prayer is made as Dua is connected with prayer (صلوٰۃ).

The fact is that among the pagan Arabs the Name اللہ (Allah) was generally used, and they were not much acquainted with the Name رحمٰن (Rahman). But among the Jews the Name رحمٰن was generally used. In Hebrew Languge this Name was the same as in Arabic. On the other side Musailma Kazzab (مسیلمہ کذاب) called himself رحمان الیمامہ (Rahmanul Yamama). In brief the Pagan Arabs detested the use of the Name رحمٰن on God. When they heard Rahman from the Holy Prophet they said, "Mohammad forbids us to call upon two Gods and himself calls upon another God (Rahman)." The Jews complained why Rahman was not mentioned so often by Mohammed as it was mentioned among the Jewish people. To both of them the answer is given in this verse that اللہ and رحمٰن are the two Names of one and the same Being, the source of all perfections. The numerous Names do not presuppose numerous Gods that it may be against the faith of Divine Unity. Of all the numerous graceful Names of God whichsoever you call upon, the purpose is the same. The numerous names of a certain thing donot change the thing itself. Of course, different occasions require different titles and names.

عِبَارَاتُنَا شَتّٰى وَحُسْنُكَ وَاحِدٌ وَكُلٌّ إِلٰى ذَاكَ الْجَمَالِ يُشِيْرُ

Our texts are different, but Thy Beauty is the Cne and the Same. And they all indicate that Absolute Beauty.

159. "In the Jahree prayers (Fajr, Maghrib & Esha) as well as in Dua etc. neither too much crying, nor a suppressed tune, but the middle way is desirable." (Mozihul Quran)

It is given in the Traditions that in Mecca when the recitation of the Quran was done loudly the polytheists abused the Quran, the Sender of the Quran and the Messenger of the Quran. So the Holy Prophet began to recite the Quran with a low voice. At this the present verse was sent down. It means neither too loudly, nor too low, the Quran should be recited in a middle voice. It causes a good effect on the heart and disturbance in the mind does not arise.

111. And say : "All praises (glories) are to God who has no children, nor is there anyone His associate in the Kingdom, nor is there any helper for Him in the hour of disgrace ;" and magnify Him knowing Him great.[160]

١١١ - وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا وَّلَمْ
يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَّهٗ وَلِيٌّ
١٢ ع ١٢ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا ۝

160. After a description of Dua and Salat, with pure Unity of God, the Surat is ended i.e. All praises and glories belong to Allah who is matchless in all His attributes and perfections and is pure from all kinds of defect, weakness and deficiency. There is no deficiency in the Divine Self so that others may be needed to make up the deficiency. To seek help from others may have three possibilities :

(a) To seek help from the smaller as father takes the help of his son.

(b) To seek help from the equal as a partner gets help of the other partner.

(c) To seek help from the bigger as the weak men seek help of the great men in the time of disgrace and calamity.

In the present verse all the three possibilities are refuted i.e. لَمْ يَتَّخِذْ وَلَدًا rejects the first, لم يكن له شريك فى الملك reiects the second and لَمْ يَكُنْ لَّهٗ وَلِيٌّ مِّنَ الذُّلِّ rejects the third one. After that attention is drawn to the glory and greatness of God i.e. Man should recognize the greatness of God and believe in it by heart and by Tougue and should think Him above all kinds of defects and deficiencies.

It is excellent to note that لَمْ يَتَّخِذْ وَلَدًا refutes the Christians, لم يكن له شريك فى الملك refutes the Polytheists and لم يكن له ولي من الذل refutes those Jews who say that God in wrestling could not vie with Jacob. (God forbid)

Hazrat Shah Sahib says : "No one is His helper in the hour of disgrace i.e disgrace never visits Him that He may seek a helper. The lords gain power against the Kings because in bad times they had supported them. So this is not also a case with God."

The Sura is conpleted by His favour and help, and all praises belong to God, and thanks to Him, and be peace upon the Sahib of Night Journey and Heavenly Ascension, and his children & companions !

SURA KAHF — MECCAN; VERSES — 110; SECTION— 12

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In The Name of God, Most Compassionate, Most Merciful

SECTION 1

١۔ اَلْحَمْدُ لِلّٰهِ الَّذِيْٓ اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ وَلَمْ يَجْعَلْ لَّهٗ عِوَجًا ○ ط سكته

1. The Praise unto God who sent down upon His servant the Book and put not in it any crookedness ;[1]

٢۔ قَيِّمًا لِّيُنْذِرَ بَاْسًا شَدِيْدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا حَسَنًا ○ ۙ

2. Sent it down right to warn of a great calamity from God,[2] and to give good tidings unto the Believers, who do good deeds, that for them is an excellent recompense,

٣۔ مَّاكِثِيْنَ فِيْهِ اَبَدًا ○ ۙ

3. Abiding therein for ever,[3]

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1. The highest of the highest praise and gratitude can be ascribed to God alone who sent down upon His chiefest and nearest servant—Mohammad, the Messenger of Allah, be peace upon him—the highest and the most perfect Book, and thus endowed the people of the Earth with the greatest bounty and blessing. No doubt, there is no crookedness in this Book—the text is very plain and simple, the style is very impressive and eloquent, the teachings are very moderate and balanced, suited to all times of human life and human history and absolutely compatible with reason, and there is no space for the extremes in the least.

2. This Book warns the people of the great calamity in this world and in the next world from God, the Omnipotent.

Note : Some writers have taken the word قَيِّمًا in the sense of straight modifying the fact of no crookedness. It means if man studies the Quran from the beginning to the end honestly he will find no crooked matter at all.

According to some writers the word قَيِّمًا denotes قَيِّمًا عَلٰى سَائِرِ الْكُتُبِ السَّمَاوِيَّه i.e. this Book puts a seal on the truthfulness of all Heavenly Books and preserves the principal teachings of those Books in the world.

According to Abu Muslim قَيِّمًا بِمَصَالِحِ الْعِبَاد i.e. this Book ameliorates the worldly and the other-worldly conditions of the people.

3. Outwardly this recompense is the Paradise where the Believers shall get eternal bliss.

4. And to warn those who say : 'God has son (children).'[4]

5. No knowledge they have of it, nor their fathers. What a monstrous thing comes out of their mouths ? All is lie what they say.[5]

6. So wilt thou suffocate thyself after them, if they donot believe in this discourse, grieving.[6]

٤ ۔ وَّيُنْذِرَ الَّذِيْنَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ۝

٥ ۔ مَا لَهُمْ بِهٖ مِنْ عِلْمٍ وَّلَا لِاٰبَآئِهِمْ ؕ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ اَفْوَاهِهِمْ ؕ اِنْ يَّقُوْلُوْنَ اِلَّا كَذِبًا ۝

٦ ۔ فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلٰٓى اٰثَارِهِمْ اِنْ لَّمْ يُؤْمِنُوْا بِهٰذَا الْحَدِيْثِ اَسَفًا ۝

4. Those who are foremost in suggesting son to God are t e Christians. According to some Traditions the Bearers of the Quran shall mostly encounter with the Christians till the Last Day. However, under this verse come all those Jews who say that Hazrat Uzair is the son of God and all those polytheists who say that angels are the daughters of God. Here the Christians are especially and other Unbelievers are generally warned of the results of taking son or children for God.

5. They say these words from their mouths that God has son. But they possess no scientfic principle or arguments in support of their wrong faith. Their forefathers had also no knowledge, whom they are following blindly and in whose footsteps they are uttering such a monstrous word. It means they are quite ignorant of the purity and holiness of God that they are talking insolence. They have no reason to support their belief, and in place of reason they only say these words (God has son) over and over again. But when they are asked to give reason they reply : "It is a matter of Faith. It is a mystery of Religion where no reason or wisdom can reach." But their Faith of sonship is wrong and it is self-evident. They can not ignore Reason and Wisdom. If they ignore they are double liars.

6. If these Unbelievers do not believe in the words of the Quran you should not suffocate yourself in their grief. You are performing and have performed the duty of Tabligh and invitation. If some souls do not believe then there is no need to be overgrieved. You should not also feel sorry that why you have not made such efforts that you would have succeeded. You are, however, successful, because the Tabligh and invitation and other works of human sympathy and welfare which you do are the means to your glorious success and high ranks. The wretched ones will lose if they do not believe.

7. We have made what is in the Earth its adornment to test the people that who of them does excellent deeds.[7]	٧. اِنَّا جَعَلْنَا مَا عَلَى الْاَرْضِ زِيْنَةً لَّهَا لِنَبْلُوَهُمْ اَيُّهُمْ اَحْسَنُ عَمَلًا ○
8. And We have to make all that is on it plain harvested.[8]	٨. وَاِنَّا لَجٰعِلُوْنَ مَا عَلَيْهَا صَعِيْدًا جُرُزًا ○

7. To see whether he runs towards its adornment or leaves it and hankers after the Hereafter. Abdullah bin Umar asked the Holy Prophet, "O Messenger of God ! who are اَحْسَنُ عَمَلًا ? The Messenger of Allah said : اَحْسَنُكُمْ عَقْلًا وَّاَوْرَعُكُمْ عن محارم الله وَاَسْرَعُكُمْ فِىْ طَاعَةِ سُبْحَانَه (Whose wisdom is good, who are much abstinent from things prohibited by God and who are ardently quick in obedience to God, the Glorified.)

8. One day all kinds of vegetation, grass, trees, etc. shall be cut off and the whole Earth shall be turned into a desolate plain. Those men who are enticed by the adornment of the Earth should understand well that this terrestrial splendour will not survive for ever. Whatever worldly resources you may exploit and howsoever turn the Earth into a verdant garden by your material progress but you can not embracc real peace and everlasting salvation and prosperity unless you are equipped with the heavenly guidance and spiritual wealth. The final and permanent success is only for those who sacrifice the transient pleasures of the world for the good pleasure of God and do not become perplexed at any hardship suffered in following the way of God, neither they falter at the frightening and intimidation of the powerful tyrants. In this connection the story of the Men of the Cave is narrated in the following verses and the Holy Prophet is also consoled that he should not much grieve at the rejection of the unfortunate souls. The world, the life and adornment whereof they are so much proud that they do not accept the Truth but are adament in its denunciation, shall be made barren one day and at last all of them shall be returned unto God. At that time all the disputes shall be decided.

9. Dost thou think that the Men of the Cavern were amongst Our Signs a wonder? [9]

٩۔ اَمْ حَسِبْتَ اَنَّ اَصْحٰبَ الْكَهْفِ وَالرَّقِيْمِ ۙ كَانُوْا مِنْ اٰيٰتِنَا عَجَبًا ○

9. With regard to the Divine Powers the story of the Men of the Cave which follows is not a wonder, that it may be considered as something excessively wonderful. The creation of the heavens, earth, sun, moon, etc. and the maintenance of their strong system,the supremacy of mankind over all other creatures, the sending of Prophets amongst mankind and making them victorious over the most arrogant powers despite small number and resources, the bringing out of the Last Prophet and his companion of the Cave—Hazrat Abu Bakr Siddiq from the crowd of the enemies and making them tarry three days in the famous Cave of Thor (غار ثور) and the failure of the infidels in overtaking them and catching them though they had reached the mouth of the Cave and finally making the small party of the migrants without equipment dominate all over the Arabian Peninsula, rather the East and West, within a short time—are these and all such numberless things less wonderful than the story of the Cave-Men ?

The main fact is that the Jews had persuaded the Quraish to put three questions to the Prophet (1) What is the Spirit ? (2) What is the story of Cave-Men ? (3) What was the story of Zul-Qarnain ? They had laid special emphasis on the story of the Cave-Mem as an extra-ordinary event. This is why in this verse it is told that the story of the Cave-Men is not over-wonderful as they think. More wonderful than that are other signs of God's power in the Universe. Further on the story is first related briefly and then elaborately.

It is said that these youths lived in the reign of some Roman King who was a tyrant. According to some scholars he was known by the name of Daqyanoos (the Conservative). The King was a great polytheist and preached polytheism through force and compulsion. The common men began to adopt idolatory for fear of oppression and tyranny, and for the sake of transient worldly gain. In those days some youths who were related to the big officials held this thought that it was not fair to displease

the Creator for the sake of a creature. Their hearts were replete with the fear of God and the light of piety. God had endowed them with the wealth of patience, constancy, trust and self-mortification. Before the King they raised the passionate slogan of

لَنْ نَدْعُوَا مِنْ دُوْنِهٖ اِلٰهًا لَقَدْ قُلْنَا اِذًا شَطَطًا

(We will never call any other a god beside Him. If we say so we told a thing far away from reason). They demonstrated the firmness and courage of Eman before the observers and made them wonderstruck. The King first felt merciful on their youthful age, and other engagements also restrained him to kill them at that time. He gave them respite for several days so that they might rethink and reponder over their decision. They decided upon, after consultation migration from the city and hiding in some cave of a mountain not far away (and waiting for some opportune moment for return). They prayed to God to mend their affair with special mercy and make a good management for their perseverance in guidance. At last they took refuge in a mountain nearby and appointed one amongst themselves to go to the city in disguise for purchase and investigation. He informed one day that they were being searched for by the soldiers of the King and their relatives were being compelled to give information about them. They were talking all these matters that God, all of a sudden, set sleep over them. It is said that the royal sepoys searched for them very anxiously but they could not find them. They were tired in their search, so the officials wrote their conditions on a tablet and put it in the government treasury so that the coming generations might remember that a party of men had disappeard amazingly and it was very probable that in some future time they might come into light and some strange events would be known.

On what religion these youths were ? There is a controversary about their belief. Some have said that they were Nasrani i.e. they were the followers of the original religion of the Chirst. But Ibne Kathir is of the opinion that according to some manners this story seems to belong to the period before the Holy Christ.

Note : "Raqeem" is the Cavern of a mountain. It also means the written thing. According to Ibne Abbas, Ashab-e-Kahf and Ashab-e-Raqeem are one and the same people i.e. they are two names of the same party. Because of living in the Cave they are known as Ashab-e-Kahf and because a written tablet for them was preserved so they are known as Ashab-e-Reqeem.

According to some other scholars the story of the People of Raqeem is not described in the Holy Quran. It is simply referred to because of its wonderfulness under the story of Ashabe-e-Kahf. And in fact the People of Raqeem (People of the Cavern) were those three men who had taken shelter in a small cave running from rainfull. From the above a big rock fell down and closed the mouth of the cavern. That time everyone of them implored the mercy of God giving reference to the most acceptable actions of his life and gradually the mouth of the cavern opened. Imam Bukhari has described the story of the Ashab-e-Raqeem under the head of Hadith-al-Gar (the Tradition of the Cave) perhaps making a distinction between Ashab-e-Raqeem and Ashab-e-Kahf. Tibrani and Bazar have also quoted the narration of Raqeem from the Holy Prophet as related to those three men.

10. When the youths sat in the cave, then said, 'O our Lord, give us from Thee mercy and complete the rectitude of our affairs.'

11. Then We smote their ears in that cave several years numbered.[10]

12. Then We raised them up again that We might know which of the two had remembered the time they lived there.[11]

SECTION 2

13. We relate to thee their tidings truly. They were some youths who believed in their Lord and We increased them in understanding—[12]

14. And We set a knot over their hearts[13] when they stood up and said, 'Our Lord is the Lord of the heavens and earth, we will not call upon any god beside Him, otherwise we spoke a thing away from reason.[14]

١٠ - اِذْ اَوَى الْفِتْيَةُ اِلَى الْكَهْفِ فَقَالُوْا رَبَّنَآ اٰتِنَا مِنْ
لَّدُنْكَ رَحْمَةً وَّهَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا ○

١١ - فَضَرَبْنَا عَلٰٓى اٰذَانِهِمْ فِى الْكَهْفِ سِنِيْنَ عَدَدًا ○

١٢ - ثُمَّ بَعَثْنٰهُمْ لِنَعْلَمَ اَىُّ الْحِزْبَيْنِ اَحْصٰى
ع ١٢ ١٣ لِمَا لَبِثُوْٓا اَمَدًا ○

١٣ - نَحْنُ نَقُصُّ عَلَيْكَ نَبَاَهُمْ بِالْحَقِّ ؕ اِنَّهُمْ فِتْيَةٌ
اٰمَنُوْا بِرَبِّهِمْ وَزِدْنٰهُمْ هُدًى ○

١٤ - وَّرَبَطْنَا عَلٰى قُلُوْبِهِمْ اِذْ قَامُوْا فَقَالُوْا رَبُّنَا رَبُّ
السَّمٰوٰتِ وَالْاَرْضِ لَنْ نَّدْعُوَا مِنْ دُوْنِهٖٓ اِلٰهًا لَّقَدْ
قُلْنَآ اِذًا شَطَطًا ○

10. Their hearing was sealed up and they went on sleeping for years and no news whatsoever reached their ears.

11. After years God raised them up so that it might become clear which of the contending parties had made a correct estimate of their sleeping period. Obviously after such a long sleeping period when they woke up differences were certain among the sleepers and observers. Some would have estimated a long period, others a short time and still others would either believe or deny it being strange. So in raising them up there was a test as to which party reached the truth and resolved the problem of Resurrection after Death بعث بعد الموت wherein the people of that time were disputed.

12. We gave them the degree of God's Friends (اولیاء اللہ) greater than the degree of Eman.

13 We kept them strong and steadfast that they spoke their heart openly.

14. When He is the Lord then to take others as God beside Him is sheer nonsense. Lo ship and Divinity are His exclusive attributes.

15. These our people have taken to them other gods apart from Him. Why do they not bring some clear authority on them ? Then who is more sinful than that who forged lie against God ?[15]

16. And when you have withdrawn from them and what they worship beside God, so now retire in the Cave, may your Lord spread upon you some of His mercy and make ease for you in your affairs.[16]

17. And thou mayst see the sunshine when it rises evades their Cave to the right and when it sets, advances them to the left and they are in the plain of it. This is one of God's portents,[17] whomsoever God guides he comes to guidance and whomsover He leads astray thou shalt not find for him a guiding comrade.[18]

١٥- هٰٓؤُلَآءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً ؕ لَوْ
لَا يَاْتُوْنَ عَلَيْهِمْ بِسُلْطٰنٍۢ بَيِّنٍ ؕ فَمَنْ اَظْلَمُ
مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ۝

١٦- وَاِذِ اعْتَزَلْتُمُوْهُمْ وَمَا يَعْبُدُوْنَ اِلَّا اللّٰهَ فَاْوٗٓا
اِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِّنْ رَّحْمَتِهٖ وَ
يُهَيِّئْ لَكُمْ مِّنْ اَمْرِكُمْ مِّرْفَقًا ۝

١٧- وَتَرَى الشَّمْسَ اِذَا طَلَعَتْ تَّزٰوَرُ عَنْ كَهْفِهِمْ
ذَاتَ الْيَمِيْنِ وَاِذَا غَرَبَتْ تَّقْرِضُهُمْ ذَاتَ
الشِّمَالِ وَهُمْ فِيْ فَجْوَةٍ مِّنْهُ ؕ ذٰلِكَ مِنْ اٰيٰتِ
اللّٰهِ ؕ مَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ وَمَنْ يُّضْلِلْ
فَلَنْ تَجِدَ لَهٗ وَلِيًّا مُّرْشِدًا ۝ ع ٢ ١٢

15. As the Unitarians bring clear arguments in favour of Divine Oneness, the Polytheists should also bring some clear argument if they are true in their claim. They can't do it because falsehood has no foot. What a greater lie would be than that to appoint associates with God.

16. When we are away from the religion of the Associators we should also be physically distant from them. When we have denounced their false gods, then we should be fully resigned to God alone and be hopeful for His mercy. After consultation among themselves they retired in the cave of a mountain.

17. God by His perfect mercy guided them to an abode where they could secure comfort with peace, neither narrowness of room to their discomfort, nor sunshine to their uneasiness. The Cave was wide enough and airy and according to Ibne Kathir was situated in such a style towards the north that sunshine entered into it as required and passed by it without giving any pain.

18. External and internal guidance is in the possession of God alone. When the people were astray how God kept the People of the Cave on guidance steadfast, and from the viewpoint of physical arrangement guided them to a wonderful cave.

SECTION 3

18. And thou wouldst think them awake and they are asleep and We turn them sometime to the right and sometime to the left and their dog stretching its paws on the threshold. If thou wouldst see them peeping thou would have taken to thy heels and thouwould have been filled with terror of them.[19]

١٨- وَتَحْسَبُهُمْ اَيْقَاظًا وَّهُمْ رُقُوْدٌ ۚ وَّنُقَلِّبُهُمْ ذَاتَ الْيَمِيْنِ وَذَاتَ الشِّمَالِ ۚ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيْدِ ۭ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَّلَمُلِئْتَ مِنْهُمْ رُعْبًا ○

19. It is said that their eyes were open while asleep and their bodies were not affected inspite of such a long sleep. By this state the observer may be thinking that they are awake. And God has made them awful and placed terror in that room, so that the people may not disturb them. A dog had also followed them, he was also impressed or affected by the company and lived with them for centuries. Though it is bad to have a dog but among millions there may be a good soul.

پسر نوح با بداں بہ نشست خاندان نبوتش گم شد
سگے اصحاب کہف روزے چند پئے نیکاں گرفت و مردم شد

"The son of Noah sat with the bad people, his lineage to Prophethood was cut off. The dog of the Men of Cave several days followed the good souls and became man.

19. And thus We raised them up that (so that) they might question one another. One of them said, 'How long have you tarried.' They said, 'We have tarried a day or less than a day.' They said, 'Your Lord very well knows how long you have tarried. Now send one of you forth with this silver coin of yours to the city and see which of the food is pure so bring you food from it, and he should be courteous and apprise no man about you.'

٩١- وَكَذٰلِكَ بَعَثْنٰهُمْ لِيَتَسَآءَلُوْا بَيْنَهُمْ ؕ قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ؕ قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ ؕ قَالُوْا رَبُّكُمْ اَعْلَمُ بِمَا لَبِثْتُمْ ؕ فَابْعَثُوْٓا اَحَدَكُمْ بِوَرِقِكُمْ هٰذِهٖٓ اِلَى الْمَدِيْنَةِ فَلْيَنْظُرْ اَيُّهَآ اَزْكٰى طَعَامًا فَلْيَاْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ اَحَدًا ○

20. 'If they get knowledge of you they will stone you to death or restore you to their religion and then you will not prosper ever.'[20]

٢٠- اِنَّهُمْ اِنْ يَّظْهَرُوْا عَلَيْكُمْ يَرْجُمُوْكُمْ اَوْ يُعِيْدُوْكُمْ فِيْ مِلَّتِهِمْ وَلَنْ تُفْلِحُوْٓا اِذًا اَبَدًا ○

20. As by His power God made them sleep for so long, similarly they were raised up in time. When they woke they began to question one another how long they had slept. Some said they had perhaps slept one day or so i.e. very little. Others said, "What is the use of this disputation ? It is only in God's knowledge that how long we slept. Now you do your work. Send one man with this money to the city that he may purchase some pure and lawful food from some shop. It is, however, very urgent to go wisely and deal courteously with the people so that no man of the city may be informed about us, otherwise it would be a great disaster. If the Tyrant knows it we shall be stoned to death or we shall be forced to change our religion, and then we shall never get the Prosperity and the great success which we desire, because turning from the Truthful Religion, though out of compulsion and force, cannot be the work of a Momin of lofty determination."

Note : يَوْمًا اَوْ بَعْضَ يَوْمٍ simply denotes a short while. After waking they felt such a long period of sleep as very little. It is truly said that a sleeping man and a dead man are the same. The use of اَوْ in يَوْمًا اَوْ بَعْضَ يَوْمٍ is like that which is used in a verse of Sura Mominoon :

كَمْ لَبِثْتُمْ فِي الْاَرْضِ عَدَدَ سِنِيْنَ قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ الْعَآدِّيْنَ

21. And in this way We divulged their tidings so that the people may know that the promise of God is true and there is no deception in the coming of Qeyamat, when they were contending among themselves over their stand[21] then said, "Build over them a building." Their Lord knows well their condition. Said those whose affair was dominant, "We will raise over them a house of worship."[22]

٢١ - وَكَذٰلِكَ اَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوْٓا اَنَّ وَعْدَ اللّٰهِ
حَقٌّ وَّاَنَّ السَّاعَةَ لَا رَيْبَ فِيْهَا ۚ اِذْ يَتَنَازَعُوْنَ
بَيْنَهُمْ اَمْرَهُمْ فَقَالُوا ابْنُوْا عَلَيْهِمْ بُنْيَانًا ۗ
رَبُّهُمْ اَعْلَمُ بِهِمْ ۗ قَالَ الَّذِيْنَ غَلَبُوْا عَلٰٓى
اَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَّسْجِدًا ○

21. One of them went to the city with the silver coin. There he saw everything strange. During this time many generations had passed. The people of that city were amazed when they saw that silver coin. They were curious to know its age and the name of the king who had issued the coin. They thought that the man had got some hidden treasure. By and by this news reached the King. He ordered to bring the tablet which was preserved in the treasure and on which the names and addresses of some men were written and who had fled away in such and such year secretly. After

research it was discovered that it was the same party which had disappeared secretly. In the city there was a hot contention about Resurrection after Death (بَعْثٌ بَعْدَ الموت). Some said there was no revival after death. Some said it would be only a spiritual resurrection and not a physical resurrection after death. Some believed in both physical and spiritual resurrections. The king of that time was righteous and just. He desired for some example so that the people might understand the reality without any rational difficulty. God sent this example. At last those who denied the Last Day also believed in the Resurrection after observing that wonderful event. That observation specially exercised a great effect on their thinking. They thought that God had sent them an admonition and a warning because that event was no less than rising after death.

Note : Some scholars are of this opinion that اَمْرُهُمْ indicates a controversy about the Cave-Men. They were talking differently that God divulged the secret.

22. It is not known whether the Cave-Men lived or died after this event. If they died, when ? If they lived, how long they lived or how long they will live ? However, the people of the city were greatly impressed by this wonderful event and they desired to build a memorial over them in utter devotion so that the pilgrims might be comforted. There might have been differences about the nature and mode of the building. Its details only God knows. It is also with God whether the proposal of construction was given after death or before it when they had again gone asleep, or if the people could also visit them in the Cave. However, those who were influential and powerful in the city, decided to build a place of worship near the Cave.

No further details of the Cave -Men are given in the Holy Quran or Tradition. They were staunch Unitarians and were pious souls. It is not known which Prophet's Shariah they followed. Those who had built a memorial over them were, however, Nasrani (Christians). (See Abu Hayyan in Bahr-e-Muheet for further details.)

22. Now they will say : 'They are three, their dog was the fourth of them.' And they will also say : 'They are five, their dog is the sixth of them,' stoning without looking the aim ;[23] and they will also say : 'They are seven and the eighth is their dog.' Thou say : 'My Lord knows very well their number, only few men have their knowledge, so do not dispute in their remark but in cursory disputation and enquire not of any of them their event.'[24]

٢٢- سَيَقُوْلُوْنَ ثَلٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ ۚ وَيَقُوْلُوْنَ
خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۚ وَ
يَقُوْلُوْنَ سَبْعَةٌ وَّثَامِنُهُمْ كَلْبُهُمْ ۭ قُلْ رَّبِّيْٓ
اَعْلَمُ بِعِدَّتِهِمْ مَّا يَعْلَمُهُمْ اِلَّا قَلِيْلٌ ۬ ۚ فَلَا
تُمَارِ فِيْهِمْ اِلَّا مِرَاۗءً ظَاهِرًا ۠ وَّلَا تَسْتَفْتِ
فِيْهِمْ مِّنْهُمْ اَحَدًا ۝

23. The hearers hearing the story of the Cave-Men will throw arrows without aim as it is generally the habit of the people. Some will say that they were three and the fourth one was their dog. Some will say that they were five and the sixth one was their dog. But all these sayings are like shooting without an aim. It is also possible that besides ignorance they would have tried to test the Holy Prophet. Probably the Jews told them their correct number as sevan as there is hint in the following verse of the Quran.

24. It is useless to quarrell about such unimportant things. No significant purpose is served by the knowledge of number. To pursue after more than that which God has told, or to refute more than that which God has refuted is of no use.

Ibne Abbas had said, 'I am one of those few men who have known (by the hint of the Quran) that the Cave-Men were seven in number, because God has dubbed the first two sayings as رَجْمًا بِالْغَيْبِ (stoning at random) and the third word is left at large." Moreover, the style is also changed. Between the first two sayings there is no conjunction, but the conjunction (و) used in the third saying وثامنهم كلبهم shows emphatically that the upholder of this (third) word knows the details of this story with certainty and insight. Some have said in its support that :

(a) قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ denotes one man,

(b) قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ denotes at least three men leaving the first one.

(c) قَالُوْا رَبُّكُمْ اَعْلَمُ الخ denotes three more besides the above three and one.

The total therefore becomes seven. The dog was the eighth one.

SECTION 4

23. And say not of any work that 'I will do it tomorrow'—

24. But that God will, and remember thy Lord when thou forgetest and say : 'I hope that my Lord will show me (make me understand) a nearer way of goodness than that.'[25]

25. And the period passed on them in their Cave three hundred years and nine in excess.[26]

26. Thou say : 'God knows very well the period which passed on them. With Him are the hidden secrets of the heavens and earth. How wonderfully He sees and how amazingly He hears.[27] No one but He is protector (master) over the servants and He associates not anyone in His command.'[28]

٢٣ - وَلَا تَقُولَنَّ لِشَاْىءٍ اِنِّىْ فَاعِلٌ ذٰلِكَ غَدًا ۝

٢٤ - اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ۚ وَاذْكُرْ رَّبَّكَ اِذَا نَسِيْتَ وَقُلْ عَسٰٓى اَنْ يَّهْدِيَنِ رَبِّىْ لِاَقْرَبَ مِنْ هٰذَا رَشَدًا ۝

٢٥ - وَلَبِثُوْا فِىْ كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِيْنَ وَازْدَادُوْا تِسْعًا ۝

٢٦ - قُلِ اللّٰهُ اَعْلَمُ بِمَا لَبِثُوْا ۚ لَهٗ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ ۭ اَبْصِرْ بِهٖ وَاَسْمِعْ ۭ مَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِيٍّ ۠ وَّلَا يُشْرِكُ فِىْ حُكْمِهٖٓ اَحَدًا ۝

25. The story of Ashab-e-Kahf was a wonder in History. The historical literature would have seldom included it in general descriptions, and the Pagan Arabs were not aware of it. The Jews persuaded them to ask the Holy Prophet about the story of the Cave-Men. The main purpose was to examine the Prophet. The Holy Prophet promised to tell them the next day thinking that Hazrat Gibraeel would come and he would enquire of him. But Hazrat Gibraeel did not come for fifteen days. The Holy Prophet was extremely grieved. They began to laugh. At last Hazrat Gibraeel came down with this story. The Holy Prophet was advised not to make promise for a future thing without Insha'Allah (God will). If sometime it is forgotten it should be spoken when recollected. And the Holy Prophet was consoled that he should keep hope that God would give him still greater degree i.e. he would never forget. (Mozihul Quran)

26. According to the solar calculation they had been sleeping in the Cave for 300 years, and according to the lunar arithmetics nine years more.

27. The historians differently tell about the sleeping period of the Cave-Men. The most exact is that which God has told. All the hidden secrets of the heavens and earth are in His knowledge alone. Nothing is hidden from His sight.

28. As His Knowledge is All-encircling, His power too is All-pervading. As there is no associate of Him in His knowledge, similarly there is no compeer and associate of Him in the Divine powers.

27. And recite what has been revealed unto thee of the Book of thy Lord, no one can change His words, and thou wilt not find beside Him any place of shelter (hiding).[29]

٢٧- وَاتْلُ مَآ أُوْحِيَ إِلَيْكَ مِن كِتَابِ رَبِّكَ ۖ لَا مُبَدِّلَ لِكَلِمَاتِهِۦ ۚ وَلَن تَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ○

29. Formerly it was said that it was no use to dispute in useless things and struggle for insignificant objects.

فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَآءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا

You go on with your duty of delivering the most comprehensive message by reciting the most comprehensive Book which God has given you by His boundless mercy and which suffices all matters of this world and the next world and which provides satisfactory solution to all problems of human life. What God has described in this Book and the promises which God has made in this Book, there is no power who can change or postpone them or nullify them. If any one will try to change the Quran or fail in discharging its obligations, he should understand very well that there is no shelter for the criminal of God. Of course, to give shelter to the faithful servants, His mercy is all-wide. Behold ! what a good place was given to the Men of the Cave who stuck to God's words.

28. And restrain thyself with those who call upon their Lord morning and evening, desiring His face (good pleasure),[30] and let not thine eyes run leaving them in search of the adornment of the life of this world,[31] and obey not him whose heart We have made neglectful of Our remembrance and he is hankering after his own pleasure (wish) and his job is not to live (keep) within limits (is to cross the limits).[32]

٢٨- وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ
بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ
عَيْنٰكَ عَنْهُمْ ۚ تُرِيدُ زِينَةَ الْحَيٰوةِ الدُّنْيَا ۚ
وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ
هَوٰىهُ وَكَانَ أَمْرُهُ فُرُطًا ○

30. In the earnest desire of His sight and in the restless search of His good pleasure they are always absorbed in the worship of God with sincere devotion e.g. they do Zikr (Allah, Allah), recite the Holy Quran, observe the prayers punctually, differentiate between Halal and Haram, recognize the obligations of God and the rights of His creation, though from the worldly point of view they do not possess wealth or status, as amongst the Sahaba there were Ammar, Suhaib, Bilal, Ibe Masood, etc. (God is pleased with them). O Prophet, inspire such sincere Believers with your company and association and never remove them from your company at the insinuation of anyone.

31. You should not look towards those arrogant and proud men, leaving these poor, sincere and broken devotees, with this view that Islam will become strong if they become Muslims. The real respect and splendour of Islam is not based on material prosperity and the coins of gold and silver. Its glory lies in strong belief (Eman), piety and excellent morals. The adornment of the present world is transient and shall wither away like shadows. Real wealth is that of piety (تقـــوىٰ) and association with God, which is not apt to defeat or downfall. Of course, this reality is much discerned in the final ends of the Rememberers of God and the Seekers of the World in the story of the Men of the Cave.

32. Those whose hearts are infatuated with the world and are forgetful of God's remembrance and are always engrossed in the pleasure of Nafs and in the following of wish, haughty in God's obedience and forward in wish-worship—you should not pay heed to such wretched and neglectful souls though outwardly they may be much opulent and commanding respect in their circle. It is said in Tradition that some of the chiefs of the Quraish said to the Prophet to set aside those mean fellows from his company so that the chiefs might move with him. Mean fellows, according to them, meant the poor Musalmans and the chiefs were the wealthy unbelievers. Probably it might have struck the Prophet that there was no harm in temporarily removing the poor Muslims because they were staunch believers and they would not also feel it under expediency, and those wealthy men that way would embrace Islam to its strength and glory. At this the present verse was sent down that the Holy Prophet should not obey them because this absurd request itself showed that they had no real capacity to receive Eman. So merely for an imaginary benefit it was not worthwhile to overlook the regard of the sincere devotees. Moreover, dealing with the wealthy men in such a way it was very probable that the common men might fall into ill-thought about the Prophet resulting in a greater damage than that which could be thought at their conversion to Islam.

29. And say : 'The Truth is from your Lord, so let him believe who will and let him disbelieve who will,[33] We have prepared for the sinners Fire the tents whereof are surrounding them,[34] and if they cry for help they will be given water like molten copper that shall scald their faces. How calamitous is the drink ! And how evil is the rest !"[35]

٢٩- وَقُلِ الْحَقُّ مِنْ رَّبِّكُمْ ۟ فَمَنْ شَآءَ فَلْيُؤْمِنْ وَّمَنْ شَآءَ فَلْيَكْفُرْ ۟ اِنَّآ اَعْتَدْنَا لِلظّٰلِمِيْنَ نَارًا ۙ اَحَاطَ بِهِمْ سُرَادِقُهَا ؕ وَاِنْ يَّسْتَغِيْثُوْا يُغَاثُوْا بِمَآءٍ كَالْمُهْلِ يَشْوِى الْوُجُوْهَ ؕ بِئْسَ الشَّرَابُ ؕ وَسَآءَتْ مُرْتَفَقًا ○

30. No doubt who believed and did virtues—We do not spoil the recompense of that who did good work.[36]

٣٠- اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اِنَّا لَا نُضِيْعُ اَجْرَ مَنْ اَحْسَنَ عَمَلًا ○

33. Righteous and truthful facts have been proclaimed from God. He does not care about the believing or rejecting of any one. The profit and loss which will come out will be yours. The Believers and the Unbelievers both should think about their end which is given as follows.

The adornment of the world is merely transient. Its taste is real when it becomes the means to the prosperity in the next world. The opulence of the present world will not do there. On the contrary those who are broken here shall be in excellent condition there.

34. Those tents will also be of fire.

35. When they feel thirsty due to heat they will call, Thirst, Thirst (العطش العطش). Then they will be given water like the molten copper or the muddy oil which will burn the mouths due to intense heat.

36. Even the smallest possible virtue shall not be spoiled. Full recompense shall be given.

37. So that it may be shown that who the real and permanent rich souls are. The bracelet of gold or the garments of silk and similar other things of the Paradise cannot be perceived and understood in our present world, because in our perceptions there is no example of that everlasting abode.

31. For such souls are Gardens of Eden that rivers flow beneath them, and they will be dressed there with bracelets of gold[37] and they will put on clothes of brocade and silk[38] reclining therein upon couches. How excellent is the recompense ! And how excellent is the comfort ![39]

٣١- أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهِمُ
الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ
وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ
مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۚ نِعْمَ الثَّوَابُ ۚ وَحَسُنَتْ مُرْتَفَقًا ۝ ع ٤ ١٦

SECTION 5

32. And tell them the example (story) of two men,[40] We did (made) for one of them two gardens of vines and surrounded them with palm-trees and set between them a sown field.[41]

٣٢- وَاضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا
جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا
بَيْنَهُمَا زَرْعًا ۝

33. Each of the two gardens yielded its fruit and lost not from it anything,[42] and made a canal flow between them—[43]

٣٣- كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ
شَيْئًا ۙ وَفَجَّرْنَا خِلَالَهُمَا نَهَرًا ۝

38. Hazrat Shah Sahib says : 'Silk and gold are reserved for men in the Paradise. Whoso wears them in this world shall not wear them there.' (Mozihul Quran)

39. They shall sit in the couches reclining very comfortably (in the Paradise).

40. This example is that of a rich Unbeliever and a poor Believer. The main idea underlined in this example is the transience of the world and the evil end of unbelief and arrogance. This example shows the acceptability of Eman and Taqwa (Belief and Piety) though the upholder may be placed in poor circumstances. This example proves clearly that worldly wealth without Eman and Taqwa is destructive.

41. The gardens were surrounded by the line of datepalms and a field between them was left for tillage so that food and fruit both might be earned.

42. Both gardens fructified equally without loss.

43. Between the gardens the canal-water was flowing regularly giving a beautiful sight and making loss in the dry season.

34. And he got the fruit[44] then he said to his fellow (the other) when he was conversing with him, 'I have more wealth than thou and men of respect.'[45]

٣٤- وَّكَانَ لَهٗ ثَمَرٌ ۚ فَقَالَ لِصَاحِبِهٖ وَهُوَ يُحَاوِرُهٗٓ
اَنَا اَكْثَرُ مِنْكَ مَالًا وَّاَعَزُّ نَفَرًا ۝

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44. He got the fruit of his labour and wealth abundantly. All provisions of comfort and luxury were assembled. If he married he got the fruit of the marriage too—children, etc.

45. He said to the poor Believer, "I have more wealth and a stronger party of men than you. Had I been wrong in adopting polytheism how could I get such comforts and luxuries ?" The proof of his polytheism is supplied by the following words which he had said remorsefully when calamity seized him :

يٰلَيْتَنِيْ لَمْ اُشْرِكْ بِرَبِّيْٓ اَحَدًا

(I wish I would have not committed association with my Lord).

The conversation between the two might have been about the religious convictions. His poor friend might have been advising him to forsake polytheism and become a staunch Unitarian as he himself was. The rich fellow instead of accepting the good advice taunted him at his poverty and boasted of his richness. His argument was that the polytheistic creed which he held was not bad or wrong. If it had been wrong he could not get so much wealth and affluence. On his part i.e. on the part of the Unitarian, the case was quite different. In this way he was supporting his polytheistic creed because it was a source of worldly prosperity, and was condemning the Unitarian creed as it was the cause of poverty and wretchedness.

Note : The Infidels of today also give the same argument in favour of their systems. For example, the Russians or the Chinese say that their material progress owes to the ideology of Marxism — Leninism. In this story God describes this fact that wealth of this world is a temporary thing. It is not a virtue in itself. The real virtue is Eman and Taqwa. Without this virtue material wealth is a chastisement in the garb of comforts and luxuries and the reality is soon known either in this world or it shall be known in the next world. (Tr.)

35. And he went to his garden and he was doing wrong to himself,[46] he said, 'I do not think that this garden will ever perish,

٣٥- وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٌ لِّنَفْسِهِۦ ۖ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدًا ۝

36. And I do not think that the Qeyamat will ever occur, and if ever I am returned to my Lord I will get better than that reaching there.'[47]

٣٦- وَّمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّى لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ۝

37. Said the other to him when he conversed with him, 'Didst thou deny Him who created thee of dust, then of a sperm-drop, then finished thee a man.'

٣٧- قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ أَكَفَرْتَ بِٱلَّذِى خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا ۝

46. He was drowned in polytheism and his mind was filled with pride and arrogance. He showed contempt for others and did not see God's power and dignity, nor was he anxious about his future end. This very garden was his Paradise and he thought it everlasting.

47. He said with pride that his life was peaceful in the world and he had made all possible managements for the maintenance of the garden permanently. As for the life after death, firstly he did not believe that the broken bones would be given life again and they would be presented before God, or else if it took place definitely he was entitled to a better resort and provision. If his movements were wrong, God would have never given him so much affluence. He thought the affluence of this world was a sign of this fact that he would also get a luxurious life in the Hereafter.

Note : These thoughts which the rich Unbeliever expressed are not confined to any particular age. They have been the same in history. The capitalists of the modern world also cherish such ideals. They think that God is pleased with them, so He has given them so much abundance. The American capitalists and other western magnates are suffering from the same self-delusion that God is pleased with them and they are on the right path. This is self-deceit. A Momin should not be deceived by this thought that richness is the result of God's good pleasure, or whoso is affluent in this world, shall also be affluent in the other world. (Tr.)

38. 'Then this I say that He is Allah, my Lord, and I donot believe anyone as an associate of my Lord.'[48]

39. 'And when thou wentest into thy garden why didst thou not say ?: 'As God will, there is no power but what God gives'[49] 'If thou seest me that I am less than thou in wealth and children,'

40. 'So there is a hope that my Lord may give me better than thy garden[50] and send on it a hot wind from heaven, then in the morning it may turn into a barren field,'

41. 'Or in the morning its water may be dried up then thou may not be able to bring it searching.'[51]

٣٨ - لٰكِنَّا۠ هُوَ اللّٰهُ رَبِّيْ وَلَآ اُشْرِكُ بِرَبِّيْٓ اَحَدًا ○
٣٩ - وَلَوْلَآ اِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ اللّٰهُ ۙ لَا
قُوَّةَ اِلَّا بِاللّٰهِ ۚ اِنْ تَرَنِ اَنَا اَقَلَّ مِنْكَ مَالًا وَّوَلَدًا ○
٤٠ - فَعَسٰى رَبِّيْٓ اَنْ يُّؤْتِيَنِ خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ
عَلَيْهَا حُسْبَانًا مِّنَ السَّمَآءِ فَتُصْبِحَ صَعِيْدًا زَلَقًا ○
٤١ - اَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَنْ تَسْتَطِيْعَ لَهٗ طَلَبًا ○

48. The poor Believer said to the rich Disbeliever, "Do you deny the power of God who created your origin (Adam) of dust and then created you of the sperm-drop, which is also the substance of the four elements, gave you life and made you a full man possessing physical and spiritual powers ? Do you think that God can not give you life again after death ? Do you think God can not withdraw all those bounties which He has given to you ? Remember it is not my conviction! I believe that God alone is our Lord. There is no partner in His Divinity. Then who can dare disobey His command and challenge His authority ?"

49. 'Wealth is the bounty of God but pride and boasting invite calamity. While entering the garden he should have said مَا شَآءَ اللّٰهُ لَا قُوَّةَ اِلَّا بِاللّٰهِ in stead of مَا اَظُنُّ اَنْ تَبِيْدَ هٰذِهٖٓ اَبَدًا i.e. God gives whatever He will. Whatever power and resources we have it is by His mercy and help. He may withdraw in no time if He will.'

It is given in Tradition that when a man sees affluence in his house he should say the same words i.e. مَا شَآءَ اللّٰهُ لَا قُوَّةَ اِلَّا بِاللّٰهِ

50. In the present world or in the Hereafter.

51. 'A hot whirl-wind or any heavenly disaster may visit thy garden and destroy it totally due to thy pride and arrogance and make it quite a desolate plain, or the canal-water may be dried up and may not continue despite efforts.'

42. And his fruit was all encompassed then in the morning he was wringing his hands for that wealth which he had invested in it and it was fallen down upon its trellises[52] and he was saying, 'Would that I had not made anyone as an associate with my Lord.'[53]

٤٢۔ وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ○

43. And there was no party that it might help him apart from God and neither he could himself take the revenge.[54]

٤٣۔ وَلَمْ تَكُن لَّهُ فِئَةٌ يَنصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ○

44. Here (there) all power lies with God, the True. His reward alone is better and His recompense alone is excellent.[55]

٤٤۔ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ۚ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ○ ع ١٣/١٤

52. Hazrat Shah Sahib writes, "At last the word of that pious man came true concerning his garden. In the night the heavenly calamity came down in the form of fire. The whole garden was burnt to ashes. He had spent the wealth to increase it. Lo ! he lost the original capital too." (Mozihul Quran)

53. It was useless to cry over spilt milk. And this grief and remorse was not due to the fear of God but it was on account of the worldly damage he had suffered.

54. Neither his band availed him an aught, nor the children, nor the imaginary gods which he had taken as associates with God, nor he had himself such a power as to revert the divine chastisement or take the revenge.

55. Here and there only His power and authority is in execution. No one can challenge His absolute authority or interrupt in His decision. Whatever recompense of any deed He gives is correct.

SECTION 6

45. And tell them the example of the worldly life as water We sent down from heaven then came forth mingled on its account the vegetation of the earth, then tomorrow it becomes straw flying into the air.[56] And God has power over everything.[57]

٤٥- وَاضْرِبْ لَهُمْ مَّثَلَ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ فَاَصْبَحَ هَشِيْمًا تَذْرُوْهُ الرِّيٰحُ ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقْتَدِرًا ○

46. Wealth and sons are adornment in the present life of the world and the recompense of the abiding virtues is better with thy Lord and better is the expectation.[58]

٤٦- اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا ۚ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ اَمَلًا ○

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56. The example of the temporary adornment of the present world and its transient verdure is as water which falls down from heaven on a dry land giving it a new life and producing mingled vegetation from the earth. The green vegetation and tillage look pleasant to the eyes but after some days its beauty and verdure withers away and finally it is cut down. It becomes straw flying into the air. This is the same with the illusory adornment of the world. For sometimes it is dazzling but finally it becomes pale and flies into the air. The whole world shall be made a barren plain one day, and all beauties of life shall disappear as given in verse 47 in the following.

57. "'God has power over everything' i.e. He may revive whenever He will." (Mozihul Quran)

Or growing and withering is in the powerful hand of God.

58. After death wealth and children will not do, only those virtues will avail whose effect or Thawab is abiding in future.

The following words are called Abiding Virtues by the Holy Prophet :

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

It is only just for an example, otherwise all virtuous deeds are abiding virtues.

In Mozihul Quran, Hazrat Shah Sahib has said that abiding virtues are these that someone may teach knowledge which may continue, or may introduce some good work, or may assign mosque, well, rest-house for travellers, garden, field to God as trust, or leave children after training them in piety. These kinds of works are those which can receive best reward from God, and on such excellent deeds a man can cherish fine expectations. It is not wise to cherish long hopes on the temporary and transient prosperity of the world.

47. And the day We shall set the mountains in motion and thou seest the earth open[59] and We muster them then We leave not anyone of them (behind),[60].

٤٧۔ وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً ۙ وَّحَشَرْنٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ اَحَدًا ۝

48. And they shall be presented before their Lord in ranks—'You have come to Us as We had created you upon the first time, nay, you did say that We would not appoint for you any promise.'[61]

٤٨۔ وَعُرِضُوْا عَلٰى رَبِّكَ صَفًّا ؕ لَقَدْ جِئْتُمُوْنَا كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ ۭ بَلْ زَعَمْتُمْ اَلَّنْ نَّجْعَلَ لَكُمْ مَّوْعِدًا ۝

59. When the Qeyamat will come even such creation as the mountains shall be set in motion, nay, its heavy rocks shall be flying in the space like the carded wool. In brief all the uneven structures shall be levelled and the surface of the earth shall become like an open wide plain.

60. It means no man shall remain absent from the Divine Court.

61. It shall be said to the Rejectors of Resurrection as a reproach and reprehension that they simply thought of the Qeyamat etc. as mere delusion. How did they come upon naked leaving all bag and baggage and all of their powerful bands ? 'As they were created upon the first time' also indicates that there shall be no scar or wound on their bodies. The Holy Prophet has said that there shall be 120 lines (ranks) of the people wherein eighty (80) ranks will be those of this Ummat.

49. And the paper of the account shall be placed then thou seest the sinners that they are afraid of what is written in it,[62] and say, 'Woe to us ! How is it with this paper that it has not left anything small or great, but it has covered it,' and they shall find what they have done present[63] and thy Lord shall not wrong anyone.[64]

٤٩ ۔ وَوُضِعَ الْكِتٰبُ فَتَرَى الْمُجْرِمِيْنَ مُشْفِقِيْنَ
مِمَّا فِيْهِ وَيَقُوْلُوْنَ يٰوَيْلَتَنَا مَالِ هٰذَا الْكِتٰبِ
لَا يُغَادِرُ صَغِيْرَةً وَّلَا كَبِيْرَةً اِلَّآ اَحْصٰهَا ۚ
وَوَجَدُوْا مَا عَمِلُوْا حَاضِرًا ۭ وَلَا يَظْلِمُ
رَبُّكَ اَحَدًا ۝ ع

62. It means the Book of Deeds shall be given in the hand of every soul. When the criminal read their books they will be afraid of the punishment awaiting them for their misdeeds. They will shiver at the very idea of the impending punishment.

63. Even the slightest deeds and the minutest actions will be present before their eyes and they shall find every big or small virtue or vice written in the Book.

64. All the creatures are the ownership of God, so injustice in this sense, that He may commit wrong to other than His own creation, is not conceivable. But a thing which may outwardly appear injustice or wrong or appear as untoward—He does not do that even, neither He takes to task without guilt, nor voids the slightest virtue of anyone. On the other hand He causes to grow the same fruit on the tree of virtue or vice, which is the demand of its species' nature, by His boundless wisdom.

گندم از گندم بروید جو از جو — از مکافاتِ عمل غافل مشو

"Wheat grows from wheat and barley from barley. Be not heedless of the fruits (results) of the deeds."

The Absolute Creator has placed separate effects in Kufr and Eman, Obedience and Sin, as He has put them in poison and its antidote. All these effects of virtue and vice shall openly appear on the Last Day. The fruits of virtue shall be different from the fruits of vice.

SECTION 7

50. And when We said to the angels, 'Perform Sajda to Adam,' so they fell down in Sajda save Iblees. He was one of the Jinn, so he fled away from the order of God. So now do you take him and his seed to be your comrades apart from Me, and they are an enemy to you ? How evil is the exchange of the unjust !65

٥٠ - وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوا لِاٰدَمَ فَسَجَدُوٓا
إِلَّآ إِبْلِيسَ ۖ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ
رَبِّهِۦ ۖ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن
دُونِى وَهُمْ لَكُمْ عَدُوٌّ ۖ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا ○

65. Iblees belonged to the species of Jinn. On account of hard labour in the worship of God he rose to the rank of angels. So the order of Sajda which was given to the angels was also meant for the Satan. At that time his real nature broke out. In a posture of arrogance and pride he ran away from the order of God. He thought it extremely degrading and beneath his position to bow down before Adam. It is therefore a matter of great wonder that today the Children of Adam may take their avowed enemy and his seed as their friends and benefactors. It is in fact the greatest wrong and injustice to make friendship with the Rebellion of God.

This story is also mentioned before at many places. The main idea behind the repitition here is to warn mankind that heedlessness to the Hereafter and absorption in the transient worldly luxuries is the result of the satanic insinuation. The main object of the Satan is to venge the old enmity in the guise of friendship. It is incumbent on the part of man to be vigilant over such clear enemy. The Satan wants that man should not return to his original home—the Paradise. So whenever some idea leading to the Hell may strike, a man should at once understand that it is Satanic insinuation. Those men who are proud of the worldly wealth and are contemptuous to the weak men and think them contemptible, and themselves they are making very high and above common men—they are in reality leading the way of the Satan, the cursed.

Note : Ibne Kathir has refuted those legends of the Bani Israeel which include the Satan among the species of the angels. Ibne Kathir has given a praise-worthy criticism of the Israeeli Legends. Those legends of the Bani Israeel are quite wrong which do not conform to the Quran and Tradition.

51. I had not shown them the creation of the heavens and the earth, neither their own creation, and I am not that I make the misleaders My supporters (right hand).[66]

52. And the day He shall say, 'Call on My associates[67] whom you asserted', then they shall call on them, so they will not answer them, and We shall set between them a gulf (of death).[68]

53. And the sinners will see the Fire, then will understand that they will have to fall into it and they will find no escape from it.[69]

٥١- مَآ اَشْهَدْتُّهُمْ خَلْقَ السَّمٰوٰتِ وَالْاَرْضِ وَ
لَا خَلْقَ اَنْفُسِهِمْ ۖ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّيْنَ
عَضُدًا ○

٥٢- وَيَوْمَ يَقُوْلُ نَادُوْا شُرَكَآءِيَ الَّذِيْنَ زَعَمْتُمْ
فَدَعَوْهُمْ فَلَمْ يَسْتَجِيْبُوْا لَهُمْ وَجَعَلْنَا
بَيْنَهُمْ مَّوْبِقًا ○

٥٣- وَرَاَ الْمُجْرِمُوْنَ النَّارَ فَظَنُّوْٓا اَنَّهُمْ مُّوَاقِعُوْهَا
وَلَمْ يَجِدُوْا عَنْهَا مَصْرِفًا ○ ع ١٩

66. At the time of creating the heavens and the earth We had not called these satans to see whether they were created correctly or some flaws were left. In brief, they were not consulted in the Creation of the Universe, neither they were consulted about their own creation, nor they were asked to help God. In fact they were not existing at the time of creation. They were not asked about the nature and mode of their own creation or the creation of others of their own species, nor they were asked to help God in those works. If suppose God would have made some supporters, but definitely He would have never called those wretched souls who lead the people astray from the way of God. So it is strange how the people have given them the rank of Divinity and leaving their Lord why they have taken them as their comrades and helpers !

سُبْحَانَهٗ وَتَعَالٰى عَمَّا يَقُوْلُ الظّٰلِمُوْنَ عُلُوًّا كَبِيْرًا

67. Call on those you had made My associates that they may help you in this calamity.

68. At that time the reality of friendship and intimacy shall be divulged. They shall not come to one another. Not to speak of any availing there shall be a wide gulf of fire between them.

69. Perhaps in the beginning there would be some hope of forgiveness, but when they will see the Hell they will be sure that they shall have to fall into it, and there shall be no escape.

SECTION 8

54. And no doubt We have turned about in this Quran for men every manner of similitude. And man is most quarrelsome of all things.[70]

55. And naught prevented the people from believing when the guidance came unto them, and from seeking the forgiveness of (their) sins from their Lord, but the waiting for the wont of the ancients to reach them, or that the chastisement should come upon them face to face.[71]

56. And We send not the Messengers but to give good tidings and warning,[72] and the Unbelievers dispute with falsehood that they may thereby rebut the truth,[73] and they took My Word and the things they are warned of as mockery.[74]

٥٤ - وَلَقَدْ صَرَّفْنَا فِي هٰذَا الْقُرْاٰنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ؕ وَكَانَ الْاِنْسَانُ اَكْثَرَ شَيْءٍ جَدَلًا ○

٥٥ - وَمَا مَنَعَ النَّاسَ اَنْ يُّؤْمِنُوْٓا اِذْ جَآءَهُمُ الْهُدٰى وَيَسْتَغْفِرُوْا رَبَّهُمْ اِلَّآ اَنْ تَاْتِيَهُمْ سُنَّةُ الْاَوَّلِيْنَ اَوْ يَاْتِيَهُمُ الْعَذَابُ قُبُلًا ○

٥٦ - وَمَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۚ وَيُجَادِلُ الَّذِيْنَ كَفَرُوْا بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ الْحَقَّ وَاتَّخَذُوْٓا اٰيٰتِيْ وَمَآ اُنْذِرُوْا هُزُوًا ○

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70. How excellently the Holy Quran is describing the Truth with different arguments, examples and subjects, so that they may understand it and follow the right way, but man is so much quarrelsome that he does not live without making cross disputations and contensions. When he is helpless to answer the arguments he resorts to making extra-ordinary demands that he must be shown this thing and that thing then he would believe.

71. Seeing their perverseness and obstinacy it can be said that after the grand and glorious guidance brought by the Holy Quran they have no sensible excuse for their disbelieving and non-repenting. What is the delay now in accepting the Truth and what are they waiting for? Nothing but that God may completely destroy them like the past nations or if not destroyed at least the Divine Chastisement may stand in different forms !

Hazrat Shah Sahib says, "No other waiting is left but that they are destroyed like the past ones or see the chastisement of Qeyamat by their own eyes." (Mozihul Quran)

72. The Prophets are not given such power as to bring forth the chastisement whenever you demand, or whenever they desire.

73. By raising false disputes and contending wrongly they want to subdue the voice of Truth, and by the force of falsehood, shake the foot of Truth. That shall never be.

74. They make fun of the Word of God and take the chastisement they are warned of, as mockery.

57. And who is more wrong than he who is made to understand by the Word of his Lord and he turns away from it, and forgets what his hands have forwarded ?[75] We have laid veils on their hearts that they may not understand it and in their ears is heaviness. If thou callest them to guidance they will never come to the way, never at that moment.[76]

٥٧ - وَمَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰيٰتِ رَبِّهٖ فَاَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدٰهُ ؕ اِنَّا جَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَفِيْٓ اٰذَانِهِمْ وَقْرًا ؕ وَاِنْ تَدْعُهُمْ اِلَى الْهُدٰى فَلَنْ يَّهْتَدُوْٓا اِذًا اَبَدًا ○

58. And thy Lord is All-Forgiving, full of mercy. If He should seize them for their deeds, He would soon throw on them chastisement.[77] But for them is a promise from which they will not find an escape.[78]

٥٨ - وَرَبُّكَ الْغَفُوْرُ ذُو الرَّحْمَةِ ؕ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوْا لَعَجَّلَ لَهُمُ الْعَذَابَ ؕ بَلْ لَّهُمْ مَّوْعِدٌ لَّنْ يَّجِدُوْا مِنْ دُوْنِهٖ مَوْئِلًا ○

59. And these are all habitations which We destroyed when they became transgressors and We had appointed for their destruction a tryst?[79]

٥٩ - وَتِلْكَ الْقُرٰٓى اَهْلَكْنٰهُمْ لَمَّا ظَلَمُوْا وَجَعَلْنَا لِمَهْلِكِهِمْ مَّوْعِدًا ○ ع ٦ ٢٠

75. They did not ever think about the chastisement of the heinous crimes of mockery and denial of Truth which they have forwarded by their hands.

76. On account of their disputation with falsehood and mockery at Truth We have set curtains on their hearts and struck cork in their ears. Now they neither listen to the Truth, nor do they understand it. The heart and ears have become quite distorted (perverted). Then how can they turn towards Truth and how can they understand and think about the end. Such wretched souls have no chance to return i.e. they have carried themselves to the point of no return by their own wrong behaviour.

77. Their misdeeds are so heinous that no delay should be made in sending chastisement on them, but the mercy of God is a hindrance to prompt annihilation. By His unlimited mercy He overlooks to a certain extent and gives chance to a most chronic criminal to repent and ask forgiveness for his sins and after believing become deserving to a great mercy.

78. This delay in chastisement is upto an appointed term. It is not possible that a criminal may fly here or there before the promise of chastisement comes. When the Hour comes all shall be mustered along. No one would be able to hide.

79. The habitations of A'd and Thamood whose events are famous were destroyed at the appointed time. Similarly you should fear that when time comes you shall find no escape from the Divine Chastisement.

SECTION 9

60. And when Moses said to his youth, 'I will not turn until I reach where two rivers meet or I go on for years.[80]

٦٠- وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ○

80. It was aforementioned that the proud Unbelievers said to the Holy Prophet (be peace upon him) not to allow the poor Muslims to sit in his company so that they might move with him. At this insolent request the story of the poor Muslim and the rich Unbelievers was described. Afterwards the example of the worldly life and the ruin of Satan, on account of his pride and arrogance, was described. Now the story of Hazrat Moosa and Hazret Khizr (be peace upon them) is related that godly souls do not call themselves superior though they may be superior and whenever they say so out of forgetfulness they are warned by God. According to Tradition it is said that once Hazrat Moosa was giving excellent sermons to his people in a very impressive style. One of the audience asked him if he found any other man on the earth having greater knowledge than he. Hazrat Moosa said, "No". This answer was correct as a matter of fact because Hazrat Moosa is one of the mighty Messengers of God. Obviously there could be none in his age to possess the secrets of Divine Constitution more than he. But God was not pleased with his words though the subject was true. Nevertheless, the answer implied under a generalized tempo that Hazrat Moosa thought him supreme in knowledge, on all accounts, on the earth. God desired that Hazrat Moosa should have construed the answer to the all-comprehensive knowledge of God e.g. he should have said that there were very many excellent servants and God knew them all. Then the revelation came that there was a servant of God near the meeting place of two rivers who had more knowledge than he. (Opinions differ about those two rivers. Some have said that it is the place where Tigris and Euphrates meet together). However, Hazrat Moosa requested God to give him sufficient information about that pious man so that he might meet him easily and get benefit from his company in knowledge. God ordered Hazrat Moosa to take with him while starting, a fried fish. When the fish was known to have disappeared at a certain place he should understand that the said servant could be available nearby. Thus a sign was appointed in the wide area of Majma'al Bahrain. According to the given direction Hazrat Moosa took the fried fish and his sincere devotee Hazrat Yusha' to accompany him and directed him to be careful about the fish. He said he would continue his journey even for years if necessary till he reached the destination.

Note : The youth here is Hazrat Yusha' who was the sincere devotee of Hazrat Moosa in the beginning and then in his lifetime was made Prophet and after his death became his Khalifa (viceroy).

61. Then when they reached their meeting they forgot their fish and it took its way burrowing into the river.[81]

62. Then when they went further, said Moses to his youth, 'Bring us our food, we found in this our journey fatigue.'[82]

63. He said, 'Didst thou see when we took place near the stone, so I forgot the fish and it was not but Satan who made me forget to mention it,[83] and it took its way into the river in a marvellous way.'

64. Said he, 'This is what we were seeking,' so they retreated upon their tracks retracing their footsteps.[84]

٦١- فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا
فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ○
٦٢- فَلَمَّا جَاوَزَا قَالَ لِفَتٰىهُ اٰتِنَا غَدَآءَنَا لَقَدْ
لَقِينَا مِنْ سَفَرِنَا هٰذَا نَصَبًا ○
٦٣- قَالَ اَرَءَيْتَ اِذْ اَوَيْنَآ اِلَى الصَّخْرَةِ فَاِنِّي
نَسِيتُ الْحُوتَ ۚ وَمَآ اَنْسٰنِيهُ اِلَّا الشَّيْطٰنُ
اَنْ اَذْكُرَهُ ۚ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ ۖ عَجَبًا ○
٦٤- قَالَ ذٰلِكَ مَا كُنَّا نَبْغِ ۖ فَارْتَدَّا عَلٰٓى
اٰثَارِهِمَا قَصَصًا ○

81. Reaching there Hazrat Moosa slept near a rock beneath which a spring was flowing, popularly known as the Spring of Life. Hazrat Yusha' saw that the fried fish, coming to life by the leave of God, got out of the bag and took its way into the river burrowing strangely. There a kind of hole was left by God's power and Hazrat Yusha' was wonder-struck when he saw it and thought to inform Hazrat Moosa about it when he woke. When Hazrat Moosa got up they again started on their journey and Hazrat Yusha' forgot to tell about it, perhaps lost in the freak of Nature he had seen. It is given in the Tradition that when Hazrat Moosa had told Hazrat Yusha' to take care of the fish, he had said in response that it was not a big task. So it is warned that a man should not rely on his self (Nafs) even in the smallest affairs.

82. Hazrat Moosa was not tired before, but when the goal slipped he felt weary (in the extra journey).

83. To forget a necessary thing and be forgetful at the time of recollection is the result of the satanic influence.

84. Perhaps there was no road hence they retreated on the marks of their footsteps.

65. Then they found one servant of Our servants whom We had given mercy from Us and We had taught him from Us a knowledge.[85]

٦٥- فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ اٰتَيْنٰهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا ○

66. Moses said to him, 'Shall I follow thee so that thou teachest me of what thou hast been taught, the good way.'[86]

٦٦- قَالَ لَهٗ مُوْسٰى هَلْ اَتَّبِعُكَ عَلٰٓى اَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ○

67. Said he, 'Thou wilt not be able to endure with me.'

٦٧- قَالَ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِىَ صَبْرًا ○

68. 'And how shouldst thou endure seeing such thing that thou hast no power over its comprehension?'[87]

٦٨- وَكَيْفَ تَصْبِرُ عَلٰى مَا لَمْ تُحِطْ بِهٖ خُبْرًا ○

85. That servant was Hazrat Khizr (be peace on him) who was endowed with special mercy and the mystries of the universe. Opinions differ about his status i.e. whether he is Rasool or Nabi or Wali (Messenger, Prophet, Friend of God). In my opinion he is a Prophet and as some Scholars opine that the Prophets who do not bring separate Shariah are however authorized to bring about minor alterations in the prevalent Shariah, similar might be the case with Hazrat Khizr also.

However, Hazrat Moosa met Hazrat Khizr. After due courtesy Hazrat Khizr asked him about the purpose of visit. Hazrat Moosa told him wh, and how he had come to see him. Hazret Khizr said to Hazrat Moosa that no doubt God had trained him (Moosa) and made him a Prophet. But the fact was that a knowledge (Mystries of the Universe) was given to him by God which was not given to him (Moosa) in such quantity, and a knowledge (Mystries of the Divine Constitution) was given to him (Moosa) which was not given to him (Khizr) in so much plentitude.

Afterwards Hazrat Khizr pointed to a bird, which had skipped over the ocean with a small drop of water, and said, 'My knowledge and your knowledge and the knowledge of the whole creations is to the Divine Knowledge as that drop of water in the beak of the bird is to the great ocean. (It was simply said for the sake of an example, otherwise there is no proportion between the Limited and the Unlimited.)

86. If you permit I may learn something of that special knowledge living in your company for some days.

87. Hazrat Khizr perhaps perceived by the nature of Hazrat Moosa that he could not accord with him because he was himself assigned with a different job i.e. to act according to the knowledge gained about the individual events of the universe, while Hazrat Moosa was given the knowledge of constitutional laws and principles. So naturally Hazrat Moosa would object to those actions not concomitant with the constitutional laws in their external form, and would not be able to keep silent for long. The final result as such would be parting.

69. Said he, 'Thou shalt find me, if God will, enduring and I shall not evade any order of thine.'[88]

٦٩- قَالَ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعۡصِي لَكَ أَمۡرًا ○

70. Said he, 'Then if thou wanteth to keep with me then question me not about anything until I myself begin before thee its mention.'[89]

٧٠- قَالَ فَإِنِ ٱتَّبَعۡتَنِي فَلَا تَسۡـَٔلۡنِي عَن شَيۡءٍ حَتَّىٰٓ أُحۡدِثَ لَكَ مِنۡهُ ذِكۡرًا ○ ع ٩ ١١ ٢١

SECTION 10

71. Then both started until when they embarked upon the boat he tore it. Moses said, 'Hast thou torn it so as to drown its people? Thou indeed has done a heavy (strange) thing.'[90]

٧١- فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِي ٱلسَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقۡتَهَا لِتُغۡرِقَ أَهۡلَهَا ۚ لَقَدۡ جِئۡتَ شَيۡـًٔا إِمۡرًا ○

72. Said he, 'Did I not say that thou couldst not endure with me?'

٧٢- قَالَ أَلَمۡ أَقُلۡ إِنَّكَ لَن تَسۡتَطِيعَ مَعِيَ صَبۡرًا ○

73. Said he, 'Do not take me to task on my forgetfulness and do not cast on me my work too difficult.'[91]

٧٣- قَالَ لَا تُؤَاخِذۡنِي بِمَا نَسِيتُ وَلَا تُرۡهِقۡنِي مِنۡ أَمۡرِي عُسۡرًا ○

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88. While making this promise Hazrat Moosa could not conceive that a situation would arise when he would see from such a pious man such actions which were not only against the Heavenly Laws of his own Shariah but also against common morality and laws. It was, however, good that he had said the words of (If God will), otherwise clear breach of a promise would have not been worthwhile on the part of a great Prophet like Moses.

89. Hazrat Khizr said to him that if he saw something obviously wrong from him (Khizr) he should not at once question him about it, unless he himself resorted to its interpretation.

90. When they embarked on the boat its owners allowed him to travel free of charge. When Hazrat Moosa saw that damage against the kind behaviour of the boatmen he was very much amazed. But he tore the boat near the shore, so the passengers were safe. The tearing was only that a plank was broken i.e. the boat was made defective.

91. Hazrat Moosa said if he took him to task at mistakes and forgetfulness it would be difficult for him to stay longer with him. This first asking was due to forgetfulness, the second one for acknowledgment and the third one for parting.

74. Then they both went on, until when they met a boy, he slew him,[92] he said, 'Hast thou slain a soul pure,[93] without retaliation for a soul ?' No doubt, thou has done a thing unreasoned.[94]

٧٤ - فَانْطَلَقَا ۖ حَتّٰٓى اِذَا لَقِيَا غُلٰمًا فَقَتَلَهٗ ۙ قَالَ اَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ ۭ لَقَدْ جِئْتَ شَيْـــًٔا نُّكْرًا ○

92. Near a village some boys were playing. Hazrat Khizr killed one of them who was more beautiful and sane, and went on. In some Traditions his name is Jaisoor. Whether the boy was adolescent or not, opinions differ about it. Some say he was adolescent and the word Ghulam does not prove his childhood (non-adolescence). But majority of the Commentators say he was not adolescent. God knows better.

93. Pure soul means innocent. Until a boy becomes adolescent there is no sin upon him. This word زكيـــه shows that he was not adolescent, though there is an occasion of another argument for others.

94. It means the non-adolescent is not slain in Qisas even, but here there was no question of Qisas. Then what a more unreasoned thing would be than that i.e. the slaying a boy below adolescence.

75. Said he, 'Did I not say that thou couldst not endure with me?'[95]

76. He said, 'If I question thee about anything after this then keep me not in thy company anymore, thou hast already cast my excuse![96]

77. Then both of them went on until when they reached the people of a village they desired food from them but they refused to receive them as guests. There they found a wall about to fall down, he set it up.[97] Said Moses, 'If thou would have taken wage for that.'[98]

٧٥- قَالَ اَلَمْ اَقُلْ لَّكَ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِيَ صَبْرًا ○

٧٦- قَالَ اِنْ سَاَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصٰحِبْنِيْ ۚ قَدْ بَلَغْتَ مِنْ لَّدُنِّيْ عُذْرًا ○

٧٧- فَانْطَلَقَا ۫ حَتّٰٓى اِذَآ اَتَيَآ اَهْلَ قَرْيَةِ ِۨ اسْتَطْعَمَآ اَهْلَهَا فَاَبَوْا اَنْ يُّضَيِّفُوْهُمَا فَوَجَدَا فِيْهَا جِدَارًا يُّرِيْدُ اَنْ يَّنْقَضَّ فَاَقَامَهٗ ۭ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ اَجْرًا ○

95. Hazrat Khizr said that he had told him in the very beginning that he could not be able to have patience because events of extraordinary nature would take place to his surpirse. And so it happened.

96. Hazrat Moosa understood well that the silent spectation on the amazing events of Hazrat Khizr was a difficult thing. So he said the last thing that if he once more put any question then he should not keep him (Moses) in his company. If he did so he would be quite helpless and no charge could be set against him (Khizr) from his side, because he fulfilled the argument by giving him three chances.

97. They reached a township and met its people and desired that they should feed them as their guests but they were not fortunate to deal with them hospitably. They rejected to become the host of such honourable and pious personalities like Moses and Khizr (be. peace upon them). Seeing the narrowmindedness and parsimony of the people it was not improper if they would have become enraged, but in stead of any angry attitude Hazrat khizr did good to them. There was a great wall inclining to fall down on earth and the people were afraid lest they should be squeezed, Hazrat Khizr set it right by his hand and saved it from ruin.

Note : The word اَهْلَ in the clause حَتّٰٓى اِذَآ اَتَيَآ اَهْلَ قَرْيَةِ ِۨ is used to denote that Hazrat Moosa and Hazrat Khizr had not gone to the town just by the way to pass through it, nor they had stayed in any rest-house away from the people, but they intentionally met the people. And second time of its use in اِسْتَطْعَمَآ اَهْلَهَا shows additional contempt for its inhabitants, because those people who were asked to feed them were the real inhabitants of that town and were not passengers that they could place any excuse of inhospitality.

98. The people of the township did not recognize the right of the guests to hospitality. So Hazrat Moosa thought there was no need to set their wall aright without wage. If Hazrat Khizr would have taken some wage for it they could get food and those misers would have received a kind of warning and admonition. Haply they would be sorry for their immorality.

78. Said he, 'Now there is parting between me and thee ; now I tell thee the interpretation of those things on which thou couldst not bear patience.'[99]

79. 'As for the boat it belonged to some poor men toiling in the sea,[100] so I desired to damage it, and beyond them was a king who seized every boat by force.'[101]

٧٨- قَالَ هٰذَا فِرَاقُ بَيْنِيْ وَبَيْنِكَ ۚ سَأُنَبِّئُكَ
بِتَأْوِيْلِ مَا لَمْ تَسْتَطِعْ عَّلَيْهِ صَبْرًا ○
٧٩- اَمَّا السَّفِيْنَةُ فَكَانَتْ لِمَسٰكِيْنَ يَعْمَلُوْنَ فِي
الْبَحْرِ فَاَرَدْتُّ اَنْ اَعِيْبَهَا وَكَانَ وَرَآءَهُمْ
مَّلِكٌ يَّأْخُذُ كُلَّ سَفِيْنَةٍ غَصْبًا ○

99 Hazrat Khizr said to Moses, "Now there should be parting between you and me according to the promise. I see that we can not go together. But before parting I want to disclose the secrets of these hidden events, being perplexed whereon you could not keep the patience."

Hazrat Shah Sahib says, "This time Hazrat Moosa questioned intentionally to depart. He understood that the knowledge of Khizr did not suit him. The knowledge of Hazrat Moosa was that if the creatures follow it, they may receive benefit from it. The knowledge of Hazrat Khizr was that whose following was not possible for others." (Mozihul Quran)

100. The boat belonged to some poor men who toiled upon the sea for their livelihood.

101. There was a king towards the head of the boat. He was a cruel king and snatched every good boat or caught it in forced labour. He intended to damage it so that it might be safe from his forcible possession and they might leave it thinking it as a damaged property. Some of the Followers have said that when the danger-point passed away Hazrat Khizr again set it right.

80. 'And as for the boy, his parents were Believers then we feared that he would subdue them by force and disbelief.'[102]

٨٠- وَاَمَّا الْغُلٰمُ فَكَانَ اَبَوٰهُ مُؤْمِنَيْنِ فَخَشِيْنَآ اَنْ يُّرْهِقَهُمَا طُغْيَانًا وَّكُفْرًا ۚ

102. Though by nature every child is born Muslim but due to external effects some of the children absorb bad characteristics in the childhood stage, the entire knowledge whereof is with God, but men of insight also perceive them. About that boy God had informed Hazrat Khizr that the foundation of the child was bad and in his youth he would become troublesome and deviated and would have also drowned his parents. Those parents would have become unbelievers in his love. In this way the killing of the boy proved merciful to the parents. God desired that his parents should keep believers and stick to Eman. The Hikmat of God demanded that the hindrance should be removed from their way. Khizr was ordered to kill the boy. He obeyed the Divine Order receiving the revelation.

Now to raise question as to the very creation of the child himself, or if he was created he should not have been allowed to become wicked, or the parents would have been let to become unbelievers in the ranks of millions of Unbelievers, or children with bad foundation should have been killed by the Prophets by supplying a list of such boys ? The answer to all these questions is لايسئل عمّا يفعل وهم يسئلون (سورة انبيآء) i.e. He is not questioned on what He does but they shall be questioned. (Sura Anbia)

The fact is that every man (who believes in God as All-Knowing, All-Creating and All-Wise) can be questioned in thousand ways about the events of the Universe, the answer whereof is nothing but the recognition of ignorance and helplessness. Here through Khizr it was to show a sample that none can comprehend and encompass the wise actions of God and the mystries of the Universe. God's knowledge and wisdom aie boundless. Sometimes an event appears ugly in form or absurd in outlook or untoward in reality but one who is aware of the deep realities of the event he knows and understands that there are very many profound mysteries hidden in the event. Hazrat Khizr, for example, tore a plank of the boat. Outwardly it was a cruel action but inwardly it was a mercy to the owners of the boat ; or he killed a lovely boy playing on the ground, the action was outwardly very heinous but inwardly it was a mercy to him and the parents. He was killed before adolescence so there was no question of his going to the Hell. This way his killing was a mercy to him, otherwise in his youth he would have become Kafir and was liable to Hell. It was a mercy to the parents because they were also saved from the Hell when they were prevented from unbelief likely to be adopted in the child's love. He set the wall aright and thus did good to the people of the town though they had shown great inhumanity deserving a harsh behaviour. If Hazrat Khizr would not have given the interpretation of these events by himself the whole world would have been lain in ignorance and wonder upto the present day, or Hazrat Khizr would have been taunted and rebuked for ever. Just imagine the Divine Wisdom and Divine Actions by these examples !

81. 'Then we desired that their Lord should give them a better compensation in purity and nearer in tenderness.'[103]

٨١- فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ○

82. And for the wall, it belonged to two orphans in that city and under it was a treasure belonging to them and their father was a pious man, then their Lord desired that they should reach their young age and bring forth their treasure,[104] a mercy from thy Lord, and I did it not by my own order.[105] This is the interpretation of those things on which you could not show patience.'

٨٢- وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِى الْمَدِينَةِ وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَٰلِحًا ۚ فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا ۖ رَحْمَةً مِّن رَّبِّكَ ۚ وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ○ ع ١٠ ١٢

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103. The Eman of his parents was saved though he was no more in the world. But they were not bereaved because God desired to give them a better compensation in the form of better children, better in morality than the murdered boy—parents merciful and kind and she in turn tender in love and behaviour. It is said that God gave them a good girl afterwards. This girl was married to a Prophet and she gave birth to a Prophet leading a good number of men.

104. If the wall had tumbled down, the hidden treasure of the orphans would have been laid open and men of wicked intention would have looked it. The father of the boys was a pious man and in regard of his piety God intended to safeguard the wealth of the orphans. Hazrat Khizr continued that he set the wall aright by the order of God so that those boys might get their father's treasure. It is said that there was a tablet of gold with other wealth whereon محمد رسول الله (صلے الله عليه وسلم) — Muhammad, the Messenger of God (be peace upon him) was written.

105. Hazrat Khizr remarked, 'It is not worthwhile on the part of those nearest to God to take wage for the work which is enjoined on them by God.'

Note : Please study once more what we have written about the Prophethood and Friendship (نبوة و ولاية) of Hazrat Khizr. Now the story of Zil Qarnain comes. It was one of the three questions which were put to the Prophet by the Quraish at the bidding of the Jews. The answer about the Spirit has been given in Bani Israeel, the answer about the Cave-Men is mentioned before and now the third one is related.

SECTION 11

83. And they ask thee of Zil Qarnain. Say, 'Now I recite unto you some of his tidings.'

84. We had established him in the land and given him way of everything.[106]

85. Then he hankered after a way—[107]

٨٣- وَيَسْـَٔلُوْنَكَ عَنْ ذِى الْقَرْنَيْنِ ۭ قُلْ سَاَتْلُوْا
عَلَيْكُمْ مِّنْهُ ذِكْرًا ۝
٨٤- اِنَّا مَكَّنَّا لَهٗ فِى الْاَرْضِ وَاٰتَيْنٰهُ مِنْ كُلِّ
شَىْءٍ سَبَبًا ۝
٨٥- فَاَتْبَعَ سَبَبًا ۝

106. That King is known as Zul Qarnain because he had made a wide journey from East to West — the two corners of the world. Some say it is the title of Alexander of Rome, and according to some he was a pious and ecclesiastical King before Alexander. Hafiz Ibne Hajr has preferred the last statement on the basis of historical and other versions. (See Fathul Bari)

If we summarize the different scholars it is inferred that Zul Qarnain was the contemporary of Hazrat Ibraheem and by his prayer God had given him prodigious resources whereby he could journey from East to West and achieve great conquests. Hazrat Khizr was his vizier. Perhaps this is why the Holy Quran has related the story of Zul Qarnain with that of Hazrat Khizr. The ancient poets of Arabia have mentioned Zul Qarnain with great respect and reverence and are proud of his being an Arab. It shows that Zul Qurnain is an Arab King before the written history commanding a great influence over a wider part of the world. Probably Alexander of Macedonia would have been called by some historians as Zul Qarnain due to some similarity with him. Some archaelogical evidences prove that there were great kingdoms sometime in Arabia and there is no mention of these kingdoms in the known history of the world, neither the names of the prominent and distinguished kings are described in the books of history e.g. the King Hamurabbi, who had reigned in the era of Hazrat Ibrahim and who is said to have been the first law-giving King in human history and his laws are found engraven on the minarets of Babul. These old inscriptions show his great splendour and ability. However, Zul Qarnain might have been one of those Kings not known in the writen history of the world.

107. Zul Qarnain set out for a journey to accomplish it.

86. Until when he reached the setting of the sun, he found that it set in a muddy spring[108] and he found nearby a people. We said, 'O Zul Qarnain, either thou trouble them or place in them excellence.'[109]

87. Said he, 'As for him who is unjust we shall punish him then he shall be returned towards his Lord and He shall chastise him with a bad chastisement.'

88. 'And as for him who believed and did good deed — so his recompense is goodness and we shall order him (place for him) in our work easiness.'[110]

89. Then he went after a way —[111]

٨٦۔ حَتّٰٓى اِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ
فِىْ عَيْنٍ حَمِئَةٍ وَّوَجَدَ عِنْدَهَا قَوْمًا ؕ قُلْنَا
يٰذَا الْقَرْنَيْنِ اِمَّآ اَنْ تُعَذِّبَ وَاِمَّآ اَنْ تَتَّخِذَ
فِيْهِمْ حُسْنًا ○
٨٧۔ قَالَ اَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهٗ ثُمَّ يُرَدُّ
اِلٰى رَبِّهٖ فَيُعَذِّبُهٗ عَذَابًا نُّكْرًا ○
٨٨۔ وَاَمَّا مَنْ اٰمَنَ وَعَمِلَ صَالِحًا فَلَهٗ جَزَآءَ ۨ
الْحُسْنٰى ۚ وَسَنَقُوْلُ لَهٗ مِنْ اَمْرِنَا يُسْرًا ؕ
٨٩۔ ثُمَّ اَتْبَعَ سَبَبًا ○

108. The sun looked rising as it is seen by the sea passengers at the time of sun-rise or sun-set.

Hazrat Shah Sahib says, 'Zul Qarnain was eager to know the remotest corner of the world populated. He reached a place in the west where he saw a muddy sea which he could not cross and so he could not find the limits of God's land.'

109. Zul Qarnain was given both powers, as all rulers are given, whether he might become notorius by his cruel behaviour or he might become popular by ruling with justice and fair-play. Or it means those people were Unbelievers so God gave him power either he should kill them or first he should invite them to Islam. Zul Qarnain adopted the second one.

110. Zul Qarnain said, "Whoso will believe and do good deeds, for him is the Hereafter, and we shall not also deal with him severely." In fact all just Kings follow the same way i.e. punish the evil-doers and are lenient to the good souls. Zul Qarnain adopted the same way.

111. After the journey towards the West he made preparations for the journey towards the East. There is no mention in the Quran that all the journeys of Zul Qarnain were meant for conquests and victories, very possibly they might have been only for recreation and touring. Meantime he might have passed on those nations which had come under his control and some of them might have sought his succour against some other cruel nations; Zul Qarnain might have subdued those arrogant people by his power as follows in the narration of Yajooj and Majooj

90. Until when he reached the rising of the sun, he found it rising upon a people for whom We had not made below the sun any veil.[112]

91. So it is ; and the tidings about him has come in Our control.[113]

92. Then followed after a way—[114]

93. Until when he reached the midst (cleavage) of two mountains he found this side of them such people who did not seem to understand a word.[115]

٩٠۔ حَتّٰٓى اِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلٰى قَوْمٍ لَّمْ نَجْعَلْ لَّهُمْ مِّنْ دُوْنِهَا سِتْرًا ۙ ○

٩١۔ كَذٰلِكَ ۭ وَقَدْ اَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ○

٩٢۔ ثُمَّ اَتْبَعَ سَبَبًا ○

٩٣۔ حَتّٰٓى اِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُوْنِهِمَا قَوْمًا ۙ لَّا يَكَادُوْنَ يَفْقَهُوْنَ قَوْلًا ○

112. In the farthest area of the East he saw a nation receiving the sunshine without any obstruction. Perhaps these people were highly uncivilized and did not build houses and roofs as some nomedic people even live today without proper shelter.

113. The story of the Eastern and Western journeys of Zul Qarnain is described correctly and exactly. The knowledge of God is encompassing what occurred to him and the people in his way. The historians might have written otherwise, but the fact is what is given in the Quran. Some Commentators have said that كَذٰلِكَ denotes the equal treatment of Zul Qaranin with the Western and Eastern people.

114. This third journey was apart from the East and West in some third direction. The Commentators generally call it the Northern Journey. This is not, however, given in the Quran and Sunnah.

115. Zul Qarnain and his companions were strangers to them and they did not understand their language. Their conversation which follows would have been made through some translator who would have belonged to a third nation understanding somewhat the languages of both.

Note : Two mountains formed a barrier between that people and Yajooj Majooj, which could not be climbed over by them. There was, however, a gorge between the two mountains and Yajooj Majooj came through that gorge and plundered those people and ran away.

94. They said, 'O Zul Qarnain ! These Yajooj and Majooj (Gog and Magog) raise corruption in the land, so if thou sayst we may assign to thee a tribute on the condition that thou set a barrier between us and them.'[116]

٩٤- قَالُوا يٰذَا الْقَرْنَيْنِ اِنَّ يَاْجُوْجَ وَمَاْجُوْجَ مُفْسِدُوْنَ فِى الْاَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلٰٓى اَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ○

116. Seeing the extraordinary ways and means of Zul Qarnain and observing his great pomp and power they thought that he could save them from that great disaster which they often bore at the hands of Yajooj and Majooj. So they said to Zul Qarnain that Yajooj and Majooj had been creating a great corruption in their country for long. They plundered them and committed bloodshed. If he was prepared to set a barrier between them and Yajooj Majooj for their protection they were ready to pay for its expenses in the form of tax or tribute.

Note : Who are Yajooj Majooj ? In which country they live ? Where is the iron-wall of Zul Qarnain ? These questions are those which have received different answers from the quarter of the Commentators. I think the Yajooj Majooj is a middle creation between Men and Jinn, and as Ka'ab Ahbar has said and Noodi has quoted from a majority of scholars, their lineage upward ends to Adam from the paternal side but does not reach Hawwa from the maternal side, as if they are step-brethern of mankind. It is not strange if Dajjal-e-Akbar (the Great Dajjal) whom Tamim Dari had seen in some island fettered, might have come of this nation — Yajooj and Majooj. When Hazrat Messiah, who was born of a woman through the breath of the Holy Spirit, will come down from the heaven and slay the Dajjal, then this nation Yojooj Majooj will come upon the world and at last will die an extraordinary death by the prayer of Hazrat Messiah.

Where is this nation today and where is the Iron-Wall of Zul Qarnain stituated ? So, the man who has a complete view of those characteristics mentioned in the Quran and the Tradition about them will reach this conclusion that all those walls, nations and countires the people have told about do not conform to the said Wall or Nation i.e. they do not possess all those characteristics which are mentioned by the Quran or the Prophet about Yajooj Majoo and the Wall of Zul-Qarnain. Consequently the various elucidations brought forward about them do not appear true. And the denial of the clear verses of the Quran or the perverted interpretation of the Tradition is against Islam and an open heresy. As for the claim of the opponents that they have searched the whole world but they have not found its trace (and perhaps our scholars have tried to specify their traces in response to such claims of the opponents) its correct answer is that which is given by Allama Aaloosi Baghdadi that we do not know its situation and it is very probable that great seas and mountains may stand between us and the wall, or between Yajooj Majooj and the rest of the world. And to say that the whole earth is surveyed and researched is not true. There are very many mysteries of God which are still hidden from mankind. The discoveries and scientific researches are slowly proceeding to remove the curtain from the mysterious realities. There are so many geographical and geological regions which require further exploration and investigation. No one can claim a comprehensive knowledge of all the geology, geography and oceanography of the World. However, the Holy Prophet, who is the most truthful apostle of God and whose truthfulness is proven by innumerable arguments and reasons, has given us information about these things, so it is incumbent on every believer to believe in them and wait for the occurrence of those events which will take place against the very calculation of the opponents.

سَتُبْدِيْ لَكَ الْاَيَّامُ مَا كُنْتَ جَاهِلًا وَيَأْتِيْكَ بِالْاَخْبَارِ مَا لَمْ تَزَوَّدِ

95. He said, 'What God has given me of power is better, so help me with labour and I will make between you and them a fortified wall.'[117]

96. 'Bring me pieces of iron,' until when he levelled upto the space between the two cliffs, he said, 'Blow', until when he made it fire he said, 'Bring me that I may pour molten copper upon it.'[118]

97. 'So they will not be able to surmount it, neither can they Pierce it.'[119]

98. Said he, 'This is a kindness from my Lord, then when the promise of my Lord comes to pass He will fell it smashing and my Lord's promise is ever true.'[120]

٩٥- قَالَ مَا مَكَّنِّيْ فِيْهِ رَبِّيْ خَيْرٌ فَأَعِيْنُوْنِيْ
بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ۝
٩٦- اٰتُوْنِيْ زُبَرَ الْحَدِيْدِ ؕ حَتّٰى إِذَا سَاوٰى بَيْنَ
الصَّدَفَيْنِ قَالَ انْفُخُوْا ؕ حَتّٰى إِذَا جَعَلَهٗ نَارًا ۙ
قَالَ اٰتُوْنِيْ أُفْرِغْ عَلَيْهِ قِطْرًا ۝
٩٧- فَمَا اسْطَاعُوْا أَنْ يَّظْهَرُوْهُ وَمَا اسْتَطَاعُوْا
لَهٗ نَقْبًا ۝
٩٨- قَالَ هٰذَا رَحْمَةٌ مِّنْ رَّبِّيْ ۚ فَإِذَا جَآءَ وَعْدُ
رَبِّيْ جَعَلَهٗ دَكَّآءَ ۚ وَكَانَ وَعْدُ رَبِّيْ حَقًّا ؕ

117. Zul Qurnain said, "I have sufficient wealth but you aid me with labour."

118. First big ignots of iron were set one upon the other and when they rose high upto the peaks of the two mountains he ordered the people to blow them. When the iron became hot like fire he ordered them to pour molten copper upon the ignots which entered into the crevices of the ignots making it very hard like mountain. This work in those days was done obviously in a wondrous manner because there was no such technology in those primitive ages. It was no doubt a prodigy at the hand of Zul Qarnain. It is also possible that those days were far advanced in such technology and we have not known about it in the records of history.

119. It means the Yajooj Majooj were not given power at that time by God that they could cross it or pierce it.

120. Zil Qarnain said that the bulwark was formed by the mercy of God and it would survive till an appointed term.

It is known from the true Traditions that after the descension of Hazrat Messiah and the murder of Dajjal near Qayamat there is a promise of the emergence of Yajooj Majooj. At that time this rampart shall be removed. Breaking the wall they will gush forth in such a great number that no one except God knows it. The world shall fail to encounter with them. Hazrat Messiah shall be given order to take His special servants to the Mount Tor. At last Hazrat Messiah shall stretch out his hands of prayer before God. Afterwards an epidemic shall break out and they will all die. Further details may be seen in Books of Tradition in the chapter of Amarat-al-Sa'at (اَمَارَاتُ السَّاعَة).

99. And We shall leave the creatures on that day surging on one another and the Trumpet shall be blown then We shall gather them all together,

100. And We shall show the Hell to the Unbelievers on that day in front—[121]

101. Upon whose eyes was curtain from My remembrance, and neither could they hear.[122]

SECTION 12

102. Do the rejectors now calculate that they may take my servants as supporters apart from Me ?[123] We have prepared the Hell a hospitality of the Unbelievers.[124]

٩٩۔ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَّمُوْجُ فِيْ بَعْضٍ
وَّنُفِخَ فِي الصُّوْرِ فَجَمَعْنٰهُمْ جَمْعًا ۝
١٠٠۔ وَّعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكٰفِرِيْنَ عَرْضًا ۝
١٠١۔ الَّذِيْنَ كَانَتْ اَعْيُنُهُمْ فِيْ غِطَآءٍ عَنْ ذِكْرِيْ
وَكَانُوْا لَا يَسْتَطِيْعُوْنَ سَمْعًا ۝
١٠٢۔ اَفَحَسِبَ الَّذِيْنَ كَفَرُوْٓا اَنْ يَّتَّخِذُوْا عِبَادِيْ
مِنْ دُوْنِيْٓ اَوْلِيَآءَ ۭ اِنَّآ اَعْتَدْنَا جَهَنَّمَ
لِلْكٰفِرِيْنَ نُزُلًا ۝

121. The Yajooj Majooj like the waves of the ocean shall emerge turbulently in great numbers. Or it means the commotion shall be so violent that all the creatures shall be surging on one another. The men and jinn shall enter upon one another, then the Trumpet of Qeyamah shall be blown. Afterwards, all of them shall be presented before God, or mustered before God, in the Plain of Resurrection, and the Hell shall be present before the eyes of the Unbelievers. Perhaps this particularization is due to this fact that the Hell is prepared for the Unbelievers, and in the world, curtain was laid on their eyes and in Qayamah the curtain shall be removed from their eyes and the Hell shall be clearly visible to them.

122. It means they did not have the eyes of wisdom that they would have themselves believed and remembered God. And out of refractoriness they did not listen to others so that they could come to the way by their teaching and instructing.

123. Do the rejectors think that they will bring My special servants viz. Hazrat Messiah, Hazrat Uzair, the Holy Spirit, angels, in their support before God by worshipping and adoring them ?

كَلَّا سَيَكْفُرُوْنَ بِعِبَادَتِهِمْ وَيَكُوْنُوْنَ عَلَيْهِمْ ضِدًّا

(Nay ! they will deny their worship and stand against them as claimants in Qeyamah)

124. The Ubelievers should not fall in self-deceit that they will not be called for any explanation or answer in Qeyamat. Nay ! We shall tender hospitality of various chastisements and the fire of the Hell for the Unbelievers.

103. Say thou, 'Shall we tell you who will be the greatest losers in their works?'

104. Those whose efforts wandered in the life of the present world and they had been thinking that they did excellently—[125]

105. They are those who denied the signs of their Lord and His meeting,[126] so completely spoiled shall be their efforts and We shall not set up for them on the day of Qeyamat a balance.[127]

106. This is their recompense—Hell, for that they denied and took My verses and My Messengers in mockery.[128]

107. Those who have believed and done good deeds — for them is the hospitality of gardens of cool shadows—

108. Dwelling therein, desiring no translation therefrom.[129]

١٠٣- قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۝
١٠٤- الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ
يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۝
١٠٥- أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ
فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ۝

١٠٦- ذَٰلِكَ جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا
آيَاتِي وَرُسُلِي هُزُوًا ۝
١٠٧- إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ
لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ۝
١٠٨- خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ۝

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125. On the Day of Resurrection the greatest losers shall be those whose efforts were entirely confined to the achievement of the world and they had been heedless of the Last Day. They had been thinking throughout the worldly life that the pinnacle of glory lay in the material progress and secular advancement.

Or it means that all those actions which the Unbelievers did in the worldly life thinking them virtues shall be spoiled and the whole labour destroyed in Qeyamat due to the misfortune of unbelief (Kufr).

126. It means the Unbelievers neither believed in His words and signs, nor they ever thought that they would be ever presented before God.

127. The virtuous deeds of a Kafir are dead. They are of no avail in that eternal life. Now only the misdeeds and disbeliefs are left. Then what is the need of setting up the balance which is required to balance between two different objects ?

128. It means mockery with the Divine Verses and Divine Messengers or their sayings is the cause of chastisement.

129. They shall not be tired of their long living in paradise. They shall get every now and then fresh bounties and blessings. They will never desire that they should be transferred from their abode in the Paradise.

109. Say thou, 'If the sea were ink to write the words of my Lord the sea would be spent before the words of my Lord are completed and though we bring the other like it for its help.'130

١٠٩۔ قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ رَبِّيْ لَنَفِدَ الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ رَبِّيْ وَلَوْ جِئْنَا

110. Say thou, 'I am also a man as you, order comes to me that your God is One God, so whoso has hope of meeting his Lord—he should do some work good and should not associate in the worship of his Lord anyone.'131

١١٠۔ قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَّلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا ۝ ع

130. The Quraish had questioned about the Spirit, the Men of the Cave and Zul Qarnain. In the beginning of the present Sura the story of the Cave-Men and in the last the story of Zul Qarnain was described as commensurate with the subject of the Quran. And about the Spirit it was said in the Sura of Bani Israeel that they were not given knowledge but a little — وما اوتيتم من العلم الا قليلا . Now in the end of the Sura it is told that the words of Divine Knowledge and Divine Wisdom are innumerable. Those things which are described according to your capacity and necessity are not even as a drop of water before the ocean. Suppose if the whole water of the ocean become ink wherewith the words of God are begun to be written and then it is replenished with the second and the third, the like of the previous one, they will be all spent but the words of God shall not be finished. One should understand from this very fact that any enormous amount of knowledge given through the Quran or other Heavenly Books to any one of His servants is a little before the unlimited knowledge of God, though in its own quantum it may be tremendous.

131. I am also a mortal like you and I am not God that I may possess all knowledges and perfections by my own self. Of course, God reveals to me righteous knowledges and divine recognitions in which the principal principle is the Knowledge of Divine Unity. Towards it I invite all. Whoso has eagerness for the meeting of God or has fear of being presented before Him — he should do some good works according to Shariah before his death and assocaite not anyone with God in any degree in His worship outwordly and inwardly i.e. he should abstain from the clear association (شرک جلی) as well as hidden association (شرک خفی) like show-off and ostentation etc., because a worship adulterated with the element of association shall be thrown at the face of the worshipper. اللهم اعذنا من شرور انفسنا — O God, give us shelter from the evils of our souls !

In this verse there is an indication that the knowledge of a Prophet is limited and bestowed. It is not self-attained or infinite like the knowledge of God.

(Sura Kahf is completed by the grace and kindness of God and to God belongs the praise, first and last.)

سُوْرَةُ مَرْيَمَ مَكِّيَّةٌ ۔ اٰیاتہا ۹۸ ۔ رکوعاتہا ۶

SURA MARYAM—MECCAN—VERSES 98 —SECTIONS 6

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the name of God who is Excessively Compassionate, Extremely Merciful.

۱۔ كٓهٰيٰعٓصٓ ○

1. Kaf Ha Ya Ain Sad.

۲۔ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهٗ زَكَرِيَّا ○

2. This is the mention of the mercy (kindness) of Thy Lord upon (unto) His servant Zakariyya.[1]

۳۔ اِذْ نَادٰى رَبَّهٗ نِدَآءً خَفِيًّا ○

3. When he called his Lord with a secret voice,[2]

۴۔ قَالَ رَبِّ اِنِّيْ وَهَنَ الْعَظْمُ مِنِّيْ وَاشْتَعَلَ الرَّاْسُ شَيْبًا وَّلَمْ اَكُنْۢ بِدُعَآئِكَ رَبِّ شَقِيًّا ○

4. He said, 'O my Lord, my bones have become old and the flame has blazed up from my head of old age[3] and in begging of Thee, my Lord, I have never been unfortunate.'[4]

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1. Hazrat Zakariyya (be peace upon him) is one of the glorious Prophets of Bani Israeel. According to Bukhari he earned his livelihood by the profession of a carpenter. (See comments in Aale Imran).

2. It is said that he prayed to God at night in privacy with a low yoice, as it is the real method of prayer— ادعوا ربكم تضرعا وخفيه (اعراف۔ رکوع ۷) —call on your Lord importunately and privately. (Sura Aaraf). Such a prayer is far away from showoff and is imbibed with sincerity. Perhaps he would have thought that he was asking for a son in old age, if the son was not given the hearers would laugh at him. In old age the voice also becomes low, of course.

3. Obviously the time of death is near, the hair of the head have become white and the bones have begun to dry.

4. 'Thou hast always accepted my prayer by Thy grace and mercy and made me accustomed to special mercies. How can I now think, especially in this old and weak age, that my prayers may be rejected and I may be deprived of kindness ? Some of the commentators have given different meaning of the verse :

'O Lord, I am never proved unfortunate whenever you called me i.e. I have always, submitted to your order whenever it came to me.'

5. 'And I fear my kinsmen after I am gone[5] and my wife is barren, so confer on me from Thee a helper in my work—

6. Who may take my seat and the seat of the Children of Jacob[6] and make him, my Lord, well-pleasing.[7]

٥. وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَّرَآءِي وَكَانَتِ
امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ۝
٦. يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ
رَضِيًّا ۝

5. His relatives and kith and kins might have been unworthy. He feared lest they should, after him, by their wrong deeds, corrupt the good way and spoil the great religious and spiritual wealth, which was bequeathed to him passing through the family of Hazrat Yaqoob (be peace upon him), by their haughtiness and insolence.

6. I am old, the wife is barren and there is no external cause present for the birth of children but, my Lord, bestow, by Thy unlimited power and mercy, a son who may undertake the service of Religion and bear the burden of Thy holy trust. What can I do in this weak old age ? I desire that there would be a son worthy of inheriting the holy seat of his fathers, and become the heir of the treasure of their knowledge and wisdom and the glorious perfections of Prophethood !

Note : It is a proven fact by the true Traditions of the Holy Prophet that inheritance does not exist in the wealth of Prophets, their inheritance goes in the wealth of knowledge. Ruhul Ma'ani has quoted some Traditions from the famous book of the Shias — 'Kafi Kalaini'—which testify the above principle. So it is ascertained that in the verse يَرِثُنِي وَيَرِثُ مِنْ آلِ يعقوب the inheritance of material wealth is not meant, and the words 'Children of Yaqoob' confirm it, because it is evident that the son of Hazrat Zakariyya could not exclusively become the inheritor of the wealth and possessions of the whole children of Yaqoob, alone. Nevertheless, the mention of the word of inheritance here itself shows that here material inheritance is not meant, because it is a recognized fact of the whole world that the son is the inheritor of the father's wealth, then it was useless to mention it in the prayer. It is a very low and mean idea to think that Hazrat Zakariyya was anxious about his wealth lest it should go to Bani Aa'mam (بنی اعمام) or to other relatives of his family. This is not the state of the Prophets that they should become anxious about the lowly wealth of the world before leaving this transient world. Moreover, Hazrat Zakariyya was not a rich man. He worked as a carpenter to earn his livelihood. How could he sorrow for the little penny being transferred to his relatives after his death ? God forbid !

7. Hazrat Zakariyya prayed to God that such a son should be given which might be well-pleasing to God, to him and to the good people in respect of morals and deeds.

7. O Zakariyya, We tell thee the good tidings of a child whose name is Yahya, We have not made anyone of his name before.[8]

8. He said, 'O Lord, how shall I have a son and my wife is barren and I have become old to the stage of dryness.'[9]

9. Said He, 'So it shall be,'[10] Thy Lord has said, 'It is easy for Me and I created thee aforetime and thou wast nothing.'[11]

10. He said, 'My Lord, appoint for me some sign.' Said He, 'Thy sign is that thou shall not speak to the people three nights, right-healthy.'[12]

٧- يٰزَكَرِيَّآ اِنَّا نُبَشِّرُكَ بِغُلٰمِ اسْمُهٗ يَحْيٰى ۙ لَمْ نَجْعَلْ لَّهٗ مِنْ قَبْلُ سَمِيًّا ○

٨- قَالَ رَبِّ اَنّٰى يَكُوْنُ لِيْ غُلٰمٌ وَّكَانَتِ امْرَاَتِيْ عَاقِرًا وَّقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ○

٩- قَالَ كَذٰلِكَ ۚ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَّقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْـًٔا ○

١٠- قَالَ رَبِّ اجْعَلْ لِّيْٓ اٰيَةً ۭ قَالَ اٰيَتُكَ اَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَ لَيَالٍ سَوِيًّا ○

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8. The prayer was accepted and good tidings of a son reached, whose name was already appointed by God i.e. Yahya, a strange name never possessed by any soul before him. Some of the early scholars have taken the meaning of سمی as shape i.e. no person possessing such grace and glory was ever born before. Or it may mean that such a child was not born before that time to such old parents. Or there was no example of his like before in some special attributes as tenderness of heart, weeping in the remembrance of God so excessively, etc.

9. It is the habit of man that when he hears an unexpected and extra-ordinary good tidings he repeatedly asks and penetrates for further satisfaction and enjoyment. This research and investigation gives a fresh taste and the matter is additionally confirmed. This was the real aim behind Zakariyya's asking. Hazrat Shah Sahib says, 'He was not wonder-struck when he asked for a rare object, but when heard he would be given then he wondered.'

10. It is a matter of no wonder ; and he will be given a child in the same circumstance, and the will of God shall be accomplished.

11. This the angel said, 'A thing may be difficult for you in external factors but it is not difficult for God. Everything is easy before His mighty power. Man may see his own existence. There was a time when it was nothing and no one knew his name and trace. God brought him forth in existence from the curtain of non-existence. When the All-Mighty God can make thing out of nothing, can He not create a child from old parents ? He should be rather more powerful over it.

12. When you are unable to speak for three days and nights to the people despite being healthy then understand that she has become pregnant. (Ref. Sura Aal-e-Imran)

11. Then he came out of his sanctuary to the people and said to them with sign, 'Remember (Say glory), morning and evening.'[13]

12. 'O Yahya bear the Book forcefully'[14] and We gave him command in the very childhood.'[15]

13. And We gave him eagerness from Us and purity, and was abstinent—[16]

14. And doing good to his parents and he was not arrogant, rebellious.[17]

١١۔ فَخَرَجَ عَلٰى قَوْمِهٖ مِنَ الْمِحْرَابِ فَاَوْحٰٓى
اِلَيْهِمْ اَنْ سَبِّحُوْا بُكْرَةً وَّعَشِيًّا ○
١٢۔ يٰيَحْيٰى خُذِ الْكِتٰبَ بِقُوَّةٍ ؕ وَاٰتَيْنٰهُ الْحُكْمَ
صَبِيًّا ○ ۙ
١٣۔ وَّحَنَانًا مِّنْ لَّدُنَّا وَزَكٰوةً ؕ وَكَانَ تَقِيًّا ○ ۙ
١٤۔ وَّبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ○

13. When that time came the tongue became speechless. Coming out of the hut he said to the people with sign that they should remember God morning and evening, pray God and be absorbed in glorifying and divinizing. This saying either was customary by way of instruction and sermon as usual, or after receiving the bounty of God he desired that others should also join with him in thanking and remembering God, because Hazrat Zakariyya had this order from God, as mentioned in Aal-e-Imran too, that he should remember God during those three days more than usual. The specialization of the word تسبیح (Tasbih) is perhaps due to this fact that a man involuntarily says سبحان الله (Glory to God !) very often when he sees some strange and wonderful scene or thing.

14. Hazrat Yahya was ordered to bear forcefully all those heavenly Books and Pamphlets which were either sent down upon other Prophets or upon him. He should follow their teachings himself and bid others to do so. Hazrat Shah Sahib says, "Hazrat Yahya began to teach the Book to the people forcefully i.e. the father had become old and he was young."

15. Hazrat Yahya was in the very childhood given wisdom and insight, knowledge and comprehension, intution, orders of the Book and deep manners of service and worship. Once some boys called him to play with them. He said, "We are not born for this". According to many scholars Hazrat Yahya was endowed with Prophethood in the childhood against general habit.

16. God had given him eagerness and ardour, mercy and tenderness, kindness and soft-heartedness, fondness and amiability, and made him pure and fair in spirit and complexion, lucky and fortunate, pious and godly. The Holy Prophet has said that Yahya did not commit a sin ever, nor he made an intention to do a sin. Due to weeping excessively in the fear of God rows were formed on his cheeks by the flow of tears. (Peace be upon him and our Holy Prophet).

17. He was not proud, haughty and arrogant. Hazrat Shah Sahib says : "Sons of desire are generally born like that but he was not so."

15. And peace be upon him the day he was born and the day he dies and the day he stands up after revival.[18]

١٥ - وَسَلٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوْتُ وَيَوْمَ يُبْعَثُ حَيًّا ○ ع ١٥

وقف لازم

SECTION 2

16. And make mention in the Book, of Maryam. When she withdrew from her people to an eastern house.[19]

١٦ - وَاذْكُرْ فِي الْكِتٰبِ مَرْيَمَ ۘ اِذِ انْتَبَذَتْ مِنْ اَهْلِهَا مَكَانًا شَرْقِيًّا ○ ٤

17. Then she took a veil apart from them, then We sent unto her Our Angel, then he came before her becoming a full man.[20]

١٧ - فَاتَّخَذَتْ مِنْ دُوْنِهِمْ حِجَابًا ۖ فَاَرْسَلْنَآ اِلَيْهَا رُوْحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ○

18. She said, 'I take refuge in Rahman from thee if thou hast fear (of God).'[21]

١٨ - قَالَتْ اِنِّيْٓ اَعُوْذُ بِالرَّحْمٰنِ مِنْكَ اِنْ كُنْتَ تَقِيًّا ○

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18. The peace which God sends upon His servant is meant to increase his honour and grace, which means there is no task upon him. Here يَوْمَ وُلِدَ وَيَوْمَ يَمُوْتُ وَيَوْمَ يُبْعَثُ حَيًّا (the day he was born, the day he dies, the day he stands up after revival) show the generalization of time, space and circumstances i.e. from birth to death, from death to Qeyamah he shall not be taken to task. He is always secure and immune from God's seizure.

19. She went away from the people to the eastern house in order to take the bath of menses. It was the first to begin in the thirteenth or the fifteenth year of her age. She went far distant from the people out of propriety and shame in the eastern house i.e. which was situated to the east of Baitul Maqdis. Therefore the Nasara made it their Qibla.

20. Hazrat Jibraeel appeared in the person of a beautiful young man as it is the habit of the angels that they assume beautiful forms. It is also possible that by a handsome look Hazrat Maryam was tested in her piety and purity to show that even such strong and stirring excitement could not move her pious and holy sentiments in the least.

21. Maryam in the first instance thought that he was a man. In loneliness the sudden appearance of a stranger naturally frightened her andshe in turn sought for her security. But perhaps observing the lights of piety and purity shining on the face of the angel she thought it sufficient to utter these words : 'I take the refuge in the Most Compassionate from thee. If thou wouldst have fear in thy heart (as was apparent from the shining face) thou wilt leave me and not disturb me.'

19. He said, 'I am but a messenger sent by thy Lord that I may give thee a boy pure.'[22]

20. She said, 'How shall I have a son and no man has touched me and I was never unchaste.'[23]

21. He said, 'So it is,' thy Lord hast said, 'Easy is that for Me[42] and We desire to make him a sign for the people and a mercy from Us, and it is an affair decreed.'[25]

22. Then she conceived him[26] and withdrew with him to a distant house.[27]

١٩۔ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ ۖ لِأَهَبَ لَكِ
غُلَامًا زَكِيًّا ○
٢٠۔ قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي
بَشَرٌ وَلَمْ أَكُ بَغِيًّا ○
٢١۔ قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ ۖ وَلِنَجْعَلَهُ
آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۚ وَكَانَ أَمْرًا مَقْضِيًّا ○
٢٢۔ فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ○

22. Do not worry, and do banish any idea which has struck thee about me. I am not a mortal. I am an angel sent by that Being in whom thou art seeking refuge I have come to bestow thee a pure and clean, a blessed and a fortunate son from God. In stating غلاماً زكياً there is an indication that he would be absolutely pure in respect of lineage and morality.

23. God cast this belief into the heart of Maryam that in reality he was an angel. But she was astonished to hear the tidings of a son when no mortal had touched her and she was not also unchaste, as Hazrat Zakariyya was also wonderstruck at the good-tidings of a lesser order.

24. This is the same answer which was given to Hazrat Zakariyya in the previous section.

25. This affair shall be surely accomplished. It is decided beforehand. There is no possibility of any reversion. Our Hikmat demands it that the son should be born without the touch of man, only from the person of a woman, and it may become a sign of Our mighty power for all seers and hearers.

There may be four forms of the birth of a child : (i) Birth by the meeting of man and woman (ii) Birth without man and woman as Hazrat Adam was born. (iii) Birth without mother as Hazrat Hawwa was born from the person of a man. (iv) Birth without father, only from the person of a woman as Hazrat Eisa was born from the person of Maryam. Thus all four forms of birth have occured. As such the person of the Holy Christ (be peace upon him) is a sign of God's power and is a great mercy from God to mankind.

26. It is said that the Angel breathed into her and she was pregnant. And in Bahr (وفی البحر) i.e. Hazrat Jibraeel breathed into the pocket of her bodice or into it or into her sleeve. Moreover, it is the action of God through Jibraeel.

27. When the time of delivery approached she went away in some distant house out of shame. Perhaps this is the place which is known as Baitul Lahm. This place is eight miles off Baitul Muqaddas. (Ibne Kathir)

23. Then the birth-pang brought her to the trunk of a palm-tree. She said, "Would that I had died ere this and become a thing forgotten!"[28]

24. So the one called her from beneath it, 'Do not sorrow, thy Lord has set below thee a spring.'

25. 'And shake towards thee palm-trunk and there shall fall upon thee ripe dates.'[29]

26. 'Now eat and drink and cool thy eyes.[30] Then if thou seest any man, say, 'I have vowed to Rahman a fast, so I will not speak to any man.'[31]

٢٣۔ فَاَجَآءَهَا الْمَخَاضُ اِلٰى جِذْعِ النَّخْلَةِ ۚ قَالَتْ يٰلَيْتَنِىْ مِتُّ قَبْلَ هٰذَا وَكُنْتُ نَسْيًا مَّنْسِيًّا ○

٢٤۔ فَنَادٰىهَا مِنْ تَحْتِهَآ اَلَّا تَحْزَنِىْ قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ○

٢٥۔ وَهُزِّىْٓ اِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ○

٢٦۔ فَكُلِىْ وَاشْرَبِىْ وَقَرِّىْ عَيْنًا ۚ فَاِمَّا تَرَيِنَّ مِنَ الْبَشَرِ اَحَدًا ۙ فَقُوْلِىْٓ اِنِّىْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اُكَلِّمَ الْيَوْمَ اِنْسِيًّا ○

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28. Due to the birth-pang she went to the trunk of a tree to get support. At that time the birth-pang, the loneliness and helplessness, the non-provision of necessities and comforts and above all the impending danger of notoriety and defamation of her religious position had made her greatly nervous and perplexed. She was so much overpowered by these adverse circumstances that she could not restrain herself and uttered these words : يٰلَيْتَنِىْ مِتُّ قَبْلَ هٰذَا وَكُنْتُ نَسْيًا مَّنْسِيًّا (Wouldst I had died before the coming of this time and I had been completely buried into oblivion). Due to extreme pain she remembered not those tidings which she had received from the angel.

29. The place where Hazrat Maryam was staying was somewhat high. Beneath that place the voice of that angel was again heard that she should not be grieved and sorrowful. She should get by the grace of God every kind of internal and external satisfaction and look downward how God had brought forth a spring for her for drink. For food she should shake the trunk of the palm-tree and the dates would fall down.

Note : Some early scholars have meant سَرِيًّا as chief of a great pomp i.e. God would create from her a mighty chief. Those who say it is spring or river, obviously it would have come forth miraculously. The dates were ripe though it was against fructescence. These marvels were, however, a source of satisfaction, peace and recreation, and those things were useful for her at that time as the commentators have written. She also needed them.

30. The angelic voice said, "Eat the fresh dates and quench thy thirst by the pure water of the spring and keep thy eyes cool by seeing the pure son and be not worried about the future, God shall remove all sorts of difficulties."

31. The angelic voice said that if someone wanted to speak to her she should tell him by sign that she had kept the fast of silence and was not to speak further. It was lawful in their Shariah that they could observe a fast of silence. In our Shariah such an intention is not correct. The condition of 'not speaking to man' was perhaps set because to talk with the angel was not forbidden.

27. Then she brought the child to her people in her bosom. They said to her, 'Maryam, thou hast done a calamitous thing'![32]

28. 'O sister of Haroon, thy father was not a wicked man, nor thy mother was unchaste.'[33]

٢٧۔ فَاَتَتْ بِهٖ قَوْمَهَا تَحْمِلُهٗ ؕ قَالُوْا يٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ○

٢٨۔ يٰۤاُخْتَ هٰرُوْنَ مَا كَانَ اَبُوْكِ امْرَاَ سَوْءٍ وَّمَا كَانَتْ اُمُّكِ بَغِيًّا ○

32. When she went to her people carrying the baby in her arms they were dumbfounded. They said that she had done a most monstrous thing. Wherefrom had she brought that artifice ? What a more lie and forgery would be than that a virgin claimed to have a child !

33. In ill-thought they said that the members of her family had been good in all times and her parents too. Wherefrom had she got that bad character ? It was strange that good men would have had bad children !

Note : Maryam was called the 'Sister of Haroon' by her people because she belonged to the lineage of Hazrat Haroon who was the elder brother of Hazrat Moosa. It means the sister of Haroon was the sister of Haroon's people as in the verse وَاذْكُرْ اَخَا عَادٍ Hazrat Hud is called the brother of Aa'd although Aa'd was the name of their ancestor. Or it is possible that 'Sister of Haroon' is used in its literal sense, as it is apparent from some true Traditions that the name of Maryam's brother was Haroon. As it is also customary today, in those times too the people put their names with the names of Prophets and pious men (saints). It is said that the brother of Maryam was a pious man. The substance is that when her father was pious, her mother was chaste, her brother was so good, and the upward lineage reached Hazrat Haroon, then how that heinous thing was committed by her ?

29. Then Maryam pointed to the child,[34] they said, 'How shall we speak to one who is in the bosom a little child?'[35]

30. He spoke, 'I am the servant of God. He has given me the Book and made me prophet.'[36]

٢٩۔ فَاَشَارَتْ اِلَيْهِ ؕ قَالُوْا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِى الْمَهْدِ صَبِيًّا ۝

٣٠۔ قَالَ اِنِّىْ عَبْدُ اللّٰهِ ۖ اٰتٰنِىَ الْكِتٰبَ وَجَعَلَنِىْ نَبِيًّا ۝

34. Maryam pointed to the child by her hand that they should ask him what the real fact was.

35. They were more wonderstruck at the hinted remark of Maryam—she had done such a wicked and shameless work and besides she was saying to the people to enquire of the child. What, how could they question to a child in the bosom ?

Note : In مَنْ كَانَ فِى الْمَهْدِ صَبِيًّا the word كَانَ does not denote that at the time of speaking the child had not remained a child. In the Quran at very many places كَانَ has been used for such a subject whose connection was not discontinued after the past time had passed away e.g. in the following verses .

كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا لَا تَقْرَبُوا الزِّنَا اِنَّهٗ كَانَ فَاحِشَةً ، اِنَّ فِىْ ذٰلِكَ لَذِكْرٰى لِمَنْ كَانَ لَهٗ قَلْبٌ اَوْ اَلْقَى السَّمْعَ وَهُوَ شَهِيْدٌ

the word كَانَ is used for a ceaseless tense. Here in مَنْ كَانَ فِى الْمَهْدِ صَبِيًّا the use of كَانَ denotes that the speakers had presented a general principle that not only Eisa but all children in the bosom can not be spoken to habitually.

36. From the side of the people the discourse was continued that God made Messiah (be peace upon him) himself speak before them. What he said in the cradle at that time provided a negation of all wrong and evil ideas which were to be manufactured and established about him in the future. Hazrat Messiah initially declared that he was the servant of God i.e. he was neither God, nor His son, as is the belief of the Nasara today. This is why the details of the birth conditions etc. of Hazrat Messiah are first described so that the ideas of Godship or Sonship about Messiah may be primarily repudiated. Hazrat Messiah continued that he was made Prophet i.e. he was not a liar, neither a forger as the Jews think.

Note : About the subject of Messiah's speech in the cradle see the comments of Aal-e-Imran and Ma'eda. According to Sahih Bukhari the Holy Prophet has mentioned about three children who had spoken in childhood and one of them is Hazrat Messiah. Those who deny today the speech of Messiah in the cradle have followed the way against the Holy Quran and Hadith. In fact they have no arguments except the wrong researches of the Christians. In this respect they follow the Nasara and not the Quran and Sunna.

31. 'And He has made me blessed wherever I am and has instructed me to perform prayer and pay zakat till I remain alive—'[37]

٣١. وَّجَعَلَنِيْ مُبٰرَكًا اَيْنَ مَا كُنْتُ ۪ وَاَوْصٰنِيْ بِالصَّلٰوةِ وَالزَّكٰوةِ مَا دُمْتُ حَيًّا ۝

37. Hazrat Messiah continued that he was instructed to pray Salat and pay Zakat so long as he lived and observe the prayer and give the Zakat (orderedaccording to time and space) with full consideration of their conditions and rules. It means Hazrat Messiah was not ordered to carry the order of obligations continuously without stop, as is said about the prayer of the devoted Muslims— الذين هم على صلوتهم دائمون — دائمون does not indicate ceaseless praying without break. It simply means they are punctual and steadfast in their prayer. It does not mean they perform the Salat continuously without interval. It simply means they perform their prayers as they are directed by God punctually and regularly, and their blessings and lights are always surrounding the performers. If someone says that men are bound to pray, give zakat, keep fast and perform Hajj, does it mean that a Momin should pray ceaselessly, pay zakat continuously (whether he owns the Nisab or not), keep fast daily throughout the life, perform Hajj every time ? Similar interpretation to the words of Messiah — مَا دُمْتُ حَيًّا —must be given.

Remember one thing more. The word Salat is not exclusively connected with the usual (technical) prayer which the Muslims daily perform five times as an obligation. Salat is also used for other creatures excluding men and angels :

اَلَمْ تَرَ اَنَّ اللّٰهَ يُسَبِّحُ لَهٗ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ وَالطَّيْرُ صٰٓفّٰتٍ ؕ
كُلٌّ قَدْ عَلِمَ صَلَاتَهٗ وَتَسْبِيْحَهٗ (نور - رکوع ٦)

This verse shows that salat is enjoined on all creatures, but we do not know its nature and method, only God knows it. Similarly Zakat originally means purity, growth, blessing and admiration, and the use of each meaning is found in the Holy Quran and Traditions at their appropriate places. In the present section the phrase غلامًا زكيا is used for Hazrat Yahya. زكيًا is derived from the word zakat (زكوة) which means purity. And Hazrat Yahya is called by the words وحنانًا من لدنا وزكوة in verse 13 above. In sura Kahf the clause : خيرًا منه زكوة وّاقربَ رُحمًا includes the word zakat which denotes purity. Similarly in the present verse the general meaning of zakat can be taken. And it is also possible that the words اوصانى بالصلوة والزكوة may mean : اوصانى بأن امُر بالصلوة والزكوة i.e. I am instructed to bid to Salat and Zakat as said about Hazrat Ismaeel : وَكَانَ يَاْمُرُ اَهْلَهٗ بِالصَّلٰوةِ وَالزَّكٰوةِ i.e. He did bid his family to Salat and Zakat.

Moreover, the word اَوْصٰنِيْ does not command to pray instantly in its most general sense. It is also very possible that مَا دُمْتُ حَيًّا denotes only the life of this earth, as a Tradition of Tirmizi says that God revived the father of Jabir after his martyrdom and said to him to beg something of Him. He said to God in reply that he should be again revived that he would be slain in His way. In the request of the Martyr the life necessarily denotes the life of the earth, otherwise the living ot martyrs is a proven fact in the Quran and in this very Tradition too. Similar meaning of life would be taken in the Tradition of لَوْكَانَ موسىٰ وعيسىٰ حيّين الخ if utmost it is a Tradition, because its authorities are not available in the Books of Traditions.

32. 'And virtuous to my mother[38] and hast not made me arrogant, unfortunate.'[39]

۳۲۔ وَّبَرًّا بِوَالِدَتِیْ ۫ وَلَمْ یَجْعَلْنِیْ جَبَّارًا شَقِیًّا ○

33. 'And peace is upon me the day when I was born and the day I die and the day I am raised up alive.'[40]

۳۳۔ وَالسَّلٰمُ عَلَیَّ یَوْمَ وُلِدْتُّ وَیَوْمَ اَمُوْتُ وَ یَوْمَ اُبْعَثُ حَیًّا ○

34. This is Jesus, son of Mary, the word of truth, the people quarrelled about.[41]

۳۴۔ ذٰلِكَ عِیْسَى ابْنُ مَرْیَمَ ۚ قَوْلَ الْحَقِّ الَّذِیْ فِیْهِ یَمْتَرُوْنَ ○

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38. Because he had no father hence Hazrat Messiah said he would be virtuous to his mother.

39. All these sentences which are spoken in past tense shall be taken to mean past tense in the real sense, but in a way that the Future which is sure to happen, is supposed to be past, as اتیٰ امر اللہ فلا تستعجلوہ denotes a sure futurity in the garb of past tense. Even so Hazrat Messiah (be peace upon him) using the past tense has warned that the occurrence of all these things in future is so certain that it should be calculated as to have happened in the past. By this extraordinary speech and by those attributes and characterizations of virtue which were described, that unholy scandal has been repudiated in a very delicate manner, which was charged against his chaste mother. Primarily the speaking of a child and such a comprehensive and impressive speech ought to have necessarily silenced the enemies ; then how can a soul possessing such excellent attributes be a bastard ? God forbid ! Their own expostulation in their assertion ماکان ابوک امرأ سوء وما کانت امک بغیا shows that they wanted the offshoot in conformity with the origin.

40. Similar words were also used by God about Hazrat Yahya with this difference that previously they were said by God Himself and here they are uttered by Hazrat Messiah. Moreover, the difference of سلامٌ and السلامُ is also worthy of consideration.

41. It means the real state and attribute of Hazrat Messiah is that which is described. In a truthful and clear fact the people have uselessly created dissensions and have raised diversions of various nature. Some made him God and some the son of God. Some said him liar and forger, some taunted at his lineage. The truth is that which is disclosed i.e. Hazrat Messiah is not God but the near servant of God. He is not a liar, neither a forger but a righteous Prophet. His ancestry and lineage is pure and clear. God said him کلمۃ الحق (Word of God), and probably here also قول الحق is the same.

35. It is not upto God to have a son unto Him, that Being is glorious (pure). When He decrees a thing He but says to it, 'Be' and it is.[42]

36. And said he, "No doubt, Allah is my Lord and your Lord, so worship Him. This is the straight way.'

37. Then the sects adopted various ways among them, so woe to those who denied when they shall see a mighty day![43]

٣٥۔ مَا كَانَ لِلّٰهِ اَنْ يَّتَّخِذَ مِنْ وَّلَدٍ ۙ سُبْحٰنَهٗ ؕ
اِذَا قَضٰٓى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ۝
٣٦۔ وَاِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ ؕ هٰذَا
صِرَاطٌ مُّسْتَقِيْمٌ ۝
٣٧۔ فَاخْتَلَفَ الْاَحْزَابُ مِنْۢ بَيْنِهِمْ ۚ فَوَيْلٌ لِّلَّذِيْنَ
كَفَرُوْا مِنْ مَّشْهَدِ يَوْمٍ عَظِيْمٍ ۝

42. That Being can not require a son by whose simple word كن (Be) everything can come into existence. The children generally prove a support in old age. So does God require any support in any stage ? The children generally help the father in adverse circumstances. So does God require the help of anyone and is He ever surrounded by adverse conditions ? The children bear the name of their father. Does God require the continuity of His name ? God forbid !

If a doubt strikes about the fact that Hazrat Messiah has no father and a question arises that who is then the father of Messiah ? Its answer is given in this very sentence كن فيكون (Be and it is) i.e. what is difficult for such an Omnipotent Being to create a child without father ? And if the Christians say the father of Jesus is God and the mother of Jesus is Mary. So would they suggest the relations of a husband and wife between God and Mary ? God forbid ! Even after accepting Him as father the method of creation defnitely would not be that which is found with parents. Then what is the hesitation in accepting His creation without father ?

43. Who said this ? According to some writers it is the saying of Hazrat Messiah. In other words this is the supplement of his speech which was begun from this declaration : قال انی عبد الله الخ . Meanwhile to warn the people the Word of God was started from: ذالك عیسیٰ ابن مریم . In my opinion it should be connected with: واذكر فی الكتاب مریم الخ i.e. "O Prophet Mohammad, (be peace upon him) after relating the tidings of Hazrat Maryam and Hazrat Messiah, which is mentioned, say, 'My Lord and your Lord is Allah. Worship Him alone. Do not make for God sons and grandsons. The straight way is the way of pure Divine Unity which has no complications. All the Prophets were sent to guide to Divine Oneness, but the people have made various sects and created diverse ways. So those people who are denying Divine Oneness of God should be conscious of the destruction of the dreadful day (Last Day) which is sure to come about."

38. How well they will hear and see on the day they come to Us ! But the unjust today are in manifest error.[44]

٣٨- اَسْمِعْ بِهِمْ وَاَبْصِرْ ۙ يَوْمَ يَاْتُوْنَنَا لٰكِنِ الظّٰلِمُوْنَ الْيَوْمَ فِيْ ضَلٰلٍ مُّبِيْنٍ ○

39. And warn them of the day of anguish when the affair shall be accomplished after decision.[45] And they are in forgetfulness and they do not believe.[46]

٣٩- وَاَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ اِذْ قُضِيَ الْاَمْرُ ۘ وَهُمْ فِيْ غَفْلَةٍ وَّهُمْ لَا يُؤْمِنُوْنَ ○ وقف لازم

40. And We shall inherit the earth and all that are upon it and they shall return unto Us.[47]

٤٠- اِنَّا نَحْنُ نَرِثُ الْاَرْضَ وَمَنْ عَلَيْهَا وَاِلَيْنَا يُرْجَعُوْنَ ○ ع ٢ ٢٥ ٥

44. Today when it is of some avail to hear and see they are deaf and blind, and on the Day of Resurrection when there shall be no advantage of hearing and seeing the eyes and ears shall be widely open. That time they shall hear such things which may tear the livers and shall see such scenes which may blacken the faces. God forbid !

45. The Unbelievers shall face several occasions of anguish, remorse and contrition in the Hereafter. The last one will be that when the Death in the form of a ram shall be slaughtered between Paradise and Hell in a general show for all, and a voice shall resound that the People of Paradise into the Paradise and the People of Hell into the Hell are admitted for ever. Afterwards death will not come to anyone either in Hell or Paradise. At that time the Unbelievers in utter disappointment shall cut their hands in intense remorse. But it is useless to weep over spilt milk.

46. Today they do not believe that such a day will ever come. They are infatuated with heedlessness and are fallen into great forgetfulness. Would that they had opened their eyes and understood their profit and loss ! The remorse on that day will not accrue but anguish and sorrow. الآن قد ندمت وما ينفع الندم
Now thou feeleth remorseful, but remorse shall not profit thee.

47. It means the ownership and kingdom of anyone else shall not remain and everything shall return unto the Real Owner. He shall be the Direct and Absolute Ruler and Owner of every thing. He shall with His wisdom excecute possession in all things as He wills. The goods of the world which have made you heedless shall be inherited to Him alone. The great claimants of ownership and kingdom shall be doomed to perdition.

SECTION 3

41. And make mention of Ibrahim in the Book.[48] Surely he was a true Messenger.[49]

42. When he said to his father, 'O my father, why dost thou worship that which neither hears nor sees nor avails thee an aught.'[50]

43. 'O my father, there has come to me knowledge of a thing such as came not to thee, so follow me and I shall show thee the straight path.'[51]

٤١- وَاذْكُرْ فِي الْكِتٰبِ اِبْرٰهِيْمَ ۚ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ○

٤٢- اِذْ قَالَ لِاَبِيْهِ يٰٓاَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِيْ عَنْكَ شَيْـًٔا ○

٤٣- يٰٓاَبَتِ اِنِّيْ قَدْ جَآءَنِيْ مِنَ الْعِلْمِ مَا لَمْ يَاْتِكَ فَاتَّبِعْنِيْٓ اَهْدِكَ صِرَاطًا سَوِيًّا ○

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48. In the previous section the story of Hazrat Messiah and Hazrat Maryam was described and this story repudiated the wrong convictions of the Christians who are divinizing a mortal. In this section the story of Hazrat Ibrahim is related to make the Idolaters of Mecca feel ashamed of their actions, that how the son checked his father from polytheism and idolatory and at last migrated in the way of God leaving his native land and relations. The Associators of Mecca claimed that they were the children of Ibrahim and held his creed. They are told what was the role of Ibrahim, their father, against idolatory. If they wanted to follow their fathers they should rather follow such father as Ibrahim, and be abhorrent to the associating forefathers as Hazrat Ibrahim had become.

49. Siddiq (صدّیق) means a great teller of truth who testifies his word by action, or it means that righteous good-natured soul who bears a very high capacity of absorbing the truth; what he receives from God goes into the bottom of his heart without prevarication leaving no room for doubt and suspicion. Ibrahim (be peace upon him) was Siddiq by all manners. And because Prophethood is not essential for righteousness (صدیقیت) so "نبیّا" is added to "صدیقا" in order to confirm his Prophethood. One who is Siddiq can not speak falsehood and can not fall in doubt. Hence in the story of Three Lies about Hazrat Ibraheem and in traditions like نحن احق بالشك من ابراهيم the meanings of lie and doubt are not those which come out of the superficial study of the words.

50. It means when the worship of such thing which hears and sees and avails an aught is not lawful, then it is not worthy on the part of a wise man to divinize such things which neither hear, nor see, nor avail an aught and they are made by our own hands as the stone-idols or pictures.

51. God has given me correct knowledge of Tauhid, Resurrection, etc. and informed me of the facts of Shariah (Divine Constitution). So if you obey me I shall lead you to the guided path which goes to the good pleasure of God. Apart from this way all other ways are wrong and swerving, the following whereof can not lead to salvation and deliverance.

44. 'O my father, serve not Satan. No doubt, Satan is a rebel against Rahman.'[52]

45. 'O my father, I fear that some calamity may touch thee from Rahman then thou becometh a friend to Satan.'[53]

46. He said, 'Art thou turned from my gods (lords) O' Ibraheem ? If thou givest not over I will stone thee, and be away from me for a term.'[54]

٤٤- يٰٓاَبَتِ لَا تَعْبُدِ الشَّيْطٰنَ ۭ اِنَّ الشَّيْطٰنَ كَانَ لِلرَّحْمٰنِ عَصِيًّا ○

٤٥- يٰٓاَبَتِ اِنِّىْٓ اَخَافُ اَنْ يَّمَسَّكَ عَذَابٌ مِّنَ الرَّحْمٰنِ فَتَكُوْنَ لِلشَّيْطٰنِ وَلِيًّا ○

٤٦- قَالَ اَرَاغِبٌ اَنْتَ عَنْ اٰلِهَتِىْ يٰٓاِبْرٰهِيْمُ ۚ لَىِٕنْ لَّمْ تَنْتَهِ لَاَرْجُمَنَّكَ وَاهْجُرْنِىْ مَلِيًّا ○

52. The worship of idols is due to the insinuation of the Satan and the Satan is much pleased to see it. With this respect the worship of idols is therefore the worship of Satan and the worship of the rebel of God is the greatest disobedience to Rahman. Perhaps in using the word (عصیٰ) attention is drawn to this fact also that the disobedience of the Satan was first demonstrated when he was ordered to bow before Adam. As such it is a matter of great shame to the Children of Adam that they should take their old and avowed enemy as God leaving Rahman.

53. The mighty mercy of Rahman demands that mercy and kindness should be done to the servants, but due to thy misfortune and misdeeds I fear that such a compassionate and forbearing God may not be enraged and throw some calamity on thee, and being involved therein thou mayst become the friend of Satan permanently i.e. thou mayst not get the divine help for future repentance and belief due to persistence in unbelief and association, and may be thrown into the everlasting chastisement by admitting into the group of the friends of Satan. The commentators have generally taken these meanings but Hazrat Shah Sahib writes, 'Some calamity should come to thee due to the misfortune of Kufr and thou mayst beg help of the Satan i.e. Idols. Most people commit shirk (association) at such occasions."

54. The father after hearing the speech of Hazrat Ibrahim said, "It seems thou hast become heretic and thou disbelieveth in our gods. Now leave thy unbelief and heresy, otherwise thou shall hear something else, nay, I will stone thee by my own hands. If thou wanteth thy welfare thou must be away from me for a term (for the whole life). I do not want to see thy face. Be off before I take any action against thee."

47. He said, 'Be thy security,[55] I will ask my Lord to forgive thee. No doubt, He is ever Kind to me,'[56]

٤٧۔ قَالَ سَلٰمٌ عَلَيْكَ ۚ سَاَسْتَغْفِرُ لَكَ رَبِّيْ ؕ اِنَّهٗ كَانَ بِيْ حَفِيًّا ○

48. 'And I forsake you and what you worship beside God and I will worship my Lord ; I hope I shall not be unfortunate in worshipping my Lord.'[57]

٤٨۔ وَاَعْتَزِلُكُمْ وَمَا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ وَاَدْعُوْا رَبِّيْ ۖ عَسٰۤى اَلَّاۤ اَكُوْنَ بِدُعَآءِ رَبِّيْ شَقِيًّا ○

49. Then when he withdrew from them and those they worshipped beside Allah, We gave him Ishaq and Yaqoob and made each one of them a prophet.[58]

٤٩۔ فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۙ وَهَبْنَا لَهٗۤ اِسْحٰقَ وَيَعْقُوْبَ ؕ وَكُلًّا جَعَلْنَا نَبِيًّا ○

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55. This is the 'salam' of departing or seperation as customary in our society—If you want that way, If you wont that way, then goodbye !

وَاِذَا سَمِعُوا اللَّغْوَ اَعْرَضُوْا عَنْهُ وَقَالُوْا لَنَاۤ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ سَلٰمٌ عَلَيْكُمْ لَا نَبْتَغِي الْجٰهِلِيْنَ (القصص ركوع ٦)

Hazrat Shah Sahib says : "It is understood that if the parents are displeased with the religious mind of the son and may turn him out of the house and the son goes away saying some sweet words to the parents then that son is not undutiful (عاق ؛)".

56. Hazrat Ibrahim said, "I hope, by the mercy of God, that He may forgive the sins of my father." Hazrat Ibrahim had promised to ask for him in the beginning, and went on asking forgiveness for him but when he did not see God's pleasure then he gave it up. (Refer verse 113, Sura Tauba)

57. Hazrat Ibrahim said, "When my instructions have no effect upon you or you are impervious to my sermons, on the contrary you give me threats, so I do not myself want to live in your township. Forsaking you and your false gods I migrate from this native land, so that I may worship God peacefully in seclusion. I hope from the mercy of my Lord that I shall not remain unprosperous by worshipping One God alone. In poverty and helplessness when I call upon Him He will surely listen to me. My God is not a stone-idol which does not hear however hue and cry we make."

58. Hazrat Ibrahim migrated in the way of Allah and kept distant from his folk. God gave him better than those whom he left, so that the grief in a land of strangers might be removed and he might get peace with them. The mention of Hazrat Ismaeel is not made perhaps because he did not live with him and he was left with his mother in the very childhood. Moreover, separate narration of Hazrat Ismaeel is given in the ensuing verses.

Note :—Hazrat Ishaq is the son of Hazrat Ibrahim and Hazrat Yaqoob is the son of Hazrat Ishaq. The hebrew name of Jacob is Israeel. He is the ancestor of Bani Israeel and hundreds of Prophets were raised among Bani Israeel.

50. And We gave them of Our mercy and placed for them saying of truthfulness, sublime.[59]

٥٠- وَوَهَبْنَا لَهُمْ مِّنْ رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ۝

SECTION 4

51. And make mention in the Book, of Moses,[60] no doubt he was selected and was Messenger, Prophet.[61]

٥١- وَاذْكُرْ فِي الْكِتٰبِ مُوْسٰٓى ۚ اِنَّهٗ كَانَ مُخْلَصًا وَّكَانَ رَسُوْلًا نَّبِيًّا ۝

59. Of His special mercy they were given a great share, and were renowned in the world, and for all times their mention continued with goodness. All the heavenly religions and religious people hold them in high esteem and Ummate Muhammadia recites their mention in prayers in the form of Durood as an everlasting feature.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى آلِ اِبْرَاهِيْمَ ۔ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

"O God, send mercy and peace upon Mohammad and his children as thou sent mercy and peace upon Ibrahim and his children. No doubt, Thou art the All-Praised, the All-Great."

In fact this is the result of the acceptability of Hazrat Ibrahim's prayer: وَاجْعَلْ لِّيْ لِسَانَ صِدْقٍ فِي الْاٰخِرِيْنَ (And make for me a saying of truthfulness in the last people).

60. Relate the narration of Moosa which is being described in the Quran unto the people, because Hazrat Moosa belongs to the lineage of Hazrat Ishaq and Hazrat Yaqoob (be peace upon them) and he has been the greatest Prophet of determination and the greatest law-giver of heavenly constitution among the Bani Israeel. And as in the narration of Hazrat Yahya and Hazrat Messiah the reformation of the Christians was especially aimed at and in the narration of Hazrat Ibrahim the Idolators of Mecca were warned, the narration of Hazrat Moosa and Hazrat Haroon perhaps aims at the reformation of the Jews by telling them that how magnanimously the Quran is describing the real attributes and perfections of their great Religious Head, so they should also recognize the Prophethood and Messengership of Muhammad (be peace upon him) according to the clear prophecy of their grand Prophet—Hazrat Moosa. This is why perhaps the address is changed from Hazrat Moosa to Hazrat Ismaeel.

61. The man who receives the Revelation of Command is a Prophet. A distinguished Prophet having separate Constitution, Book or Ummat is Prophet-Messenger or Messenger-Prophet e.g. Hazrat Moosa is Prophet-Messenger and Hazrat Haroon is a Prophet. Partial legislation in the Divine Constitution is not merely confined to the Messenger-Prophet. Such minor changes can be made by a Prophet also.

52. And We called to him from the right side of the Mount Tur, and We brought him near to communicate mystery.[62]

53. And We gave him of Our mercy his brother Haroon (making him) a Prophet.[63]

٥٢ - وَنَادَيْنٰهُ مِنْ جَانِبِ الطُّوْرِ الْاَيْمَنِ وَقَرَّبْنٰهُ نَجِيًّا ○

٥٣ - وَوَهَبْنَا لَهٗ مِنْ رَّحْمَتِنَآ اَخَاهُ هٰرُوْنَ نَبِيًّا ○

62. When Hazrat Moosa, feeling the light of the Fire, reached that secure and blessed side of Tur, which was situated to his right hand in the west, God called to him and blessed him with His conversation. Details shall come in Ta Ha. It is said that Hazrat Moosa was hearing the speech of God from every side and by every hair of the body and it was going on without the medium of an angel. Hazrat Moosa felt so much spiritually elevated and near to God that he heard the unseen pens writing the Taurat from the Original Book—Loh-e-Mahfooz.

The mystery here is the Divine Revelation. It is connoted as mystery because there was no one else as partner in its listening though afterwards others were also informed of it.

63. Hazrat Haroon became the helper of Hazrat Moosa as he had himself requested God to make his brother Haroon his helper

وَاَخِيْ هٰرُوْنُ هُوَ اَفْصَحُ مِنِّيْ لِسَانًا فَاَرْسِلْهُ مَعِيَ رِدْاً يُّصَدِّقُنِيْٓ (القصص۔ رکوع ۴)

وَاجْعَلْ لِّيْ وَزِيْرًا مِّنْ اَهْلِيْ هٰرُوْنَ اَخِي الخ (طٰہٰ۔ رکوع ۲)

God accepted his request and gave him Haroon for help making him also a Prophet. Hazrat Haroon was older than Hazrat Moosa. They say that no brother in the history of mankind made a greater intercession for his brother than that which Hazrat Moosa made for Hazrat Haroon.

54. And make mention in the Book of Ismaeel, he was true to his promise and was Messenger, Prophet.[64]

55. And he used to bid his folk to perform prayer and to give Zakat[65] and he was with his Lord desirable (pleasing).[66]

٥٤۔ وَاذْكُرْ فِي الْكِتٰبِ اِسْمٰعِيْلَ ۚ اِنَّهٗ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُوْلًا نَّبِيًّا ۝

٥٥۔ وَكَانَ يَاْمُرُ اَهْلَهٗ بِالصَّلٰوةِ وَالزَّكٰوةِ ۖ وَكَانَ عِنْدَ رَبِّهٖ مَرْضِيًّا ۝

64. It shows that Hazrat Ismaeel was superior to Hazrat Ishaq, because Hazrat Ishaq is simply described as a Prophet and Hazrat Ismaeel is described as a Prophet-Messenger. The Holy Prophet has said : ان اللہ اصطفیٰ من ولد ابراھیم اسماعیل (صحیح مسلم)

i.e. God has chosen Ismaeel out of the children of Ibrahim. (Sahih Muslim). Hazrat Ismaeel is the ancestor of the Hijaz of Arabia and the fore-father of our Prophet Mohammad (be peace upon him) and he was sent to the Bani Jirham bearing the Constitution of Hazrat Ibrahim. It was well-known that he was true to his promise. He kept the promise which he made to God or His servants. Once he promised a man that he would wait for him at that place till he returned. They say that the man did not turn back one year and he kept there. It is also mentioned about the Holy Prophet that before Prophethood once a man Abdullah Bin Abi Al-Hamsa said to him to wait for him as he would return soon. He stayed there three days. When he came back the Holy Prophet said to him, "you gave me trouble, I have been staying here, according to the promise, for three days." The sublime demonstration of the truth of Hazrat Ismaeel's promise was observed when he had said to his father Ibrahim that he should do what he was ordered to do, he would find him, if God will, one of those who are patient :

يٰٓاَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِيْٓ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ (صٰفّٰت۔ رکوع ۳)

And he did as he had said (promised) i.e. he offered himself for the great sacrifice.

65. Hazrat Ismaeel bade his family to Pray and give Zakat because the household members are the nearest deserving guidance, and the progeny also comes out of them. Therefore at another place it is said : یٰٓاَیُّھَا الَّذِیْنَ اٰمَنُوْا قُوْٓا اَنْفُسَکُمْ وَاَھْلِیْکُمْ نَارًا

i.e. The household members deserve first that they should be given guidance before others. The Holy Prophet was also given this order : وَاَنْذِرْ عَشِیْرَتَکَ الْاَقْرَبِیْنَ

Some say that in the present verse اھل means nation i.e. he bade his people to pray and give zakat. This is why in the Manuscript (Quran) of Hazrat Abdullah bin Masood it was قومہ in place of اھلہ .

66. وَكَانَ عِنْدَ رَبِّهٖ مَرْضِيًّا means that Hazrat Ismaeel was well-guided himself in words and actions and also guided others in an excellent manner and was possessed of virtuous traits well-pleasing to God.

56. And make mention in the Book, of Idris, he was a true Prophet;[67]

57. And We raised him up to a place high.[68]

58. These are those men whom God has blessed among the Prophets of the seed of Adam and of those We lifted with Noah and of the seed of Ibrahim and Israeel[69] and of those We guided and chose.[70] When the verses of Rahman are recited unto them they fall down in Sajda weeping.[71]

٥٦- وَاذْكُرْ فِي الْكِتٰبِ إِدْرِيْسَ ۚ إِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ۝

٥٧- وَّرَفَعْنٰهُ مَكَانًا عَلِيًّا ۝

٥٨- أُولٰٓئِكَ الَّذِيْنَ أَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ مِنْ ذُرِّيَّةِ اٰدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوْحٍ ۖ وَّمِنْ ذُرِّيَّةِ إِبْرٰهِيْمَ وَإِسْرَآءِيْلَ ۖ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ۭ إِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُ الرَّحْمٰنِ خَرُّوْا سُجَّدًا وَّبُكِيًّا ۝ السجدة

67. Hazrat Idris (be peace upon him) is said to have lived between Hazrat Adam and Hazrat Noah according to more authentic research. It is said that the knowledge of astronomy, arithmetic, writing with pen, sewing of clothes, the measurements and weights and the making of weapons were commenced by Hazrat Idris. The Holy Prophet had met him during the Night Journey on the fourth Heaven.

68. God raised him up to a very high place of nearness and recognition. Some say that he was also raised up alive in the heaven as Hazrat Messiah was raised up alive, and he is still alive. Some say he was first taken to heaven and then the spirit was drawn. About him many legends of the Bani Israeel have been quoted by the commentators. Ibne Kathir has criticized them all.

69. The Prophets who are described in the Sura from the beginning upto this place—on such people God has showered His bounties and blessings, they are all children of Adam and leaving Hazrat Idris they are also the seed of those who had been embarked on the Boat of Noah and some belong to the seed of Hazrat Ibraheem viz. Hazrat Ishaq, Hazrat Yaqoob, Hazrat Ismaeel (be peace upon them) and some are of the seed of Hazrat Yaqoob (Israeel) viz. Hazrat Moosa, Hazrat Haroon, Hazrat Zakariyya, Hazrat Yahya and Hazrat Eisa (be peace upon all of them).

70. God gave them guidance to the straight path and chose them for the designation of Prophethood and Messengership.

71. Despite reaching such sublime glories and transcendental degrees of perfection they are perfect in the state of worship and service. Hearing the Word of God and being impressed by the subjects of the Divine Word they fall down in Sajdah with utter humbility, meekness and terror, and weep remembering Him. This is why there is a concensus of Ulema's opinions that at this verse the reader or hearer should do Sajdah so that some likeness may be obtained with those nearest to God by recollecting them. It is said that Hazrat Umar did Sajdah reading Sura Maryam and said : هذا السجود فاين البكى؟ (It is Sajdah and where is weeping onward ?) The Holy Prophet has said, "Recite the Quran and weep, if there is no weeping at least make a weeping mood."

59. Then came in their place successors who wasted the prayer and hankered after lusts, so they onward shall see the error,[72]

60. But that who repented and believed and did good—so those people shall go to Paradise and their share shall not be spoiled an aught—[73]

61. Gardens of Eden, that Rahman has promised His servants who have not seen them. No doubt they will have to reach His promise.[74]

٥٩- فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ فَسَوْفَ يَلْقَوْنَ غَيًّا ۝

٦٠- إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولٰٓئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ۝

٦١- جَنّٰتِ عَدْنِ ِالَّتِي وَعَدَ الرَّحْمٰنُ عِبَادَهُ بِالْغَيْبِ ۚ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ۝

72. That was the condition of the distant past and this is the condition of the near past that they became heedless of God's worship being lost in the lusts of the soul. The prayer which is the most significant worship of God—they wasted; some have denied its very obligation, some thought it obligatory but did not observe it, some prayed but without standing in congregation or without rules and conditions. Everyone of them will see his error according to its nature and degree. He will see how that error brings him loss and entangles him in the worst punishment, until at last some of them will be thrown into the worst valley of the Hell whose name is itself.

73. The door of repentance shall not be closed even for those who repenting from a sincere heart adopt the way of Eman and good deeds and keep their character upright. The doors of Paradise are open for him. After repentance what he does of good shall not suffer any kind of loss in reward or entitlement due to the past crimes before repentance. The Holy Prophet has said : التائب من الذنب كمن لا ذنب له، i.e. One who repents on his sin is such as he had not committed the sin.
Prayer : اللّٰهم تب علينا انك انت التواب الرّحيم (O God, Turn to us, Thou art Forgiving, Kind.)

74. When these servants have believed in the unseen things only at the biddings of the Prophets, worshipped God unseen, so God has also promised them of the unseen things of Paradize, and that promise shall be definitely and certainly accomplished, because the promises of God are entire and final.

62. There they shall hear no absurd talks but only salam.[75] And for them is their provision morning and evening.[76]

٦٢۔ لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا اِلَّا سَلٰمًا ؕ وَلَهُمْ رِزْقُهُمْ فِيْهَا بُكْرَةً وَّعَشِيًّا ○

63. That is the Paradise which We shall give as an inheritance to those of Our servants who are abstinent.[77]

٦٣۔ تِلْكَ الْجَنَّةُ الَّتِيْ نُوْرِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ○

64. "And we come not down but at the command of thy Lord, to Him belongs alone what is before us and what is behind us and what is between that, and thy Lord is never forgetful."[78]

٦٤۔ وَمَا نَتَنَزَّلُ اِلَّا بِاَمْرِ رَبِّكَ ۚ لَهٗ مَا بَيْنَ اَيْدِيْنَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذٰلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا ○

75. There shall be no absurd talks and senseless noises in Paradise. Of course, the voices of سَلَامٌ عَلَيْكُمْ (Peace upon you) of angels and believers shall be raised.

76. Here morning and evening mean the morning and evening of Paradise. There shall be no sun-rise or sun-set in Paradise like that of the world, by which morning and evening may be calculated. There shall be a showering of special lights by which morning and evening shall be counted and fixed. The provision of Paradise shall be served morning and evening in the usual manner. There shall be no hunger-pain even for a minute. What will be the nature of that Provision only God knows it. The Holy Prophet has said : يُسَبِّحُوْنَ اللّٰهَ بُكْرَةً وَّعَشِيًّا i.e. The people of Paradise shall glorify God in the morning and evening. In other words apart from physical food, the spiritual food shall also be given.

77. The Inheritance of Adam — that because first he got Paradise — and perhaps the word inheritance is adopted because among the kinds of ownership this is the most perfect and strong, and has no fear of voidance or return or waste or cancellation or abrogation.

78. Once Hazrat Jibraeel did not come for several days. The Holy Prophet was depressed. The Unbelievers began to say that God had deserted Mohammad being angry with him. At this taunt the Holy Prophet was more grieved. At last

Hazrat Jibraeel came down and the Holy Prophet asked him the cause of such long absence. In a Tradition the Holy Prophet is quoted to have said : مَا يَمْنَعُكَ اَنْ تَزُوْرَنَا اَكْثَرَ مِمَّا تَزُوْرُنَا Why don't you come more than usual ? God taught Jibraeel to say so : وَمَا نَتَنَزَّلُ اِلَّا بِاَمْرِ رَبِّكَ الخ —i e. this is the word of God from the side of Jibraeel, as we are taught in the first Sura اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ. The substance of the answer is that the angels are absolutely obedient servants and cannot move a little without the order of God. The ascension and descension of the angels is subject to Divine Order. Whenever He deems fit, according to His perfect wisdom He orders them to come down because He alone has the knowledge of Time (past, present and future) and He alone has the knowledge of the space (heavens and earth and what is between them) and He is the absolute Owner of everything and He knows alone at what time the angel should be sent to the Messenger. The nearest of the angels and the most revered of the Prophets has not got this power that he may go anywhere he likes or may call to anyone he wills. The action of God Himself is always according to circumstance and occasion. Forgetfulness, mistake or heedlessness do not reach His glorious self i.e. the coming down of Hazrat Jibraeel, sooner or later, is also according to reason & subservient to His wisdom.

Note 1 : 'Behind and before' are used for heavens and earth, when descending, the earth is in front of the angel and the heaven is behind, while ascending, the heaven is before and the earth is behind. If it denotes tense then Behind means past tense and Before means future tense and the present tense is between the two.

Note 2 : It was said before that the Inheritors of Paradise would be God-fearing people. In this verse it is told that the only thing to be feared can be only that Being who possesses the whole of Time and Space and without whose order even the greatest angel cannot move his wing. If a man desires for the achievement of the inheritance of Paradise he should be entirely submissive and subservient to the order of God like the angels. There is also an indication to this fact that God shall not forget His sincere servants there as He does not forget them here. He shall surely lead them into the Paradise. Of course, there is time for everything. The admittance of everyone into the Paradise shall take place according to the time fixed, and as the angels come down to the Prophet in the appointed time similarly the food—material and spiritual—of the people of the Paradise shall come in the appointed hours.

65. Lord He of the heavens and of the earth and what is between them, so worship Him alone and be thou steadfast in His service,[79] knowest thou anyone of His Name ?[80]

٦٥- رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَ اصْطَبِرْ لِعِبَادَتِهٖ ؕ هَلْ تَعْلَمُ لَهٗ سَمِيًّا ۝ ع

SECTION 5

66. And man says, 'What, when I am dead shall I be then brought forth becoming alive ?'[81]

٦٦- وَيَقُوْلُ الْاِنْسَانُ ءَاِذَا مَا مِتُّ لَسَوْفَ اُخْرَجُ حَيًّا ۝

67. Does not man remember that We created him afore-time and he was nothing ?[82]

٦٧- اَوَلَا يَذْكُرُ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ قَبْلُ وَ لَمْ يَكُ شَيْـًٔا ۝

68. So by thy Lord We shall surely muster them and the satans then We shall parade them about Gehenna hobbling on their knees.[83]

٦٨- فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيٰطِيْنَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ۝ ج

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79. Do not pay heed to the words of anyone. On the other hand turn towards God only who is the Lord of the Universe and who possesses unique attributes.

80. The Names of God are His Attributes i.e. Is there anyone of His attribute ? Who is that who possesses those attributes which are possessed by God ? The answer is, none. When there is no one of His attribute then who can be entitled to our service except God ?

81. In the previous section the end of the good and evil persons after death was described. Those people who think the revival as impossible or strange, here they are addressed and answer to their doubts is given, i.e. man says with denial and wonder that when the bones are powdered due to the lapse of time after death and the dead ones have become dust mingling with dust, is there any possibility of their being brought forth out of the graves alive, and coming out of the curtain of non-existence will they again attain to existence ?

82. Man despite being a man does not reflect on this fact that sometime before he was nothing. Is such a Being, who can turn nothing into thing and bring a non-existent into existence, not powerful over annihilating a thing and then bringing it to life ? Has man forgotten the state of his previous existence that he makes fun of the next existence ?

83. These disbelievers on the Day of Resurrection shall be presented before God with those Satans who led them astray tempting them. They will be so much horrified at that time that they will not be able to stand on their feet. On the other hand they will fall down on their knees.

69. Then We shall pluck forth from every sect whichever of them had a harder arrogance against Rahman.

70. Then We know well those who are most deserving to be admitted (broiled) in it.[84]

71. And there is no one of you but he shall come upon it—this promise is decreed with thy Lord, determined (appointed).

72. Then We shall save those who feared and leave the sinners into it fallen upon their knees (faces).[85]

٦٩۔ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيْعَةٍ اَيُّهُمْ اَشَدُّ عَلَى الرَّحْمٰنِ عِتِيًّا ۚ ○

٧٠۔ ثُمَّ لَنَحْنُ اَعْلَمُ بِالَّذِيْنَ هُمْ اَوْلٰى بِهَا صِلِيًّا ○

٧١۔ وَاِنْ مِّنْكُمْ اِلَّا وَارِدُهَا ۚ كَانَ عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا ۚ ○

٧٢۔ ثُمَّ نُنَجِّي الَّذِيْنَ اتَّقَوْا وَّنَذَرُ الظّٰلِمِيْنَ فِيْهَا جِثِيًّا ○

84. Amongst the various sects of the disbelievers the most wicked and arrogant ringleaders shall be plucked out of other criminals. And amongst those ring leaders, one who will be more villain and disdainful in the knowledge of God, he shall be thrown first into the Hell to burn.

85. For every bad and good, criminal and acquitted, Momin and Kafir, God has said on oath and has made a solemn promise that he shall assuredly pass over the Hell because the way to Paradise lies on the Hell alone, which is popularly known as Pulsirat (Bridge-Way). Everyone shall have to pass over this Bridge-Way. The Godfearing shall cross it according to their degrees with security, and the Sinners shall fall down (tumble down) into the Hell (God for forbid). Then after some time by dint of their individual deeds and by the intercession of Prophets, Angels and Pious Men, and finally by the mercy of the Most Merciful, all those sinners, who had said the Kalema sincerely and with good faith, shall be brought out of the Hell. Only the Unbelievers (Kafirs) shall remain there and the door of the Hell shall be closed. According to some Traditions it seems that all mankind shall be admitted to the Fire of the Hell, but the fire shall become peace and cool on the pious ones. They will pass through it without fear. Imam Fakhruddin Razi has described many reasons and advantages of this admittance in his commentary.

73. And when Our verses are recited unto them those who disbelieved say to those who believed, 'Which of the two groups is better in station and whose assembly looks excellent?'[86]

٧٣۔ وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْٓا اَىُّ الْفَرِيْقَيْنِ خَيْرٌ مَّقَامًا وَّاَحْسَنُ نَدِيًّا ○

74. And how many a generation We annihilated before them who were better furnished and who were fairer in outward show.[87]

٧٤۔ وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ اَحْسَنُ اَثَاثًا وَّرِءْيًا ○

75. Thou say, 'Whosoever remained in error, so let Rahman draw him long,[88] till when they see the promise which was made to them or calamity and or Qeyamat, then they shall surely know whose station is/was worse and whose army (band) is/was weak.'[89]

٧٥۔ قُلْ مَنْ كَانَ فِى الضَّلٰلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمٰنُ مَدًّا ۚ حَتّٰٓى اِذَا رَاَوْا مَا يُوْعَدُوْنَ اِمَّا الْعَذَابَ وَاِمَّا السَّاعَةَ ؕ فَسَيَعْلَمُوْنَ مَنْ هُوَ شَرٌّ مَّكَانًا وَّاَضْعَفُ جُنْدًا ○

86. The Unbelievers laugh at the verses in which their end is described and out of mockery and self-pride they say to the poor Momins : "According to your assertion what will happen on the Last Day (Qeyamat) does not apply to the present condition and worldly position of the two parties. Are our houses, furnitures and other provisions not better than yours ? Is our society not superior to your society ? You say we are wrong but we wrong people are more powerful than you righteous men. How can we believe that those men who are closed out of our fear in the valley of Mount Safa today shall jump into Paradise and we shall remain burning in the Hell ?"

87. This is an answer to the proud assertions of the Unbelievers. There has been many a generation who were possessed of more wealth and provisions and who were far advanced in pomp and show than they, but when they became haughty and adopted the way of self-conceit and vanity against the Prophets, God extirpated them in toto and effaced their last vestige from the surface of the earth. So a man should not be deceived by the glittering glamour of the world and the temporary verdure of the earth. Generally the proud wealthy men become the object of annihilation because they oppose the Truth. Wealth and Children and the worldly prosperity is not the cause of acceptability and of an excellent end.

88. Let him go into error who himself fell into error, because the world is a place of examination. Here everyone is overall given the freedom of action. It is the habit and wisdom of God that He lets a man free to a certain extent to go on that way, which he has chosen, after warning him of the good and evil consequences. Therefore he who set out on the evil way should think the prosperity of the world and the long life as a prelude to his destruction. The evil and good are inter-mingled here in this world. In the next world they shall be separated one from the other. The real virtue or vice shall be obtained there.

89. The Unbelievers think the Muslims weak and contemptible and themselves dignified and strong. They are proud of their splendid palaces, big armies and strong bands because God has given them respite now. They shall know, when they are throttled, either in the midst of worldly chastisement or after Resurrection, whose station is evil and whose party is strong. At that occasion their armies and goods shall not avail them an aught.

76. And God goes on increasing the insight of those who are guided (who are possessed of comprehension or who are brought home to comprehension)[90] and the abiding virtues have better compensation with thy Lord and better resort.[91]

٧٦۔ وَيَزِيْدُ اللّٰهُ الَّذِيْنَ اهْتَدَوْا هُدًى ؕ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ مَّرَدًّا ۝

77. What, hast thou seen him who denied Our verses and said, 'Assuredly I shall get wealth and children.'[92]

٧٧۔ اَفَرَءَيْتَ الَّذِيْ كَفَرَ بِاٰيٰتِنَا وَقَالَ لَاُوْتَيَنَّ مَالًا وَّوَلَدًا ۝

78. Hast he peeped into the Unseen or hast he taken a covenant with Rahman ?[93]

٧٨۔ اَطَّلَعَ الْغَيْبَ اَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ۝

79. Surely not ! We shall assuredly keep the record of what he says and We shall go on increasing him in chastisement long.[94]

٧٩۔ كَلَّا ؕ سَنَكْتُبُ مَا يَقُوْلُ وَنَمُدُّ لَهٗ مِنَ الْعَذَابِ مَدًّا ۝

90. As God leaves the unguided ones long in error similarly on the contrast He increases the guided ones in comprehension, insight and wisdom by which they go on galloping on the way of the good pleasure of God.

91. The splendour of the present world is of no avail with the Lord. The virtues shall remain but the world shall not survive. On the Last Day the most excellent reward and recompense of every virtue shall be given.

92. Despite disbelief have you seen their this daring ? A wealthy Unbeliever said to a Muslim ironsmith, "If thou denyeth Islam I shall give thy wages". He said, "If thou dieth and again cometh to life I shall not deny Islam." He said, "If I am alive after death I shall have the same wealth and children there as I have here. I shall give thy wages there." At this the present verse was sent down i.e. there the wealth is attained by Eman. If the Unbeliever desires that the present wealth may be obtained in the Hereafter or enjoy comforts and luxuries there despite his unbelief, it can never be !

93. Has he known the Unseen that he is claiming with such confidence, or has he taken some promise with God ? It is obvious, none of the two is correct. A dirty Kafir has no power to reach such unseen things. As for the promise of God, it can be made to those men who have fulfilled their covenant (There is no god but He— لَا اِلٰهَ اِلَّا اللّٰهُ)and put the trust of their virtues with God.

94. This word of the Kafir shall be added to his record and in place of wealth and children his punishment shall be increased.

80. And We shall take from him at his death what he is saying and he shall be coming to Us alone.[95]

٨٠۔ وَّنَرِثُهٗ مَا يَقُوْلُ وَيَاْتِيْنَا فَرْدًا ○

81. And the people have taken to them other gods beside God that they may be help for them.

٨١۔ وَاتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لِّيَكُوْنُوْا لَهُمْ عِزًّا ○

82. Nay, never![96] They shall deny their service and shall become their opponent.[97]

٨٢۔ كَلَّا ؕ سَيَكْفُرُوْنَ بِعِبَادَتِهِمْ وَيَكُوْنُوْنَ عَلَيْهِمْ ضِدًّا ○

SECTION 6

83. Hast thou not seen that We have let loose the satans upon the disbelivers, they husk them provoking.

٨٣۔ اَلَمْ تَرَ اَنَّاۤ اَرْسَلْنَا الشَّيٰطِيْنَ عَلَى الْكٰفِرِيْنَ تَؤُزُّهُمْ اَزًّا ○

84. So thou hasten not against them, We only complete their numbering.[98]

٨٤۔ فَلَا تَعْجَلْ عَلَيْهِمْ ؕ اِنَّمَا نَعُدُّ لَهُمْ عَدًّا ○

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95. And We shall take from him at his death what he is telling about (wealth and children). That Kafir had two sons and they both embraced Islam. (Mozihul Quran)

Or it means that all these things which he is saying about shall be withdrawn from him and he will come alone, wealth and children shall not avail him an aught in the Hereafter.

96. Greater than their wealth and children, they are hopeful of their gods that they will obtain for them great degrees, although it shall never come to happen. It is nothing but an absurd idea they are cherishing in their minds.

97. Far from helping them those gods shall be abhorrent to their service and becoming foes they will become an additional source of dishonour and insult to them instead of increasing their esteem as mentioned before.

98. The Satan increases only those wretched souls in aberration and makes them move on fingers who have themselves adopted the course of unbelief and denial. If such unfortunate souls go long in aberration by the temptation of Satan let them go, and you on your part do not hasten for punishment of these wretched people. God has let loose their bridle so that their numbered days of life should be completed. Their every breath, each and every moment, and each and every deed of theirs is being counted with Us. Even the least possible of their movement can not go beyond the encirclement of Our knowledge and the Records of Deeds. All the deeds of their whole life shall be placed before them one by one.

85. On the day We shall gather the God-fearing unto Rahman as invited guests—

٨٥- يَوْمَ نَحْشُرُ الْمُتَّقِيْنَ إِلَى الرَّحْمٰنِ وَفْدًا ۝

86. And shall be driving the sinners towards the Gehenna thirsty.[99]

٨٦- وَّنَسُوْقُ الْمُجْرِمِيْنَ إِلٰى جَهَنَّمَ وِرْدًا ۝

87. The people have no power of intercession but that who has taken promise with Rahman.[100]

٨٧- لَا يَمْلِكُوْنَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ۝

88. And the people say, 'Rahman has a son (seed).'[101]

٨٨- وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا ۝

89. No doubt you are entangled in a hideous thing.

٨٩- لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۝

90. The heavens are wellnigh rent of this thing and the earth split asunder and the mountains wellnigh fall down crushing—

٩٠- تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۝

91. For that they call upon in the name of Rahman a son.[102]

٩١- أَنْ دَعَوْا لِلرَّحْمٰنِ وَلَدًا ۝

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99. The criminals shall be driven to the Hell as the flocks of sheep and cattle are driven to the water-place in thirsty condition.

100. Only those who have been given the promise to intercession shall intercede with God according to their position with God as Angels, Prophets, Saints, etc. Without leave no one shall dare to move his tongue, and the intercession shall be done only for those for whom the promise has been given. There shall be no intercession for the Unbelievers (Kafirs).

101. Many people had taken to themselves gods other than God, but there is a party who has devised seed and children for God e.g. the Christians say that Hazrat Massieh is the Son of God and the Jews say that Hazrat Uzair is the Son of God, and some Arab Idolaters called the angels as the girls of God. (God forbid)

102. This is such a hideous thing which is spoken and such a great insolent word which is uttered, hearing which if the heavens, the earth and mountains may split asunder and crush into pieces there is no wonder. At this insolence if God's wrath may come into fury then the whole universe may turn topsy-turvy and even the strong heavens and the hard mountains may crush to pieces. Only His boundless clemency comes in the way that He does not destroy the world all of a sudden at the insolence of polytheistic words. It is the tremendous boldness of man that he may prove the dependence of God by devising son for Him despite the fact that the heavens, the earth, the mountain and in short all celestial and earthly objects are witness to His Divine Unity.

92. And it behoves not Rahman to have seed.[103]

93. None is there in the heavens and the earth but he comes as a servant of Rahman.[104]

94. Their number is with Him and He has counted their number.

95. And everyone of them shall come before Him on the Day of Resurrection, all alone.[105]

96. Indeed those who have believed and they have done good deeds—to them Rahmam shall give love.[106]

٩٢۔ وَمَا يَنْبَغِيْ لِلرَّحْمٰنِ اَنْ يَّتَّخِذَ وَلَدًا ۝

٩٣۔ اِنْ كُلُّ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ اِلَّآ اٰتِي الرَّحْمٰنِ عَبْدًا ۝

٩٤۔ لَقَدْ اَحْصٰىهُمْ وَعَدَّهُمْ عَدًّا ۝

٩٥۔ وَكُلُّهُمْ اٰتِيْهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ۝

٩٦۔ اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا ۝

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103 The very idea of sonship is against the dignity of His Holy Self, the glory of His Divine Oneness and the perfection of His Absolute Independence. The purpose for which the Christians believe in the sonship of **Messiah** i.e. the atonement of sins, is served easily by the belief in the famous attribute of All-Compassionate (Rahman) and naturally there remains no need to hold the idea and belief of atonement. God is excessively Compassionate and extremely Merciful then there is no reason to fear about our deliverance and propound the wrong theory of atonement by devising a son for Him.

104. All are the creatures and servants of God and they shall come before Him as servants, then how can a servant become son ? And to whom all are subjects and dependent what is the need with Him that He may take anyone as son ?

105. Not a single one can be beyond His service. Everyone shall have to come before God all alone. At that time all connections, relations and all means and provisions shall be frozen and imaginary gods and sons and grandsons shall not avail an aught.

106. God will give them His love, or will Himself love them, or will cast the love for them in the hearts of the creatures. It is said in the Traditions that when God loves any servant, first He informs Jibraeel that He loves such and such a servant so he should also love him, then Hazrat Jibraeel announces it in the heavens, then his love descends from the heavens to the earth and that servant receives excellent popularity among the people of the earth i.e. those who obviously possess no relation or connection with him begin to love him. But the beginning of such excellent popularity starts from the pious Momins. His love first of all is cast into the hearts of pious Momins, afterwards general popularity is gained. But first popularity among the common men and then among some pious ones is not the reason for his acceptibility with God. This point should be noted well.

Note : This verse is Meccan and after some time the promise made to the Meccans was fulfilled in such a manner that the whole world was astonished. God created among the people of the world such love for them that it has no example in the history of mankind.

97. So We have made this Quran easy in thy tongue (language) only for that thou rehearse unto the God-fearing good tidings thereby and warn the quarrelling people thereby.[107]

٩٧- فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُّدًّا ○

98. And how many a generation We have annihilated before them ! Dost thou percieve even a feeble sound of any one of them or hear from them any whirl-whispering.[108]

٩٨- وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ ۖ هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ○ ع ٦ ٩ النصف

107. The Holy Quran in a very easy style and in a very clear language brings good tidings very openly to the pious men and warns the warring people of a bad end of the misdeeds.

108. Many a wretched generation have been destroyed for their crimes and history fails to find out their trace on the globe. Today no whispering of their broad claims and no sound of their feet is heard. So those people who are mocking at the Divine Verses standing against the Holy Prophet (be peace upon him) should not become heedless and careless lest they should be all of a sudden visited by a divine chastisement destroying them completely in the twinkling of an eye.

(Sura Maryam completed by His succour and help and praise to Allah and thanks for His boon !)

سُوْرَةُ طٰهٰ مَكِّيَّةٌ. اٰياتها ١٣٥ رکوعاتها ٨

SURA TA HA, MECCAN, VERSES 135, SECTIONS 8

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

(In the name of God Who is Excessively Compassionate, Extremely Merciful.)

١۔ طٰهٰ ○

1. Ta Ha

٢۔ مَآ اَنْزَلْنَا عَلَيْكَ الْقُرْاٰنَ لِتَشْقٰٓى ○

2. For that We have not sent down the Quran upon thee that thou shouldst put thyself to toil,

٣۔ اِلَّا تَذْكِرَةً لِّمَنْ يَّخْشٰى ○

3. But for an advice to him who fears.[1]

٤۔ تَنْزِيْلًا مِّمَّنْ خَلَقَ الْاَرْضَ وَالسَّمٰوٰتِ الْعُلٰى ○

4. It is sent down from Him who created the earth and the heavens high.[2]

٥۔ اَلرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى ○

5. That Most-Compassionate sat on the Throne.[3]

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1. The Holy Quran is sent down for that, those men who are soft-hearted and who are God-fearing, should receive advice from its narrations and be not deprived of spiritual inspirations and blessings. It is not sent down that you may subject yourself to toil and hardship. The Holy Quran is not a Book that its bearer and follower may ever be unprosperous and unsuccessful. The Holy Prophet is advised not to be depressed and grieved at the absurdities of the rejectors, neither should he suffer much trouble by following after them. The Bearer of Truth after all is successful. The Holy Prophet is advised to be busy in worship with moderation. Some of the Traditions say that the Holy Prophet recited the Holy Quran too much in the night prayer. The Unbelievers said with taunt that the poor Mohammad was involved in great distress and hardship at the revelation of the Quran. They are given answer in these verses that, as a matter of fact, the Quran is neither toil nor hardship, it is all mercy and light. So everyone should recite the Quran as much as he can read with ease and liveliness. فَاقْرَءُوْا مَا تَيَسَّرَ مِنْهُ

2. The Holy Quran is sent down by God who has created our earth so productive and the heavens so splendid and high. Hence it is necessary to put it on our heads and eyes in extreme devotion and no one should dare disobey its royal orders.

3. From the study of verses and traditions this much is established that Arsh (Throne) has columns and special angels are appointed for its sustenance, and is like a dome or vault over and above the heavens. Ruhul Ma'ani has given an elaborate description of Arsh under the present verse. (See also comments of Sura Aaraf.)

6. To Him belongs what is in the heavens and the earth and what is between them and what is underneath the wet soil.[4]

7. And if thou speakest loudly, He is aware of the hidden thing and that yet more hidden.[5]

٦۔ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرٰى ○

٧۔ وَاِنْ تَجْهَرْ بِالْقَوْلِ فَاِنَّهٗ يَعْلَمُ السِّرَّ وَاَخْفَى ○

4. It means that only One God, without any partnership of others, is the sole Owner and Creator of the whole Universe from the heavens to the earth and from lithosphere to centrosphere. All series of creation survive by His wise administration and planning.

Note : The creation between the heavens and the earth include all creatures which generally live in the space-universe as air, clouds, angels and other gases and planets etc. and also the flying birds. The wet earth is beneath the hard earth perhaps because it is very near the water-table. The substance, however, is that from the highest point to the lowest point everything is under the vigilance of God and in His absolute control. When His knowledge is so much penetrating naturally the Holy Quran occupies the sublime position over and above all scientific researches of the earth and its interior and of space. (Tr.)

5. Hence the knowledge of God must be definitely wide and He must hear even the most feeble sound or voice in the heavens and in the earth. When He is the Knower of the Unseen even the slightest movement or the most faint voice must be known and heard by Him. He knows the hidden things and even those which are still more hidden. He knows what is said in loneliness by the tongue and He knows even the flash of heart and mind before it strikes any soul and knows those things which are hidden in the hearts and have not come out of the tongue and they are to happen in future. The knowledge of God is encircling all of them. And it is why the Ulema of Shariah have forbidden very loud remembering of God without necessity. Of course, the loud remembering of God at some occasions which are proved by Tradition (at Hajj occasion for example) or which is deemed beneficial by Mashaekh, on the basis of experience, shall be an exception to this general rule.

8. God is, beside whom there is no service to anyone, His alone are all the Names excellent.[6]

٨۔ اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ لَهُ الْاَسْمَآءُ الْحُسْنٰى ۝

9. And hast the story of Moses reached thee ?[7]

٩۔ وَهَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ۝

وقف لازم

6. The Divine Attributes which are described in the above verses (All-Creator, Absolute Owner, Excessively Compassionate, All-Mighty and All-Knowing) demand that Divinity should also be His exclusive quality. Beside Him the head should not be bowed before anyone in adoration, because not only the said attributes described above but all excellent attributes and good names are His special concern. No other being of this state and these attributes is there which can become God. Moreover, the number of these attributes does not create any diversity in His Divine Self, as some ignorant Arabs thought that calling upon God by different names was against the very claim to Divine Oneness.

7. Henceforth the story of Hazrat Moosa is described with great elaboration and detail so that the audience should understand that Revelation unto the Holy Prophet was not something new. As Hazrat Moosa was given Revelation so it was given to the Last Prophet. As the Divine Revelation unto Moses consisted of the teaching of Divine Oneness etc. similarly emphasis has been laid on the very fundamental principles of Divine Oneness in the Revelation unto Mohammad (be peace on him). The hardships and miseries which Hazrat Moosa had borne in the delivering of Divine Message and in the propagation of Truth, the Holy Prophet shall have to bear the same. And as Hazrat Moosa finally achieved success and got the upperhand and his enemies were eventually disparaged and vanquished, similarly the Holy Prophet shall be triumphant and victorious finally and his foes shall be destroyed and disrespected. Because the present Sura was commenced by the description of the descension of Quran so accordingly the story of the beginning of the Prophethood of Hazrat Moosa is described.

10. When he saw a fire he said to his family, 'Stay, I have seen a fire, perhaps I may bring you a brand from it or find a way reaching the fire.

11. Then when he reached nearby a voice came, 'O Moses !'[8]

12. 'I am thy Lord so put off thy shoes, thou art in the holy valley, Towa.[9]

١٠۔ اِذْ رَاٰ نَارًا فَقَالَ لِاَهْلِهِ امْكُثُوْٓا اِنِّيْٓ اٰنَسْتُ نَارًا لَّعَلِّيْٓ اٰتِيْكُمْ مِّنْهَا بِقَبَسٍ اَوْ اَجِدُ عَلَى النَّارِ هُدًى ○

١١۔ فَلَمَّآ اَتٰىهَا نُوْدِيَ يٰمُوْسٰى ○

١٢۔ اِنِّيْٓ اَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۚ اِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ○

8. The different parts of this story can be collected from Sura Qasas, Sura Ta Ha and Sura Aaraf. Here the story of his return-journey from Midian to Egypt is related. In Midian he was married to the daughter of Hazrat Shuaib (be peace upon him). Staying there about a decade Hazrat Moosa intended to go to Egypt. The pregnant wife was with him, the night was pitch dark, the cold weather was at its peak, the herd of goats was also brought. In this condition he forgot the way, the goats were scattered and birth-pang began to trouble his wife. He was much perplexed in the dark. In the bitter cold he had no fire to warm. Even the firestones did not work. Among the shadows of these miseries all of a sudden he observed a fire far distant. It was in reality not a material fire. It was the light of Divine Dignity or the firy curtain (which is mentioned in a Tradition of the Muslim). Hazrat Moosa (be peace on him) thinking it as an ordinaryfire, said to his family to tarry there and he himself was going to it. Perhaps he might bring a brand of it or else he might see a guide to tell the way. It is said that he saw strange scene reaching that holy valley. A tree was burning with a fire impetuously. The greater the flaming of fire the greater the tree bloomed with resplendence, and the greater the increase of the verdure of the tree the greater was the inflammation of the fire. Hazrat Moosa intended to go near the fire in order to pick up any burning twig of the tree after its falling down. But the nearer he went the further the fire retired back. And when he wanted to recede back being uneasy the fire pursued him. In this astonishment and terror a voice came : اِنِّيْٓ اَنَا رَبُّكَ الخ i.e. I am thy Lord . In other words the tree was performing the function of an unseen telephone. Imam Ahmed has quoted from Wahb that when Hazrat Moosa heard the voice saying : 'O Moses !' he said, لَبَّيْكَ (i.e. I am present) many times and said : "I hear Thy voice and perceive Thee but I do not see where Thou art." The voice came, "I am above thee, I am with thee, I am before thee, I am behind thee and I am nearer thee than the vein of life to thee" It is said that Hazrat Moosa heard the word of God from every side and from every hair of the body.

9. Towa طُوًى is the name of that valley. Perhaps that plain had been holy before this time or it became holy then. The shoes of Hazrat Moosa were unholy hence he was ordered to put them off. As for the pure shoes or stockings, prayer is lawful wearing them. (See details in Fiqh).

13. 'And I have chosen thee, so listen to what is revealed :[10]

14. Verily I am Allah, there is no god but I, so worship Me and establish the prayer for My remembrance.'[11]

15. 'Qeyamat no doubt is coming, I will to conceal it,[12] so that every soul may be, recompensed for what he earned.[13]

١٣ - وَاَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوْحٰى ○
١٤ - اِنَّنِيْٓ اَنَا اللّٰهُ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدْنِيْ ۙ وَ
اَقِمِ الصَّلٰوةَ لِذِكْرِيْ ○
١٥ - اِنَّ السَّاعَةَ اٰتِيَةٌ اَكَادُ اُخْفِيْهَا لِتُجْزٰى
كُلُّ نَفْسٍ بِمَا تَسْعٰى ○

10. وَاَنَا اخْتَرْتُكَ means : "And We have chosen thee i.e. We have chosen thee from the whole world for Prophethood and Messengership and for conversation." So he should listen to those commands with attention which are to be given through Revelation onward.

11. In this verse the commands of pure Divine Oneness and of every type of worship pertaining to wealth and body are given. Praying being the most significant worship it was mentioned especially, and it is also noticed that the main purpose of Prayer is the remembrance of God. In other words to become heedless of prayer is to become forgetful of God. And about Zikrullah (Rememberance of God) it is said at other place : وَاذْكُرْ رَّبَّكَ اِذَا نَسِيْتَ And remember thy Lord when thou forgeteth. This is the command about prayer also that if one forgets to say the prayer in time he should perform (after that time) when he recollects. فَلْيُصَلِّهَا اِذَا ذَكَرَهَا And he should say prayer when he recollects it.

12. God said about Qeyamat : "I want to hide its time from everyone. I would have kept it hidden even from My own Self if it had been possible. But it is not possible. And it is said out of laying stress upon its significance, as the Holy Prophet has said about expending in the way of God that your left hand should not come to know what your right hand has expended لَا تَعْلَمُ شِمَالُهٗ مَا تُنْفِقُ يَمِيْنُهٗ And as a Persian Poet said :

غیرت از چشم برم روئے تو دیدن نہ دہم گوش را نیز حدیث تو شنیدن نہ دہم

(The Lover in extreme love allows not the eyes to see the face of his Beloved, neither allows he the ears to hear his discourse)

And if there had not been many reasons behind its disclosure even that brief disclosure which is done would have not been made.

13. The coming of Qeyamat is very necessary because full recompense of virtue and vice is only possible in the next long life. Moreover, there shall remain no doubt or suspicion about the obedient and the sinner. After Divine Oneness and worship the Faith of Resurrection is taught.

16. So let not bar thee from it the one who does not believe in it and is following after his tastes (lusts) or else thou shalt also be thrown down.[14]

١٦ - فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوٰىهُ فَتَرْدٰى ○

17. 'And what is this in thy right hand O' Moses ?'[15]

١٧ - وَمَا تِلْكَ بِيَمِيْنِكَ يٰمُوْسٰى ○

18. Said he, 'This is my staff I lean upon it and I beat down leaves with it upon my sheep and for me in it there are other uses too.'[16]

١٨ - قَالَ هِيَ عَصَايَ ۚ أَتَوَكَّؤُا عَلَيْهَا وَأَهُشُّ بِهَا عَلٰى غَنَمِيْ وَلِيَ فِيْهَا مَاٰرِبُ أُخْرٰى ○

19. Said He, 'Cast it down, O' Moses !'

١٩ - قَالَ أَلْقِهَا يٰمُوْسٰى ○

20. So he cast it down, then at once it became a serpent running.[17]

٢٠ - فَأَلْقٰهَا فَإِذَا هِيَ حَيَّةٌ تَسْعٰى ○

14. 'He may not bar thee from it,' means he may not prevent thee from believing in Qeyamat or from observing the Salat (prayer). God forbade Moosa the company of bad men, less to speak of others. (Mozihul Quran)

The main idea, however, is that servile flattery, much leniency, adulation and fawning should not be adopted in the case of a world-seeker Kafir, otherwise there is the danger of downfall from a high station to the lowest degree. (God forbid)

15. At this place the designation of Prophethood is introduced and elaborated. Because Hazrat Moosa was being sent unto Pharaoh with miracles, therefore the Miracle of the Staff is described first. This question as to what was in his right hand, was really put to make Moosa fully aware of his staff and its uses so that the miraculous posture which was to be given to his staff might be ascertained thoroughly and its supernatural character might be established clearly as a thing of mighty importance in its nature. Hazrat Moosa was ordered to tell about what was in his hand after judging and seeing it fully well lest he should misunderstand that he had brought a frozen snake out of mistake due to the dark night and freezing weather, but when it gained warmth from the firy tree it began to slide.

16. Hazrat Moosa said that there was no doubt in that. It was the staff which he kept with him always. He leaned upon it and beat down the leaves of the trees to feed the goats, warded off the enemies and the harmful animals and used it in various other necessities.

17. No sooner had he thrown the staff on the ground than it became a serpent which began to slide fast like a thin snake. Hazrat Moosa was terrified at this scene of marvellous transformation. This terror was but natural and does not prove any weakness in Hazrat Moosa.

21. Said He, 'Seize it and fear not. We will turn it back to its previous state.'[18]

22. 'And clasp thy hand to thy arm-pit it shall come forth white without stain,[19] this is the second sign—

23. That We may show thee onward Our signs great.'[20]

24. 'Go unto Pharaoh that he has much raised his head.'

SECTION 2

25. Said he, 'Lord, broaden my breast;'[21]

26. 'And make my affair easy for me,'[22]

27. 'And open the knot of my tongue,'

٢١۔ قَالَ خُذْهَا وَلَا تَخَفْ ۖ سَنُعِيدُهَا سِيرَتَهَا
الْأُولَىٰ ○
٢٢۔ وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَاءَ مِنْ
غَيْرِ سُوءٍ آيَةً أُخْرَىٰ ○
٢٣۔ لِنُرِيَكَ مِنْ آيَاتِنَا الْكُبْرَى ○
ع ١٠ ٢٤۔ اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ○
٢٥۔ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ○
٢٦۔ وَيَسِّرْ لِي أَمْرِي ○
٢٧۔ وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي ○

18. God said that Hazrat Moosa should not be fearful at that change. He should catch it and it would return to its original character when it came into his hand. It is said that first Hazrat Moosa did not have courage to seize it. At last he tried to catch it with a wrapped hand covered with cloth. The angel said, "Moosa, if God may not will to save thee, then how this cloth-piece will save you ?" Hazrat Moosa said, "No ! But I am a weak creation and I am created of weakness." Then Hazrat Moosa uncovered his hand and put it into the mouth of the serpent. No sooner did he put the hand into its mouth than he saw the same staff in his hand.

19. Clasp thy hand to thy arm-pit and then get it back it will come out bright and shining with fast white light. And this light would not be the whiteness of some disease as leprosy, that it might be deemed as something of deficiency.

20. The staff and the White Hand are two miracles out of those great signs which are ordained for you.

21. Moses prayed to God, "My Lord, make me clement, forbearing and broad hearted that I may not burst soon seeing something against my disposition, and I should not be distressed at the hardships and trials which may come during the per formance of the duties of Prophethood. On the contray, I should bear those difficulties with a broad heart and courage."

22. "Provide for me such means and ways that this difficult task may become easy."

28. 'That they may understand my word,'[23]

29. 'And give me, a helper of my family—

30. Haroon, my brother,'[24]

31. 'By him strengthen my waiste,'

32. 'And associate him with me in my task,'[25]

33. 'That We may describe Thy Glorious Self abundantly,'

34. 'And We may remember Thee abundantly.'[26]

35. 'Thou indeed seest us well.'[27]

36. Said He, 'Thou art given thy question (petition) O Mosses!'[28]

37. 'And We had cast favour upon thee at another time too.'[29]

٢٨ - يَفْقَهُوْا قَوْلِيْ ۝

٢٩ - وَاجْعَلْ لِّيْ وَزِيْرًا مِّنْ اَهْلِيْ ۝

٣٠ - هٰرُوْنَ اَخِيْ ۝

٣١ - اشْدُدْ بِهٖٓ اَزْرِيْ ۝

٣٢ - وَاَشْرِكْهُ فِيْٓ اَمْرِيْ ۝

٣٣ - كَيْ نُسَبِّحَكَ كَثِيْرًا ۝

٣٤ - وَّنَذْكُرَكَ كَثِيْرًا ۝

٣٥ - اِنَّكَ كُنْتَ بِنَا بَصِيْرًا ۝

٣٦ - قَالَ قَدْ اُوْتِيْتَ سُؤْلَكَ يٰمُوْسٰى ۝

٣٧ - وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً اُخْرٰى ۝

23. The tongue was burnt in the childhood and so he could not speak clearly and freely so he did this prayer (dua). (The story of how the tongue was affected by fire is given in the Books of Tafsir.)

24. Hazrat Haroon was older than Hazrat Moosa.

25. Hazrat Moosa wanted that Haroon should become his helper in the great task of Tabligh.

26. Hazrat Moosa said, "We shall both describe Thy glory and Thy Perfections forcefully and intensively at the occasions of Tabligh and Da'wat. And apart from the occasions of Da'wat and Tabligh when each one shall be inspired by one another, we shall remember Thee abundantly in seclusion."

27. Hazrat Moosa said, "O God, Thou are seeing our conditions very well and Thou knoweth my prayer very well and Thou knoweth it well to what extent the acceptance of this prayer shall be beneficial to us. If Thou hast not known our conditions and capacities fully well, then why Thou wouldst have chosen us for Messengership and Prophethood and why wouldst Thou have sent us unto such a severe enemy as Pharaoh ? Surely what You have done, You have done after an extensive examination of all affairs."

28. God said, "What you have begged of God is given to you."

29. "We had also done before a great kindness to you without your question. So why We shall not give a legitimate thing on your begging?"

38. 'When We sent order to thy mother which We describe onward;'[30]

39. 'Cast him into the ark and then cast it into the river, then the river may throw it upon the shore and take him an enemy of Mine and his.[31] And I cast on thee love from Me,[32] and that thou mayst be brought up before My sight.'[33]

٣٨ - اِذْ اَوْحَيْنَآ اِلٰٓى اُمِّكَ مَا يُوْحٰٓى ۝

٣٩ - اَنِ اقْذِفِيْهِ فِى التَّابُوْتِ فَاقْذِفِيْهِ فِى الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَاْخُذْهُ عَدُوٌّ لِّىْ وَعَدُوٌّ لَّهٗ ؕ وَاَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّىْ ۚ وَلِتُصْنَعَ عَلٰى عَيْنِىْ ۝ وقف لازم

30. We sent order to your mother which was necessary at that time either in dream or in waking condition through inspiration.

Note : The word 'revealing' in connection with the mother of Moses does not prove the prophethood of his mother. A Prophet is that who receives the Revelation of Laws and Orders and who is appointed to deliver them. Here this definition does not apply.

31. God hinted to the mother of Moses to put him in a box and cast it into the river which would lay the box at some point on the bank with all security by His order and therefrom that person would pick him up who was His enemy and the enemy of that child too.

The story is that Pharaoh was killing the sons of Bani Israeel one by one in that year at the insinuation of the astronomers. When Hazrat Moses (be peace upon him) was born his mother feared that if the soldiers of Pharaoh would know they would surely kill her child and also annoy his parents that why they did not tell about it. At that time this contrivance was inspired to his mother. His mother cast the box in the river. One branch of this river flowed through the garden of Pharaoh. That box passing through that rivulet tarried at one point of the bank in the garden. Hazrat A'sia, the wife of Pharaoh and a holy lady of Bani Israeel, lifted the box and presented the child before Pharaoh. She said to him, "Let us adopt this child as a son." Pharaoh also felt some love when he saw the beautiful child though he denied to adopt him (as given in some traditions) but for her sake brought him up like sons. And even so the extra-ordinary and marvellous power of God was manifested.

Note : Pharaoh is desribed as the enemy of God because he was the enemy of Truth and against God claimed to Divinity. He is called as the enemy of Moses because he was already killing the children of Bani Israeel and was showing great enmity towards them, and no enmitv is greater than killing. Moreover, he was going to declare his enmity against Moses in future.

32. 'We cast thy love from Us at that time into the hearts of men, that whoever saw you he loved you. Or We cast some special love on thee from Us that Thou became the beloved of God. Then whomsoever God loves, the servants love him too.

33. The main purpose of casting thy love into the hearts of men was that you may be brought up in Our vigilance and protection and no one may harm you notwithstanding thy residence among enemies.

40. When thy sister went out and said, 'Shall I tell you one who may nurse him.' Then We restored thee to thy mother that her eyes might be refreshed and she might not sorrow.[34] And thou didst kill a man then We delivered thee out of that grief[35] and We tried thee with many trials.[36] Then thou didst tarry for many years among the people of Midian then thou camest hither by luck (according to decree) O Moses.[37]

٤٠ - اِذْ تَمْشِيْٓ اُخْتُكَ فَتَقُوْلُ هَلْ اَدُلُّكُمْ عَلٰى مَنْ يَّكْفُلُهٗ ۭ فَرَجَعْنٰكَ اِلٰٓى اُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۭ وَقَتَلْتَ نَفْسًا فَنَجَّيْنٰكَ مِنَ الْغَمِّ وَفَتَنّٰكَ فُتُوْنًا ۭ فَلَبِثْتَ سِنِيْنَ فِيْٓ اَهْلِ مَدْيَنَ ۙ ثُمَّ جِئْتَ عَلٰي قَدَرٍ يّٰمُوْسٰى ○

34. The mother of Moses was extremely distressed after casting the box into the river. She was a mother and naturally she was in great sorrow and was very anxious about the child. She could not imagine whether the child was alive or not. At last she said to the sister of Moses to detect privately the whole matter. On the other side, by the deep planning of the Providence, it was seen that Moses did not suck any woman who was brought to suckle him. Many nurses were called but of no avail. The sister of Moses who was awaiting a chance said that she would bring for him a woman who could nurse him. She was atonce ordered to call her. She brought the mother of Moses to them. No sooner did she bring him to her breast than Moses atonce began to suck. There was a great merriment in the house of Pharaoh. The mother of Moses said she could not live there. If she was allowed to go home she would earnestly and safely nurse the child. At last she was appointed as a nurse for Moses and she brought the child to her house for nursing him with royal privileges and stipends.

35. The full story will come in Sura Qasas. The substance is that a Qibtee was killed by the hand of Moses after he had become young. Hazrat Moses feared that he would be arrested in the world and seized in the Hereafter. God delivered him of both distresses; from the distress of the Hereafter in one way that he was fortunate to repent on that mistake and the repentance was granted, and from the distress of the world in another way that he was brought forth out of Egypt and he reached Madyan (Midian) safely where he was married to the daughter of Hazrat Shuaib (be peace on him).

36. God has examined you many ways and you got success in every test.

Note : Hazrat Hafiz Ibne Kathir does not support the truth of a tradition of dissensions (described at this place by some commentators) to have been quoted from Hazrat Ibne Abbas as it seems to be a legend of Bani Israeel.

37. God said to Moses, "Living some years in Madyan you set out for your journey to Egypt and after crossing the land of Madyan you forgot the way, then by luck you reached here and you had no idea at all of this great boon." A poet has truly said : خدا کی دین کا موسےٰ سے پوچھیے احوال کہ آگ لینے کو جائیں پیمبری مل جائے

"Of the endowment of God, ask Moses its condition — that he went to the mountain to take the fire but to his luck he got Prophethood"

41. 'And I made thee specially for Me.'[38]

42. 'Go thou and thy brother with My signs and be not faint (idle) in remembrance of Me.'[39]

43. 'Go both of you unto Pharaoh, he has much raised the head.'[40]

44. 'And speak unto him soft word that haply he may think or fear.'[41]

٤١۔ وَاصْطَنَعْتُكَ لِنَفْسِيْ ۝

٤٢۔ اِذْهَبْ اَنْتَ وَاَخُوْكَ بِاٰيٰتِيْ وَلَا تَنِيَا فِيْ ذِكْرِيْ ۝

٤٣۔ اِذْهَبَآ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ۝

٤٤۔ فَقُوْلَا لَهٗ قَوْلًا لَّيِّنًا لَّعَلَّهٗ يَتَذَكَّرُ اَوْ يَخْشٰى ۝

38. Preparing for My Revelation and Messengership I admitted you in My most special and nearest servants and as I Myself desired I got you brought up.

39. God said to Moses, "For the task you are made, the time now has come, that taking your brother, Haroon, with you, you should start for the performance of that noble work, and present when necessary the arguments and miracles given to you." Hazrat Moosa had said before while praying to God :— كَيْ نُسَبِّحَكَ كَثِيْرًا وَّنَذْكُرَكَ كَثِيْرًا, here by the words وَلَا تَنِيَا فِيْ ذِكْرِيْ that word is recollected i.e. they should show full readiness in the propagation (Tabligh) of God's Name, and in all conditions and times generally and at the time of propagation and invitation especially thy should remember God abundantly, that because for the God-loving and God-seeking people the major cause of success and the best weapon against the enemy is Zikrullah (Remembrance of God). A Tradition says :

وانّ عبدی کل عبدی الّذی یذکرنی وهو مناجز قرنه

40. First the order for going was given, here it is told where to go. And this sentence is a preface to the ensuing word.

41. They should say at the time of Tabligh and Da'wat (delivering and inviting) soft, easy, compassionate and high word, though seeing his arrogance and haughtiness there was no hope of acceptance. Nevertheless, they should speak compassionately thinking he might be impressed by the advice after reflection, or be terrified hearing about the dignity and omnipotence of God and bend towards obedience. This instruction has a great constitution for the apostles and deliverers. At another place it is declared clearly :

اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِيْ هِيَ اَحْسَنُ (نحل-رکوع ١٦)

(See comments of the last section of Sura Nahl.)

45. They said, 'O our Lord, we fear that he may burst forth upon us or boil with emotion.'[42]

46. Said He, 'Fear not, I am with you, I hear and I see.'[43]

47. 'So go unto him and say : 'We are both Messengers of thy Lord, so let the Children of Israeel go with us and chastise them not,[44] we have come to thee with sign of thy Lord.[45] And peace be upon him who follows the way of guidance.'

٤٥ - قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَنْ يَّفْرُطَ عَلَيْنَآ أَوْ أَنْ يَّطْغٰى ○

٤٦ - قَالَ لَا تَخَافَآ إِنَّنِيْ مَعَكُمَآ أَسْمَعُ وَأَرٰى ○

٤٧ - فَأْتِيٰهُ فَقُوْلَآ إِنَّا رَسُوْلَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِيْٓ إِسْرَآءِيْلَ ۙ وَلَا تُعَذِّبْهُمْ ۗ قَدْ جِئْنٰكَ بِاٰيَةٍ مِّنْ رَّبِّكَ ۗ وَالسَّلٰمُ عَلٰى مَنِ اتَّبَعَ الْهُدٰى ○

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42. They said, 'The hope of his fearing is an after thing, at present seeing our helplessness and his dignity and power we fear whether he shall be prepared to listen to our word or not. It is very probable that he may get in rage before hearing us, or burst in anger after hearing and say more insolent words against Thy Self or do high-handedness to us, marring the real purpose before us.

Note : There is no contrariness between this fear of Moses and the opening of his breast. The perfect men fear before the fall of calamity and take refuge with God, but when it comes about they grapple with it with a great will and broad heart.

43. God said to them, "Do not worry, I shall be hearing and seeing the conversation between you and him and all those affairs which are going to take place as a result. I am never away from you. My support and help is with you."

44. In the first address Pharaoh was invited to three things :

1. There is a Lord of Pharaoh and all creatures, who sends Messengers.

2. We both are His Messengers, so obey us and worship the Lord. In other words they were invited to the Real Eman. It is translated in Sura Naziat thus :

فقل هل لك الى ان تزكى واهديك الى ربك فتخشى

3. The third thing was that which was most urgent at that time i.e. the emancipation of Bani Israeel from the abject slavery and the cruel persecution. It means Hazrat Moosa said to Pharaoh not to oppress and persecute a noble and glorious race of mankind, and send them forthwith with them after emancipation so that they might lead a free life without bondage.

45. Our claim to Prophethood is not without reason. We have brought Divine Signs in our support.

48. We have received this order that chastisement is upon him who belies and turns back.'[46]

49. Said Pharaoh, 'Who is the Lord of you both, O Moses.[47]

50. Said he, 'Our Lord is He who gave to everything its form then guided the way.'[48]

51. Said he, 'And what of the former generations ?'

٤٨ ۔ اِنَّا قَدْ اُوْحِیَ اِلَیْنَآ اَنَّ الْعَذَابَ عَلٰی مَنْ كَذَّبَ وَتَوَلّٰی ○

٤٩ ۔ قَالَ فَمَنْ رَّبُّكُمَا یٰمُوْسٰی ○

٥٠ ۔ قَالَ رَبُّنَا الَّذِیْٓ اَعْطٰی كُلَّ شَیْءٍ خَلْقَهٗ ثُمَّ هَدٰی ○

٥١ ۔ قَالَ فَمَا بَالُ الْقُرُوْنِ الْاُوْلٰی ○

46. Whoso leads a straight way believing in our message, he shall be secure in both the worlds, and whoso rejects or belies, for him the chastisement is sure and certain, either in the next world or in both worlds. Now reflecting upon your end you are at liberty to lead the either way.

47. Tell me about that whom you caH Lord and about whom you say you are His Messengers. Tell me who is He and what is He?

It shows that Pharaoh might have been prone to atheistic ideals, or to annoy them he put this question.

48. Hazrat Moosa said, "Our Lord is that who gave to everything according to its capcity, its form, shape, powers and effects and made them by His perfect wisdom as was necessary and required. Then He created ways and means necessary for the maintenance and sustenance of the creatures, and guided everything to harness the material form, spiritual powers and external resources. And after showing such a strong administration and system we are also guided how to argue for the existence of the Creator on the basis of creations."

Hazrat Shah Sahib says, "God gave the sense of eating and drinking. If God may not guide a child to suck then no one can teach him how to suck the milk."

52. Said Moses, 'The knowledge of them is with my Lord, written, neither my Lord goes astray nor forgets'—[49]

53. 'He it is who made the earth a cradle for you and therein threaded roads for you[50] and sent down from the heaven water and therewith We brought forth diverse kinds of vegetation.'[51]

54. Do ye eat and pasture your cattle![52] Surely in that are signs for men possessed of reason.[53]

٥٢۔ قَالَ عِلْمُهَا عِنْدَ رَبِّيْ فِيْ كِتٰبٍ ۚ لَا يَضِلُّ رَبِّيْ وَلَا يَنْسَى ۝

٥٣۔ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّسَلَكَ لَكُمْ فِيْهَا سُبُلًا وَّاَنْزَلَ مِنَ السَّمَآءِ مَآءً ؕ فَاَخْرَجْنَا بِهٖۤ اَزْوَاجًا مِّنْ نَّبَاتٍ شَتّٰى ۝

٥٤۔ كُلُوْا وَارْعَوْا اَنْعَامَكُمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّاُولِي النُّهٰى ۝ ع ٢ ٣٠ ١١

49. Pharaoh said to them, 'If so many bright arguments have been established for the existence of God, and what are you calling to is truthful, then tell something about the past generations. Why, after all they failed to accept the Truth in the presence of such strong arguments, and in case they rejected whether they had all been destroyed. If you are Messengers you ought to know the detailed conditions of the past generations."

These meaningless and useless tales were begun by Pharaoh so that the glorious subjects of guidance which were presented by Moses might be lost in those distant tales. Hazrat Moosa clearly declared that it was not necessary for a Prophet to encompass the details of all historical events and generations. Every generation and its detailed account is in the knowledge of God and is written, on some hidden reasons, in Loh-e-Mahfooz. Nothing can slip away from the knowledge of God in eternity, neither can He forget even for a moment what is ordained in His knowledge.

He has the complete record of the deeds of different nations in history and it shall be presented at the appointed time.

50. God has made roads on the earth through the valleys of mountains and through bridges upon the rivers etc. These roads are a great means of easy transport and journey from one region to the other.

51. God has sent down water from the sky which is the principal source of production of corn and vegetation.

52. You eat of the excellent things and which are not useful for you, you give them to your animals, which are a great factor of your production.

53. It is said to open the eyes of the godless people. They are instructed to observe the plans and powers of God. If they have wisdom they can understand it that such strong and systematic administrations can not be established at random or by chance without an Omnipotent God. In these verses attention is drawn towards the Existence of God and Divine Oneness. Resurrection follows as under:

SECTION 3

55. Out of this very earth We created you and into it We restore you and from it We shall bring you forth second time. [54]

٥٥۔ مِنْهَا خَلَقْنٰكُمْ وَفِيْهَا نُعِيْدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى ○

56. And We showed Pharaoh all Our signs, then he cried lies and did not believe (refused). [55]

٥٦۔ وَلَقَدْ اَرَيْنٰهُ اٰيٰتِنَا كُلَّهَا فَكَذَّبَ وَاَبٰى ○

57. Said he, 'Hast thou come to expel us from our country by thy sorcery, O Moses?' [56]

٥٧۔ قَالَ اَجِئْتَنَا لِتُخْرِجَنَا مِنْ اَرْضِنَا بِسِحْرِكَ يٰمُوْسٰى ○

58. 'So we shall also bring in thy confrontation a like sorcery, therefore appoint a tryst between us and thee, neither we do against it nor thou, in a clear plain.' [57]

٥٨۔ فَلَنَاْتِيَنَّكَ بِسِحْرٍ مِّثْلِهٖ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهٗ نَحْنُ وَلَآ اَنْتَ مَكَانًا سُوًى ○

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54. The father of all Hazrat Adam — was created of mud. Then all those foods which nourish the body of man also come out of the mud. After death also common men, sooner or later, get mingled with the mud. Even so at the time of resurrection all those parts which had mingled with dust will be collected again and re-created anew. And those who are buried in the graves shall be brought forth out of them.

55. All those signs, which were to be shown, have been shown one by one to them e.g. The Staff, the White Hand etc. with their details and whereabouts. But Pharaoh did not believe even after the demonstrations of great signs and became adamant in opposition and rejection.

56. Pharaoh said these remarks in order to instigate and provoke his people — the Qibtee — against Moses and Haroon. He said that the purpose of all those signs was nothing but expulsion of his people from the country by the force of sorcery. Moses and Haroon, Pharaoh remarked, wanted to collect the forces of the masses by means of those magic feats and then plunder and possess the whole property and wealth of the Qibtees.

57. Pharaoh said to Moses that he could not easily succeed in his evil mission because there were also great professors among his people. So it would be better to hold a contest between him and his magicians. Pharaoh said to Moses that he was free to appoint the time, date and place where the contest was to take place, and if some time was decided then no party should run away from its word. Moreover, the place of contest should be accessible to all common men, officials and royal courtiers etc. without distinction and the arena should be wide-open so that each party might freely and fully demonstrate its power against each other.

59. Said he, 'Your promise is the Feast Day and that the people should be gathered at advanced daylight.'[58]

60. Then Pharaoh retired and then gathered he all his guiles, then came.[59]

61. And Moses said to them, 'Woe to you! Donot lie upon God, then He may destroy you by some calamity, and he never achieved the goal who forged.'[60]

٥٩ - قَالَ مَوْعِدُكُمْ يَوْمُ الزِّيْنَةِ وَاَنْ يُّحْشَرَ النَّاسُ ضُحًى ○

٦٠ - فَتَوَلّٰى فِرْعَوْنُ فَجَمَعَ كَيْدَهٗ ثُمَّ اَتٰى ○

٦١ - قَالَ لَهُمْ مُّوْسٰى وَيْلَكُمْ لَا تَفْتَرُوْا عَلَى اللّٰهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۚ وَقَدْ خَابَ مَنِ افْتَرٰى ○

58. There is no diabolism and falsehood in the conduct of Messengers. Their affair is quite manifest and clear. Hazrat Moosa said that the contest should take place at the occasion of the Feast Day in broad day-light so that large number of men should observe without illusion and doubt.

Hazrat Shah Sahib says, "In meeting the contest in the arena each one had a purpose. He desired to defeat them (Moosa and Haroon) before all, and they desired that he (Pharaoh) should be vanquished. The Feast Day was appointed for all cities to celebrate the birth-day of Pharaoh." (Mozihul Quran)

59. After deciding this Pharaoh retired and made plans and guiles to defeat Hazrat Moosa. He collected the most expert magicians of his country in order to make his expedition a success. And finally after full preparations he reached the arena equipped with full strengh in order to have a decisive contest with Hazrat Moosa. A great army of the Sorcerers was with him. Promises of rewards and favours were being made to the magicians if they were victorious, and by all means he was anxious to overcome Truth and defeat Moses.

60. It seems that Hazrat Moosa instructed each soul in that gathering according to his individual condition. Because the magicians were going to vie with the Truth by their magic, Hazrat Moosa warned them not to bring about their self-destruction by their own hands. He warned them that to dub the Divine Signs and the miracles of the Prophets as sorcery and present unreal things in confrontation with proven facts is in fact a forgery against God and the forgers never prospered in the end. On the other hand there was the danger of some Divine Calamity from heaven exterminating them totally from the surface of the earth.

62. And they quarrelled upon their affair among them and communed secretly.[61]

63. They said, 'Verily these two men are sorcerers, they desire to expel you out of your land by the force of their sorcery and they want to extirpate your fair mode.'[62]

64. 'So do appoint your contrivance, then come in offensive line, and he who prevailed over won today.'[63]

65. They said, 'Moses, either do thou cast or we may be the first to cast.'

66. 'No', said Moses. 'Do ye cast!'[64] Then and there their ropes and their staffs came to his mind by their sorcery that they were running.[65]

٦٢ - فَتَنَازَعُوٓا اَمۡرَهُمۡ بَيۡنَهُمۡ وَاَسَرُّوا النَّجۡوٰى ○

٦٣ - قَالُوٓا اِنۡ هٰذٰنِ لَسٰحِرٰنِ يُرِيۡدٰنِ اَنۡ يُّخۡرِجٰكُمۡ مِّنۡ اَرۡضِكُمۡ بِسِحۡرِهِمَا وَيَذۡهَبَا بِطَرِيۡقَتِكُمُ الۡمُثۡلٰى ○

٦٤ - فَاَجۡمِعُوۡا كَيۡدَكُمۡ ثُمَّ ائۡتُوۡا صَفًّا ۚ وَقَدۡ اَفۡلَحَ الۡيَوۡمَ مَنِ اسۡتَعۡلٰى ○

٦٥ - قَالُوۡا يٰمُوۡسٰٓى اِمَّاۤ اَنۡ تُلۡقِىَ وَاِمَّاۤ اَنۡ نَّكُوۡنَ اَوَّلَ مَنۡ اَلۡقٰى ○

٦٦ - قَالَ بَلۡ اَلۡقُوۡا ۚ فَاِذَا حِبَالُهُمۡ وَعِصِيُّهُمۡ يُخَيَّلُ اِلَيۡهِ مِنۡ سِحۡرِهِمۡ اَنَّهَا تَسۡعٰى ○

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61. The speech of Hazrat Moosa caused a havoc among the magicians. They began to quarrell among themselves as to what they should think of that man because his conduct was quite different from that of the magicians. In short they disputed, argued and differed. They conferred in seclusion privately, and at last after differences and disputations being influnced and affected by the awful threats of Pharaoh, said as follows :

62. The sorcerers said to themselves that (Hazrat) Moosa and (Hazrat) Haroon wanted to extirpate their traditions and coventions and establish their own religion and mode of life instead, they also desired to snatch the art of sorcery from them (which was a great source of their fame and respect in the country) and become the sole owner of the profession.

63. They should understand the importance of the situation and should not miss the chance. They should collectively struggle with great courage to defeat them and all of a sudden they should strike a decisive blow because the contest of that day was final. The success of that day was their permanent glory. The party which won on that day would be considered as successful and prosperous for all times.

64. Hazrat Moosa answered with utter confidence that first they should show their own feats and exert themselves with supreme efficiency, so that the dominance of Truth should prevail over very clearly after the forceful endeavours of Wrong. This story has been related in Sura Aaraf too.

65. By the sight-jugglery of the sorcerers Hazrat Moosa imagined that the ropes and staffs of those sorcerers were running like snakes, and in reality it was not the case i.e. there was no transformation.

67. Then Moses found a fear in his self.[66]

68. We said, 'Fear thou not, decidedly thou shalt be the uppermost.'[67]

69. 'Cast down what is in thy right hand that it may swallow what they have made;[68] what they have made is simply the guile of a sorcerer, and the sorcerer prospers not wherever he is (come).'[69]

70. Then fell down the sorcerers in Sajda saying, 'We have believed in the Lord of Haroon and Moses.'[70]

٦٧- فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ ○

٦٨- قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ الْأَعْلَىٰ ○

٦٩- وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ ۖ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ○

٧٠- فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ○

66. Hazrat Moosa feared in his self lest the common people should fall in doubt to see the farce of the magicians and become unable to differentiate between Magic and Miracle. In that situation, he feared, the Truth would not be clearly predominant and visibly victorious over the Falsehood. This meaning of fear is understood from the ensuing answer.

67. God said to Moses to banish fear from the heart and be impervious to such whims, God shall make the Truth triumphant and he would get the upperhand.

68. God said to Moses to cast his staff on the ground and it would swallow their bogus farce at once.

69. The farce of the magicians can not succeed in the contest with Truth, wherever they are and to whatever extent they reach, neither the sorcerer can ever prosper. This is why in Tradition the order of slaying the magician is given.

70. The sorcerers were well-versed in their art of magic. According to the principle ,of the magical art they immediately understood that what Moses demonstrated could not be sorcery, it was sometning above sorcery. The Eman came into their hearts and they fell down in Sajda. This story has been described in Sura Aaraf.

71. Said Pharaoh, 'You have believed in him and I had not still ordered you. Verily he is the chief of you, the same that taught you sorcery.[71] So now I shall get your hands cut off and the feet of the other side[72] and shall crucify you upon the trunks of palm-trees,[73] and you shall know which of us is more terrible in chastisement and more abiding.'[74]

72. They said, 'We will not prefer thee over the thing that has reached us of clear sign and over That who created us, so do thou what thou wanteth to do. Thou canst only do in the life of this world.'

٧١۔ قَالَ اٰمَنْتُمْ لَهٗ قَبْلَ اَنْ اٰذَنَ لَكُمْ ؕ اِنَّهٗ لَكَبِيْرُكُمُ الَّذِیْ عَلَّمَكُمُ السِّحْرَ ۚ فَلَاُقَطِّعَنَّ اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِّنْ خِلَافٍ وَّلَاُصَلِّبَنَّكُمْ فِیْ جُذُوْعِ النَّخْلِ ۫ وَلَتَعْلَمُنَّ اَيُّنَاۤ اَشَدُّ عَذَابًا وَّاَبْقٰى ○

٧٢۔ قَالُوْا لَنْ نُّؤْثِرَكَ عَلٰى مَا جَآءَنَا مِنَ الْبَيِّنٰتِ وَالَّذِیْ فَطَرَنَا فَاقْضِ مَاۤ اَنْتَ قَاضٍ ؕ اِنَّمَا تَقْضِیْ هٰذِهِ الْحَيٰوةَ الدُّنْيَا ○

71. Pharaoh said to the sorcerers that they had believed in Moses though they did not get his prior permission. 'It seemed, he continued, that there was some conspiracy between them and Moses against the masses. In that way they were going to entice the people by means of wealth. (See Sura Aaraf also.)

72. It means right hand and left foot, or left hand and right foot.

73. Pharaoh said to them that he would give severe punishment to them so that others might learn a lesson and believe not in their masters (Moses and Haroon).

74. Pharaoh said to the believing magicians that perhaps they thought they would get ultimate salvation by believing in Moses and Haroon and they (Pharaoh and his people) would be subjected to everlasting chastisement, so they would soon see whose chastisement was more severe and more abiding.

73. 'We have believed in our Lord that He may forgive us our sins and that thou had compelled us to do of this sorcery.[75] And Allah is better and everlasting.'[76]

74. The fact is that whosoever comes to his Lord with sin—for him is Gehenna, wherein he shall neither die nor live.[77]

75. And whosoever comes unto Him with Eman having done virtuous deeds—for them are high degrees.

76. Gardens of Eden, underneath which rivers flow, therein dwelling for ever,[78] and this is the recompense of the self, purified[79] (of that who is purified).

٧٣- إِنَّآ آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطٰيٰنَا وَمَآ أَكْرَهْتَنَا
عَلَيْهِ مِنَ السِّحْرِ ۗ وَاللّٰهُ خَيْرٌ وَّأَبْقٰى ○

٧٤- إِنَّهٗ مَنْ يَّأْتِ رَبَّهٗ مُجْرِمًا فَإِنَّ لَهٗ جَهَنَّمَ ۖ
لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى ○

٧٥- وَمَنْ يَّأْتِهٖ مُؤْمِنًا قَدْ عَمِلَ الصّٰلِحٰتِ فَأُولٰٓئِكَ
لَهُمُ الدَّرَجٰتُ الْعُلٰى ○

٧٦- جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهَا الْأَنْهٰرُ
ع ٣ ٢٢ ١٢ خٰلِدِيْنَ فِيْهَا ۗ وَذٰلِكَ جَزٰٓؤُا مَنْ تَزَكّٰى ○

75. The Believer/Magicians said to Pharaoh, 'We can not denounce such clear arguments for thy sake and care not a little about thee before the good pleasure of our Real Creator. Now do what thou wanteth to do. Thy only force is confined to this worldly life alone and thou canst only do this that thou mayst slay us, so there is no harm because we have already chosen the Permanent World in place of this temporary world. We are now totally independent and careless about the sorrows and comforts of this world. The only desire now we cherish alone is that our Lord may be well-pleased with us and forgive us our general sins and that particular sin which we have committed under the coercion of thy government." It is said that the sorcerers had in the beginning understood it well that the miracle which was to be shown by Moses was not sorcery but Pharaoh gave them threats, so they were compelled to contest. Naturally they were highly repentent over that forced crime against a grand Prophet.

76. The Believer-Magicians said to Pharaoh that a better and more abiding reward would be given to the Believers in the next world than that he promised to them for the victorious results against a Prophet.

77. Man should first care for the next world. He should not become disobedient to God by becoming obedient to the people. The end of God's criminal is very bad and there is no way for his deliverance. The death ends all sorrows of worldly life however piercing they may be, but an Unbeliever will not die in the Hell that his miseries may come to an end. And his life will not be a life at all, because life will be so much miserable that the living man of the Hell will prefer death to life.

78. In contrast to the criminals the end of the obedient men is described in this verse.

79. i.e. Purified from dirty ideas, preposterous beliefs, mean morals and bad deeds.

SECTION 4

77. And We sent order to Moses, 'Go with My servants by night then strike for them a dry path in the sea fearing not overtaking, neither apprehending the danger of sinking.'

78. Then Pharaoh followed after them with his armies then they were overwhelmed by water as they were overwhelmed.[80]

79. And Pharaoh deceived his nation and did not admonish.[81]

٧٧۔ وَلَقَدْ اَوْحَيْنَآ اِلٰى مُوْسٰٓى ۙ اَنْ اَسْرِ بِعِبَادِىْ
فَاضْرِبْ لَهُمْ طَرِيْقًا فِى الْبَحْرِ يَبَسًا ۙ لَّا تَخٰفُ
دَرَكًا وَّلَا تَخْشٰى ○
٧٨۔ فَاَتْبَعَهُمْ فِرْعَوْنُ بِجُنُوْدِهٖ فَغَشِيَهُمْ مِّنَ
الْيَمِّ مَا غَشِيَهُمْ ○
٧٩۔ وَاَضَلَّ فِرْعَوْنُ قَوْمَهٗ وَمَا هَدٰى ○

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80. When the People of Pharaoh were defeated in the contest, the magicians embraced Eman, the Bani Israeel rose to eminence and Hazrat Moosa by his long efforts and bright miracles established the divine argument while Pharaoh was still adamant in his unbelief and haughtiness and was never ready to release the Bani Israeel from abject slavery, then God sent order to Hazrat Moosa to go out of Egypt by night taking Bani Israeel with him so that the era of their adverse circumstances might come to an end. God said that Red Sea would come in his way as a hindrance but the waves of the sea should not stand in the way of a lofty Prophet like him. He should make out his way through those waves, and passing by that way he should neither fear that they would be drowned nor apprehend the overtaking by the enemy. Consequently according to the Divine gudiance Hazrat Moosa stroke his staff against the water of the sea with the result that the water split and a passage was made in the sea. God ordered the wind to dry up the water at once. However, in no time a dry passage was created in the sea with two huge mountains of water standing on both sides of the passage : فانفلق فكان كل فرق كا لطود العظيم — The Bani Israeel passed over it without any difficulty or hesitation. Pharaoh with his huge army was coming after them from behind. Seeing the dry way he entered into it recklessly. When the Bani Israeel crossed away and the army of Pharaoh reached the midst of the sea God ordered the sea to embrace them from all sides. Then ask not how the waves of the sea overwhelmed them for ever !

81. Pharaoh made high-sounding claims to leadership وما اهديكم الا سبيل الرشاد (and I do not guide you but to a good way) but what a good way he told his people.! He confirmed the famous saying : ہم تو ڈوبے ہیں صنم تم کو بھی لے ڈوبیں گے (Sanam i.e. Beloved ! We are no doubt drowned but we shall not leave you alone and we shall be drowned taking you with ourselves). What he underwent in the present world, the same will occur to him in the next world ! He will fall into the Hell taking all with him. يقدم قومه يوم القيٰمة فاوردهم النار (ہود۔ رکوع ۹)

80. Children of Israeel, We delivered you from your enemy and appointed a promise with you upon the right side of the Mount and sent down on you Manna and Salva.

81. Eat of the good things wherewith We have provided you and exceed not therein,[82] or My anger shall alight on you, and upon whomsoever My anger alights so he is thrown down.[83]

82. And My forgiving is great on him who repents and believes and does good deeds then keeps steadfast in guidance.[84]

٨٠ - يٰبَنِيٓ إِسۡرَآءِيلَ قَدۡ أَنجَيۡنَٰكُم مِّنۡ عَدُوِّكُمۡ
وَوَٰعَدۡنَٰكُمۡ جَانِبَ ٱلطُّورِ ٱلۡأَيۡمَنَ وَنَزَّلۡنَا
عَلَيۡكُمُ ٱلۡمَنَّ وَٱلسَّلۡوَىٰ ○
٨١ - كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقۡنَٰكُمۡ وَلَا تَطۡغَوۡاْ
فِيهِ فَيَحِلَّ عَلَيۡكُمۡ غَضَبِي ۚ وَمَن يَحۡلِلۡ
عَلَيۡهِ غَضَبِي فَقَدۡ هَوَىٰ ○
٨٢ - وَإِنِّي لَغَفَّارٞ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ
صَٰلِحٗا ثُمَّ ٱهۡتَدَىٰ ○

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82. This instruction is given to the Bani Israeel by God that they should see how they were favoured in various ways, and they should thank God for those favours which were showered on them. Was it a thing insignificant that they were emancipated from the clutches of a fierce enemy and how that ferocious enemy was annihilated before their eyes in a horrifying but warning way ? Then through Moses they were promised that they would be given the Taurat on their way from Egypt to Sham if they reached the blessed and secure part of Mount Tor which was situated on the right side. In the barren plain of Teya there were sent down upon them the food of Manna and Salva. (See Sura Baqara)

The response to those favours is that they should utilize all those good things freely, which are made lawful by God, but should not exceed the limits in the use of those good and delicious bounties i.e. they should not be ungrateful or prodigal in using them, nor should they be negligent in observing their due rights, nor be proud of those transient boons, nor should they expend them in sins, nor should they hoard them where forbidden. In brief they should not make the divine bounties an instrument of haughtinesss and transgression.

83. It means God's chastisement shall alight on them if they commit excess and eventually shall be thrown into the dark pits of humiliation and punishment.

84. In this verse the description of the forgiven souls is given in constrast to the wrathed ones i.e. however great the criminal may be, if he repents with a true heart and adopts the way of Eman and good deeds and keeps steadfast till death, then there is no scantiness with God's mercy and pardon.

83. 'And why hast thou made haste from thy People, O Moses?'

84. Said he, 'There they are coming after me and I came sooner unto Thee, my Lord, that Thou mayst be pleased.'[85]

85. Said He, 'We have tempted thy people after thee and the Samiri (Samaritan) has led them into error.[86]

٨٣- وَمَآ اَعْجَلَكَ عَنْ قَوْمِكَ يٰمُوْسٰى ○

٨٤- قَالَ هُمْ اُولَآءِ عَلٰٓى اَثَرِىْ وَعَجِلْتُ اِلَيْكَ رَبِّ لِتَرْضٰى ○

٨٥- قَالَ فَاِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْۢ بَعْدِكَ وَاَضَلَّهُمُ السَّامِرِىُّ ○

85. Hazrat Moosa (be peace upon him) went to Mount Tor with great eagerness according to the promise. Perhaps he might have also been ordered to take with him some of the chiefs of the nation; they lagged behind. Hazrat Moosa in his devotional fervour went far ahead. God said to Hazrat Moosa as to why he made so much haste that the nation kept hehind. Hazrat Moosa said that he had come soon for the sake of His good pleasure and the nation was also not far behind, they were just coming after him.

86. God said to Moses that He had cast the nation into a great examination after him, the cause whereof in the world of cause and effect was Samiri, because at his perversion and enticement the Bani Israeel began to worship the Calf whose story is described in Sura Aaraf.

Note : It is said that the name of Samiri was also Moosa. According to some writers he was of the Bani Israeel and according to some others he was a Qibti. However, majority says that he was the Hypocrite of the Mosaic Age, and like the hypocrites he tried to lead the Muslims astray surreptitiously and treacherously. According to Ibne Kathir his name is Haroon in the books of Bani Israeel.

86. Then Moses went back to his people full of anger regretting. Said he, 'My people, had your Lord not promised a fair promise to you? Hast the term with you became very long? Or else you desired that the wrath of your Lord may alight on you? And for that you broke the covenant with me.'[87]

87. They said, 'We have not broken thy promise of our own will (volition) but we were made to bear the heavy load of the ornaments of the people (of Pharaoh) aud we cast it, then in this way Samiri moulded—[88]

٨٦۔ فَرَجَعَ مُوْسٰٓى اِلٰى قَوْمِهٖ غَضْبَانَ اَسِفًا ۚ قَالَ يٰقَوْمِ اَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۭ اَفَطَالَ عَلَيْكُمُ الْعَهْدُ اَمْ اَرَدْتُّمْ اَنْ يَّحِلَّ عَلَيْكُمْ غَضَبٌ مِّنْ رَّبِّكُمْ فَاَخْلَفْتُمْ مَّوْعِدِيْ ○

٨٧۔ قَالُوْا مَآ اَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلٰكِنَّا حُمِّلْنَآ اَوْزَارًا مِّنْ زِيْنَةِ الْقَوْمِ فَقَذَفْنٰهَا فَكَذٰلِكَ اَلْقَى السَّامِرِيُّ ○

87. Hazrat Moosa said to the nation that they would get all sorts of temporal and religious prosperities in his following as they had already seen by their own eyes tremendous virtues, and the rest were to be given onward. Hazrat Moosa questioned whether much time had passed that they forgot the fulfilment of the covenant and were tired of awaiting new rewards or they had intentionally broken the promise and invited the wrath of God by deviating from the Divine Religion of God's Unity. (Ibne Kathir)

Or it may mean that God had taken the promise of thirty or forty days i.e. They would be given the Taurat when Moosa completed the term of thirty or forty days on Tor in devotional seclusion. So whether much time had passed that they were tired of waiting, and then resorted to Calf-worship, or they had intentionally done that so that they might be entitled to Divine Wrath. And اَخْلَفْتُمْ مَّوْعِدِيْ denotes that promise which they had made to Moosa (be peace upon him) that he should bring a Divine Book and they would definitely follow it and they would also remain steadfast in his following.

88. They said that they had not done of their own will. It was Samiri who caused them to do so. The real fact, they said, was that the load of the ornaments of Bani Israeel which they had carried and they could not understand what to do with it — that load they threw away after consultation among themselves. Samiri took it and moulded in fire and made the form of a calf. (See Sura Aaraf)

Note : How those ornaments of the People of Pharaoh came into the hands of Bani Israeel ? — Either they had taken those on loan, or it was a booty or they had got them through some other ways — the commentors differ about it. But whatever source they had got those ornament through, they did not think their utilization as lawful. Nevertheless, they thought it lawful to worship the Calf which was made of them. It is certainly a matter of great wrath.

88. Then made out of it for them a body (trunk) that lowed, then they began to say, 'This is your God and the God of Moses, so he forgot.'[89]

89. What ? Do these people not see that it does not give them any reply to their talks and neither has got any power over their loss or profit (bad or good).[90]

SECTION 5

90. And Haroon had said to them aforetime, 'O people, the thing is that you have been tempted by this Calf and your Lord is Rahman, so follow my way and obey my word.'[91]

91. They said, 'We will not desist from our addiction to the Calf until Moses comes back to us.'[92]

٨٨- فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُ خُوَارٌ فَقَالُوا
هٰذَا إِلٰهُكُمْ وَإِلٰهُ مُوسٰى ۽ فَنَسِيَ ۝

٨٩- أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا ۙ وَلَا
يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ۝ ع ١٣ ٤ ٣

٩٠- وَلَقَدْ قَالَ لَهُمْ هٰرُونُ مِن قَبْلُ يٰقَوْمِ إِنَّمَا
فُتِنتُم بِهِ ۖ وَإِنَّ رَبَّكُمُ الرَّحْمٰنُ
فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ۝

٩١- قَالُوا لَن نَّبْرَحَ عَلَيْهِ عٰكِفِينَ حَتّٰى يَرْجِعَ
إِلَيْنَا مُوسٰى ۝

89. Samiri and his disciples said that Real God was the Calf, and Moses went to Mount Tor to speak to God out of forgetfulness. Perhaps the most extremist of them uttered this nonsense.

90. Those blind men could not understand this open fact that how a lifeless idol could become God when it could neither harm nor benefit anyone an aught, nor could speak a word to anyone.

91. Hazrat Haroon had orally taught them in a soft language that the Calf to whom they were so much addicted could not be God. Their God was only ONE RAHMAN who had done them so many mercies. Where they were going leaving Him? He was the viceroy of Moses and was himself a Prophet. If they wanted their welfare they should follow him and obey his order. They should not yield to the temptation of Samiri, he said.

92. They replied that till the return of Moses they were not prepared to leave the Calf. They would see when Moses came back and they would do what they deemed suitable.

92. Moses said, 'Haroon, what prevented thee when thou saw that they had gone astray,

93. That thou came not after me? Didst thou disobey my order ?'[93]

94. Haroon said, 'O my mother's son, seize not my beard nor my head,[94] I feared thou wouldst say: "Thou hast cast dissension among the Bani Israeel and remembered not my word."[95]

95. Moses said, 'And thou, Samiri, what is thy reality?'[96]

٩٢۔ قَالَ يٰهٰرُوْنُ مَا مَنَعَكَ اِذْ رَاَيْتَهُمْ ضَلُّوْٓا ۙ

٩٣۔ اَلَّا تَتَّبِعَنِ ؕ اَفَعَصَيْتَ اَمْرِيْ ۝

٩٤۔ قَالَ يَبْنَؤُمَّ لَا تَاْخُذْ بِلِحْيَتِيْ وَلَا بِرَاْسِيْ ۚ
اِنِّيْ خَشِيْتُ اَنْ تَقُوْلَ فَرَّقْتَ بَيْنَ بَنِيْٓ
اِسْرَآءِيْلَ وَلَمْ تَرْقُبْ قَوْلِيْ ۝

٩٥۔ قَالَ فَمَا خَطْبُكَ يٰسَامِرِيُّ ۝

93. Hazrat Moosa said to Hazrat Haroon, "I had gone after appointing you my Khalifa that you would reform them in my absence and would not listen to the corruptors, then what reformation you have done ? Why did you not gather your supporters and fight with these Calf-worshippers ? And if you could not do that then why you came not to me leaving them ? In short, seeing such a clear error why did you not follow my way."

94. Out of rage Hazrat Moosa caught hold of Haroon's beard and the hair of the head. (See Sura Aaraf)

95. Hazrat Haroon said, "It came to me that I should better wait for you than to do something that might create dissension among the Bani Israeel, because it is obvious that in case of facing and fighting some would have supported and some would have opposed me. So I feared that lest you should blame me and ask me why I did not wait for you and why I created such a dissension among the nation.

Hazrat Shah Sahib says, "When starting Hazrat Moosa had advised him to keep peace among all, so he did not fight with the Calf-worshippers. Of course he advised them orally but they did not understand. On the other hand they were prepared to slay him : وکادوا یقتلوننی "

96. Afterwards Hazrat Moosa frowningly addressed Samiri, "What is thy reality?" It means how he invented such a forgery and what were those factors that the Bani Israeel inclined towards him ?

96. He said, 'I had seen what others saw not, then I seized a handful of dust from the track of that Messenger, then I cast the same into it and this is what my soul prompted me.'[97]

٩٦- قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهٖ فَقَبَضْتُ قَبْضَةً مِّنْ اَثَرِ الرَّسُوْلِ فَنَبَذْتُهَا وَكَذٰلِكَ سَوَّلَتْ لِيْ نَفْسِيْ ○

97. Samiri said, "Isaw such a thing which others did not see i.e. I saw the Messenger-Jibraeel riding on horse (perhaps at that time when the Bani Israeel entered into the sea and the army of Pharaoh entered after them while Hazrat Jibraeel stood between them so that the two parties might not meet). However, Samiri understood that he was Jibraeel either by some perceptive reason, or some inward faculty or through some previous knowledge, and he guessed that the dust underneath his feet or the feet of his horse must have some effect, so he took a handful of that dust and cast it into that moulded Calf.

Hazrat Shah Sahib says, "The gold belonged to the Unbelievers and was seized with deception, in it a blessed dust was cast, the mixture of holy and unholy, right and wrong, turned into a freak that a voice of an animate was created in that Calf. Such things are very dangerous, they should be warded off very much, such things create idolatery."

Note : The above commentary is according to the interpretation of Sahaba, Tabe'en and Scholars of the Quran. But some perverts have criticized it and given wrong interpretation to it. The Writer of Ruhul Ma'ani has given satisfactory answer to these perverts.

97. Moses said, 'Be away, for thee for the whole life that much is the punishment that thou shalt say : Touch me not[98] (do not touch by the hand) and for thee is a tryst that canst not fail thee,[99] and behold thy god to whom the whole day thou wast cleaving, we will surely burn it and then scatter it into the sea stirring.'[100]

٩٧۔ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيٰوةِ أَنْ تَقُوْلَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهٗ ۚ وَانْظُرْ إِلٰى إِلٰهِكَ الَّذِيْ ظَلْتَ عَلَيْهِ عَاكِفًا ۖ لَنُحَرِّقَنَّهٗ ثُمَّ لَنَنْسِفَنَّهٗ فِي الْيَمِّ نَسْفًا ○

98. Your God is only the One God beside whom there is no service to anyone, everything is contained in His Knowledge.[101]

٩٨۔ إِنَّمَا إِلٰهُكُمُ اللّٰهُ الَّذِيْ لَا إِلٰهَ إِلَّا هُوَ ۖ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ○

98. Samiri said, "Do not touch me and keep at a distance from me." Because he had made the farce of the Calf out of self-vanity and self-glory so that the people might follow him and think him as leader and guide, hence the punishment was given accordingly that no one should go near him and if someone might reach him he would himself tell him to keep away, thus he should pass his life in the present world like a disgraceful untouchable and a jungle beast.

99. Hazrat Shah Sahib says, "In this world he was given this punishment that he lived outside the Bani Israeel aloof. If he saw anyone or anyone saw him both of them shivered with fever. So he kept the people at a distance. And the meaning of the tryst (which is to be fulfilled) is perhaps the chastisement of the Hereafter or perhaps it is a hint to the rising of Dajjal, he will also accomplish the dissension of Samiri in Bani Israeel, as our Holy Prophet was distributing wealth, a man said 'Distribute with justice', the Holy Prophet said, "Men of his type will turn out", they were the Kharjees who began to find fault with their religious guides, and whoso finds fault with the religious guides, he is also of the same origin."

100. Hazrat Moosa said to Samiri, "This is thy punishment and now I disclose the reality of thy false god. I shall break the Calf, which thou took as god and to which thou cleaved all day, to pieces and burn it to ashes before thy eyes and then I shall throw the ashes into the river so that its worshippers should know that the Calf could not even save its own existence much less to speak of harming or benefitting others."

101. Hazrat Moosa invited the people to Truth together with exterminating Falsehood i.e. Not to speak of the Calf even the greatest thing could not become God. The True God is only One God, apart from Him worship to anyone else is not lawful either according to reason or nature or according to tradition, and whose unlimtted knowledge is encircling all things.

99. So We rehearse unto thee the tales of those who passed before[102] and We gave thee from Us the Book to read.[103]

100. Whosoever turns away from it so he shall bear on the day of Resurrection a load—

101. Abiding therein for ever. And evil is the load on them in Qeyamat in lifting.[104]

102. The day the Trumpet is blown and We shall muster the sinners on that day blue eyes,[105]

٩٩۔ كَذٰلِكَ نَقُصُّ عَلَيْكَ مِنْ اَنْۢبَآءِ مَا قَدْ سَبَقَ ۚ وَقَدْ اٰتَيْنٰكَ مِنْ لَّدُنَّا ذِكْرًا ۝

١٠٠۔ مَنْ اَعْرَضَ عَنْهُ فَاِنَّهٗ يَحْمِلُ يَوْمَ الْقِيٰمَةِ وِزْرًا ۝

١٠١۔ خٰلِدِيْنَ فِيْهِ ۭ وَسَاۗءَ لَهُمْ يَوْمَ الْقِيٰمَةِ حِمْلًا ۝

١٠٢۔ يَّوْمَ يُنْفَخُ فِي الصُّوْرِ وَنَحْشُرُ الْمُجْرِمِيْنَ يَوْمَىِٕذٍ زُرْقًا ۝

102. We rehearse unto thee and through thee to the whole world events of so many past nations as We have related the story of Moses and Pharaoh, wherein there are many advantages e.g. abundance of knowledge, plentitude of miracles, the consolation of the Prophet and the Believers, admonition and advice for the wise men, threat and menace to the opposing elements.

103. It means the Quran which comprises all such stories and events to open the eyes of mankind.

104. The burden which shall be loaded on their backs because of their evasion and belying shall never be lightened. They shall always be overwhelmed by that load and its bearing is not a joke, when they bear it they shall know how hard a load they are pressed under.

105. It means when they are brought in the Resurrection they shall be blind, or perhaps the eyes shall be blue out of ugliness. However, if the first meaning are taken then it is the mention of a particular time, afterwards the eyes shall be opened so that they may see the Hell etc. ورای المجد موت النار (سورہ کہف۔ رکوع ۷)

اسمع بہم وابصر یوم یأتوننا (سورہ مریم۔ رکوع ۲)

103. Whispering one to another, "You tarried not but ten days."[106]

104. We know very well what they say,[107] when the one with good sense will say : "You tarried not but one day."[108]

SECTION 6

105. And they ask thee about the mountains, so thou say, 'My Lord will scatter them as ashes.'

106. Then He will do make the earth a smooth plain.

107. Thou wilt not see in it any crookedness, neither any curving.[109]

١٠٣ - يَّتَخَافَتُوْنَ بَيْنَهُمْ اِنْ لَّبِثْتُمْ اِلَّا عَشْرًا ○

١٠٤ - نَحْنُ اَعْلَمُ بِمَا يَقُوْلُوْنَ اِذْ يَقُوْلُ اَمْثَلُهُمْ طَرِيْقَةً اِنْ لَّبِثْتُمْ اِلَّا يَوْمًا ○ ع ١٤

١٠٥ - وَيَسْـَٔلُوْنَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّيْ نَسْفًا ○

١٠٦ - فَيَذَرُهَا قَاعًا صَفْصَفًا ○

١٠٧ - لَّا تَرٰى فِيْهَا عِوَجًا وَّلَآ اَمْتًا ○

106. Seeing the length of the Hereafter and its horrible scenes the sojourn in this world will appear so short as if they lived not more than a week or ten days, the world ended so soon ! And they will forget all the luxuries and the long hopes of this world and they shall feel remorseful at losing the age of this world in absurd and useless enjoyments. Or perhaps they shall say so out of apology and excuse i.e. they did not live more in the world and did find no chance to do something for the next world as said elsewhere :

ويوم تقوم الساعة يقسم المجرمون مالبثوا غير ساعة الخ (سورہ روم - ٦)

107. Whispering can not be hidden from God. We know well what they will whisper one to another.

108. The one who will be more thoughtful and wise will say, "Nay ! Not ten days but only one day we tarried in the world." This man is said to be more thoughtful and clever because he understood the transience of worldly life and the permanence of the Hereafter more than others.

109. When the Qeyamat is mentioned unto the rejectors of the Last Day they say out of mockery what will be the end of the hard mountains i.e. whether they will also be broken ? God gives them answer that the mountains are nothing before the unlimited power of God. He shall make them ashes in no time and scatter them in the air like plucked wool-tufts and the earth shall be made plain and smooth without any crookedness or ups and downs and the hurdles of mountains shall be effaced.

108. On that day they will follow after the Caller whose word is not crooked,[110] and the voices will be subdued due to the fear of Rahman then thou wilt not hear but a murmuring voice.[111]

109. Upon that day the intercession will not profit save for him to whom Rahman gave permission and approved his word.[112]

110. He knows what is before them and behind them and they can not comprehend Him in knowledge.[113]

111. And faces shall be humbled unto the Living, the Eternal,[114] and he is spoiled who bore the load of wrong.[115]

١٠٨۔ يَوْمَئِذٍ يَّتَّبِعُوْنَ الدَّاعِيَ لَا عِوَجَ لَهٗ ۚ وَ
خَشَعَتِ الْاَصْوَاتُ لِلرَّحْمٰنِ فَلَا تَسْمَعُ اِلَّا هَمْسًا ○
١٠٩۔ يَوْمَئِذٍ لَّا تَنْفَعُ الشَّفَاعَةُ اِلَّا مَنْ اَذِنَ لَهُ
الرَّحْمٰنُ وَرَضِيَ لَهٗ قَوْلًا ○
١١٠۔ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيْطُوْنَ بِهٖ عِلْمًا ○
١١١۔ وَعَنَتِ الْوُجُوْهُ لِلْحَيِّ الْقَيُّوْمِ ؕ وَقَدْ خَابَ
مَنْ حَمَلَ ظُلْمًا ○

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110. They will run towards the voice or call of the angel like an arrow. Neither there shall be any deflection in the voice of the Caller, nor there shall be any crookedness in the race of the runners. Alas ! They walked always in a crooked fashion in the life of the world out of misfortune and perverseness. Had they run towards the voice of God's Caller in the world they would have gained something ! But they did not take the trouble to accept the voice of the Callers.

111. No voice except the feeble sound of their march to the Resurrection shall be heard from them due to the fear and awe of Rahman, and if there shall be any conversation it will be so low as whispering.

112. It means only his intercession will do who will be given permission to do so by God and whose word is well-pleasing to God, his speech should be straight and intercede for such a man whose word — لا الٰہ الا اللہ has been approved by God, otherwise there shall be no intercession for a Kafir (Unbeliever).

113. It means God's knowledge is All-embracing but the knowledge of the servants does not encircle Him or His knowledge, so only God knows by His unlimited knowledge who should be given the chance to intercede.

114. On that day the heads of the great tyrants and arrogant men shall be bowed before that Living and Eternal God like those of the disgraced prisoners. Those who had never bowed their heads before God in the world will today come with great humbility and meekness before God.

115. What will be the end of Zalim is beyond description ? The word Zulm comprises Shirk (association) and other sins. ان الشرك لظلم عظیم (لقمان - رکوع ۲)
Verily association is a mighty Zulm" (Luqman, Section 2)
والذین اذا فعلوا فاحشة او ظلموا انفسهم الخ (آل عمران - رکوع ۱۴)
"And those who did indecency or wronged their selves—" (Aal-e-Imran, Section—14)
The evil of every Zalim (wrong-doer) will be proportionate to the wrong done by the wrong-doer.

112. وَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخٰفُ ظُلْمًا وَّلَا هَضْمًا ○

112. And whosoever does some virtues and he also possesses Eman — so he has no fear of injustice nor incurring of loss.[116]

113. وَكَذٰلِكَ اَنْزَلْنٰهُ قُرْاٰنًا عَرَبِيًّا وَّصَرَّفْنَا فِيْهِ مِنَ الْوَعِيْدِ لَعَلَّهُمْ يَتَّقُوْنَ اَوْ يُحْدِثُ لَهُمْ ذِكْرًا ○

113. And even so We sent down the Quran of Arabic language and We have recited in it variously menacing words so that they may abstain (fear), or it may cast reflection into their hearts.[117]

114. فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ بِالْقُرْاٰنِ مِنْ قَبْلِ اَنْ يُّقْضٰٓى اِلَيْكَ وَحْيُهٗ ۡ وَقُلْ رَّبِّ زِدْنِيْ عِلْمًا ○

114. So High is the position of Allah, that True King ![118] And thou hasten not in taking the Quran ere its revelation is accomplished unto thee and say, 'O my Lord, increase me in knowledge (comprehension).'[119]

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116. 'Injustice' here means that some virtue is made void or someone is arrested on an undone sin, while 'incurring loss' means the receiving of recompense less than what one is entitled to. Consequently no virtue shall be made void, no innocent shall be punished, and no one shall be given less recompense than what he deserves.

117. As the events of the Resurrection Day and the results of vice and virtue have been related here clearly, similarly We have sent down the whole Quran in clear Arabic, so that its first students may fear God by its study and follow the way of piety, and if not so atleast some reflection may hit their hearts about their final end. It is very possible that this reflection and observation may lead them to guidance and through them others may also be guided.

118. God is Exalted, High, the True King, who has sent down such a mighty and glorious Quran and has related clear and hard facts to His subjects for their benefit.

119. When the Quran is such a beneficial and wonderful thing, so as We send it down gradually and slowly, so you should also not make haste in taking it from Jibraeel. When the angel recites the Revelation you should not recite with him hastily. We have taken this charge that the holy Quran will not leave your breast, then why you get worried lest you should forget ! Instead of this worrying you should pray for the attainment of more and more understanding and knowledge of the Quran. Behold ! Adam had made inopportunate haste in one thing. And what was the result?

Hazrat Shah Sahib says, "When Jibraeel brought the Quran, Hazrat Mohammad (be peace upon him) recited with him lest he should forget. It was forbidden before in sura Qeyamah : لا تحرك به لسانك لتعجل به ان علينا جمعه وقرآنه and he was consoled that its retention and delivering unto the people was God's charge, but man is mortal perhaps he forgot, so by this verse he is again given this note, and about forgetting mentioned the example of Adam in the ensuing verse."

115. And We had urged Adam before it, then he forgot and We did not find in him constancy.[120]

١١٥- وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا ۝

SECTION 7

116. And We said to the angel, 'Perform Sajda to Adam.' So they fell down save Iblis, he refused.

١١٦- وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِـَٔادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ ۖ أَبَىٰ ۝

117. Then We said, 'Adam, this enemy is thine and thy partner (woman), so let him not expel you both from the Paradise, then thou shalt fall in, distress (toil).'[121]

١١٧- فَقُلْنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ ۝

118. It is given to thee that thou shalt not become hungry, neither shalt be naked,

١١٨- إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ۝

119. And that neither thirst mayst thou draw therein and neither sunshine.[122]

١١٩- وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا وَلَا تَضْحَىٰ ۝

120. Then Satan cast into his self, said, 'Adam, I tell you the tree of eternal life and a kingdom that decays not.'[123]

١٢٠- فَوَسْوَسَ إِلَيْهِ ٱلشَّيْطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ۝

121. Then both ate of it, then their evil things (shameful parts) were disclosed to them and they began to stitch upon themselves leaves of the Paradise,[124] and Adam evaded the order of his Lord then deviated from the way.

١٢١- فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ۚ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ۝

120. He ate the corn in forgetfulness i.e. he did not keep the order in retention. In the following some detail of this story is described.

121, It is obvious that the comfort of Paradise can not be gained anywhere else. After all, efforts would have to be done for eating, dressing, living, etc. in a place other than Paradise.

122. These are the essential requirements of man—fooding, drinking, dressing, safety from sunshine and rain. There is no such difficulty in the Paradise. There is all rest and no pain. بہشت آنجا کہ آزارے نباشد (Paradise is that place where there is no pain). Here pain is mentioned and comfort is not described, perhaps to warn that they would suffer all possible pains if they got out of Paradise.

123. The Satan said to Adam, "Should I tell you a tree the eating whereof will make you live for ever and you will never die and you will get eternal Kingdom."

124. See Sura Aaraf.

122. Then his Lord endowed him with special favour, then turned unto him and brought him to the way[125] (of good pleasure of the high order).

١٢٢۔ ثُمَّ اجْتَبٰهُ رَبُّهٗ فَتَابَ عَلَيْهِ وَهَدٰى ○

123. He said, 'Get you down from here, live both of you together enemy of each other,[126] then if guidance comes to you from Me,[127] then whosoever follows My guidance shall not go astray, neither shall he fall in difficulty.'[128]

١٢٣۔ قَالَ اهْبِطَا مِنْهَا جَمِيْعًا ۚ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّيْ هُدًى ۙ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقٰى ○

125. When he failed to comply with the Divine Order he did not keep steadfast in the way of perseverance with respect to his high position. This position is expressed by the words عصٰے و غوٰے in a severe style according to the famous principle: حسنات الابرار سیّئات المقربین (The virtues of the gentlemen are the vices of the near ones). It means God did not allow the influence of Satan to prolong and very soon gave him the favour of resorting to repentance, endued him with special acceptance, turned unto him with additional kindness and established him on the way of His good pleasure of high order.

126. If this is an address to Adam and Eve then it means their children shall be opponent one to another. As the sin was committed in companionship, the recompense of that companionship resulted in the opponent groups of their children.

If this is an address to Adam and Iblis then it means that the seeds of both shall be inimical to each other permanently. The satans will always try to harm the children of Adam.

127. Then if guidance comes to you from Me. i.e. through the Prophets and Books—.

128. Neither he shall deviate from the way to Paradise nor shall suffer pain being deprived of it. He shall reach his original native home without hesitation and fear, wherefrom he had been expelled.

124. And whosoever turns away from My remembrance he shall be given a livelihood of narrowness,[129] and We shall bring him upon the day of Qeyamat blind.[130]

۱۲۴۔ وَمَنْ اَعْرَضَ عَنْ ذِكْرِىْ فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا وَّنَحْشُرُهٗ يَوْمَ الْقِيٰمَةِ اَعْمٰى ○

129. One who is prone to wordly life being forgetful of God — his livelihood is made narrow and afflicted, though outwardly he may be possessing great wealth and enjoying luxuries, yet his heart being empty of contentment and trust in God, he is always in great distress due to greed for more world, anxiousness for progress and the fear of loss. Such a man is ever anxious for more and more wealth, the surity of death and the dangers of wordly loss are always a source of spiritual pain in addition. Just see the daily life of the Capitalists of the West who are always restless and do not enjoy a real sleep of even two hours out of the twenty four hours. Great millionaires and billionaires prefer death to life being extremely distressed at the wordly disasters. The tendency to suicide is general of this kind. The verses and experience is a witness to this fact that in this world the peace of heart and real rest is impossible to be achieved without the rememberance of God — الا بذكر الله تطمئن القلوب — Beware ! Only by the rememberance of God the hearts take rest. But this reality is realized only after experiment. ذوق ایں بادہ ندانی بخدا تا نہ چشی

(You will never enjoy this wine by God unless you taste it.)

Some commentators have interpreted the phrase معيشةً ضنكًا by a life in which there is no good i.e. such a life has become too narrow to allow good to enter into it. Obviously the whole wealth of a Kafir, absorbed and intoxicated in the world, and all his comforts and luxuries are going to become one day a trouble and a misfortune for him. That prosperity whose end is utter disaster can not be called a real prosperity.

Some commentators call معيشةً ضنكًا as the life of the grave after death i.e. they will face a period of great affliction before the advent of Qeyamat, and the earth of the grave will squeeze them also.

Some Sahaba have interpreted معيشةً ضنكًا by the chastisement of the grave, and Bazzar has quoted a Tradition to this meaning from Abu Huraira (God is pleased with him).

In short, under معيشةً ضنكًا all these conditions mentioned above are possible.

130. Those people who remained forgetful of God shall be brought unto Resurrection as blind and they shall also be blind of heart finding no way to any argument. This is the condition in the beginning of the Resurrection. Afterwards the eyes shall be opened, so that they may observe the Hell and other events of the Resurrection.

125. He shall say, 'O Lord, why hast Thou brought me forth blind and I was wont to see.'[131]

126. He said, 'Even so Our signs had reached thee then thou didst forget them and so today thou shalt be forgotten.'[132]

127. And so We shall give recompense to that who went out of limit and believed not in the verses and signs of his Lord.[133] And the chastisement of the Hereafter is severe and very long-abiding.[134]

128. So did they not get understanding ? from this thing that how many a generation We have destroyed before them, these people walk in their places.[135] In this are good signs for men of wisdom.

١٢٥- قَالَ رَبِّ لِمَ حَشَرْتَنِيْٓ اَعْمٰى وَقَدْ كُنْتُ
بَصِيْرًا ○
١٢٦- قَالَ كَذٰلِكَ اَتَتْكَ اٰيٰتُنَا فَنَسِيْتَهَا ۚ وَ
كَذٰلِكَ الْيَوْمَ تُنْسٰى ○
١٢٧- وَكَذٰلِكَ نَجْزِيْ مَنْ اَسْرَفَ وَلَمْ يُؤْمِنْ بِاٰيٰتِ
رَبِّهٖ ؕ وَلَعَذَابُ الْاٰخِرَةِ اَشَدُّ وَاَبْقٰى ○
١٢٨- اَفَلَمْ يَهْدِ لَهُمْ كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُوْنِ
يَمْشُوْنَ فِيْ مَسٰكِنِهِمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ ع ١٣ ١٦
لِّاُولِي النُّهٰى ○

131. The Kafir who had external eyes in the world shall question with wonder as to what crime he had committed that his eyes were taken away ?

132. He will be given this answer that he did not believe in God's verses after hearing and in God's signs after seeing, neither did he act upon God's verses. He remained so much forgetful that he spoiled all that he saw and heard of the signs and verses of God. Similarly he was being neglected that day. As he remained blind in the world, so was the punishment, then why he was astonished if he was being brought as blind ?

133. It means every criminal shall be punished according to his crime in the world and hereafter.

134. So it would be an act of great stupidity to be distressed at the worldly pain and be forgetful about the sorrow of the next life after Resurrection.

Hazrat Shah Sahib says, "This chastisement of making blind is in the Resurrection and in the Hell it is more." (Mozihul Quran)

135. If you do not believe in the punishment to be given in the Hereafter, then do you not receive lesson from the events of history ? How many nations around these Meccans have been destroyed for their unbelief and haughtiness ? Their stories are on the lips of the people ! And by most of their ruins these Meccans pass on their way to Sham. They should refresh their memory at the sight of these ruins that how those unbelievers in these very houses were destroyed while walking here and there.

SECTION 8

129. And but for a word that preceded from thy Lord there would have been unavoidably an encounter, and but for a promise appointed,[136]

130. So do thou endure what they say[137] and proclaim the praises of thy Lord before the rising of the sun and before its setting[138] and say in some hours of the night[139] and proclaim at the ends of the day[140] so that thou mayst be well-pleasing,[141]

١٢٩- وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَكَانَ لِزَامًا
وَّاَجَلٌ مُّسَمًّى ۝
١٣٠- فَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ غُرُوْبِهَا ۚ وَمِنْ اٰنَآئِ
الَّيْلِ فَسَبِّحْ وَاَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضٰى ۝

136. It means God's Mercy is precedent to God's Wrath, this is why a criminal is given a long chance to reform himself and he is not destroyed without the complete fulfilment of argument. And for this Ummat of the Holy Prophet it is said :

وما كان الله ليعذبهم وانت فيهم الخ

And by His special mercy the chastisement of total extermination has been raised from this Ummat—this is the Word which has come out from thy Lord. But for this word and but for the appointed term of chastisement for every criminal nation, definitely the chastisement would have surrounded them, because they deserve sudden annihilation due to their unbelief and mischief. Only the aforementioned reasons are a hindrance that such a delay is being made. After all they shall taste a mighty chastisement in the Hereafter, and when time will come they shall also behold the example of that encounter in the world. And accordingly they have seen a small symbol of it in the Battle of Badr.

137. The chastisement shall come at its stated term. At the delay and respite let them utter what they utter ! You should, however, tolerate their utterings today and wait peacefully and patiently for the final result. Their utterings of disbelief should not provoke you much.

138. These are the prayers of Fajr and Asr (Morning and Evening) i.e. do not pay heed to the utterings of the mischiefmongers and rascals. Pray your Lord peacefully and patiently because God's help is attained through both prayer and patience :

واستعينوا بالصبر والصلوٰة

139. In this the prayers of Maghrib and Esha (Sun-set and Nightfall), and according to some scholars the salat of Tahajjud (Night Prayer) are included.

140. This is the Zuhr Prayer (Noon Prayer) because the first half and the second half of the day meet and according to Surrah and Qamus etc. it is said that طرف is called the part of anything i.e. طائفة من الشئ . It does not connote any special corner or limit. So in this form نهار may be supposed as some material thing and as such it can be a part of every day where the day is bisected.

141. If you follow such a way then you will be wellpleased in this world and in the other world. A great reward shall be given for this deed, and succour shall be tendered to the Ummat, and forgiveness shall be gained for this Ummat in the Hereafter by your intercession, a matter of great pleasure for you.

131. And stretch not thine eyes to that thing which We have given to use to different kinds of people—the flower (adornment) of the life of this world to try them therein, and the provision given by thy Lord is better and more lasting.[142]

١٣١- وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ○

132. And bid thy family to pray and be thou steadfast upon it (prayer);[143] We ask of thee no provision, We give you provision, and the ultimate end of piety is excellent.[144]

١٣٢- وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۖ نَّحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ○

142. You should never raise your eyes towards the goods of luxury and enjoyment which We have given to different kinds of the Unbelievers, the Jews, the Christians, the Polytheists, and the Majoos etc. (as you have not done so far). This spring is short-lived, thereby We try them that who feels obliged and who becomes haughty. The glorious bounty which God has appointed (O Prophet!) for you e.g. the Holy Quran, the designation of Prophethood, grand victories, the elevation of your remembrance and the high ranks of the Hereafter — before them these transient goods have no significance. The wealth which has come in your share is far superior to their wealth, and your wealth is ever abiding either by its own nature or by its ultimate effect. However, you should not become irritated at their rejection and turning away neither should you raise your eyes towards them.

143. You should also bid your family and kinsmen to pray. The Holy prophet has said in a Tradition that when a child is seven year old he should be instructed to observe prayer and when he is ten year old he should be beaten for that.

144. "The masters in the world make their slave earn livelihood for them. That Master only desires worship and gives provision to the servants by Himself." (Mozihul Quran)

Our prayers do not give Him any profit. Of course, we gain profit in that we get abundant provision by the blessing of prayer.

ومن يتّق الله يجعل له مخرجًا ويرزقه من حيث لا يحتسب (طلاق - رکوع ۱)

This is why if there is antagonism between Salat and earning livelihood, God, the High, does not allow to give up Salat for earning. The performance of prayer, is, however, obligatory and it should be observed somehow or other. The giver of provision is God whom we worship. In brief, God has not ordered those means of earning livelihood which prevent from or disturb the observation of the divine obligations. Man should adopt piety. He will see ultimately how God helps him.

133. And they say, 'why does he not bring a sign from his Lord?'[145] Has there not come to them the signs of the former Books.[146]

134. And had We destroyed them with a calamity afore-time they would have said, 'O Lord, why didst Thou not send us a Messenger (Apostle) that we would have followed Thy Book (Word) before that we were humiliated and degraded.

135. Thou say, 'Everyone is waiting so you should also wait. In future you shall know who are the travellers of the straight path and who found the straight way.'[147]

١٣٣- وَقَالُوْا لَوْلَا يَاْتِيْنَا بِاٰيَةٍ مِّنْ رَّبِّهٖ ؕ اَوَلَمْ
تَاْتِهِمْ بَيِّنَةُ مَا فِي الصُّحُفِ الْاُوْلٰى ○
١٣٤- وَلَوْ اَنَّآ اَهْلَكْنٰهُمْ بِعَذَابٍ مِّنْ قَبْلِهٖ لَقَالُوْا
رَبَّنَا لَوْلَآ اَرْسَلْتَ اِلَيْنَا رَسُوْلًا فَنَتَّبِعَ اٰيٰتِكَ
مِنْ قَبْلِ اَنْ نَّذِلَّ وَنَخْزٰى ○
١٣٥- قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوْا ۚ فَسَتَعْلَمُوْنَ
مَنْ اَصْحٰبُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدٰى ○ ع ١٧

145. They say that why the Messenger brings not such a sign that they see no way but to accept him, otherwise what was the use of his daily threats and menaces ?

146. Hazrat Shah Sahib says, 'There is tidings of the Last Prophet in the former Books. Or it means that the signs of the former Prophets are sufficient. This Prophet also enjoins upon those things in principle, he says not something new or strange, or this is also a sign that this Prophet relates the events and stories according to the former Books. And the best interpretation is that which is given by Ibne Kathir: "These people say out of refractoriness that why this Messenger has not brought some sign? Has there not come to them this glorious Quran which is the mightiest sign apart from other hundreds of signs, and which is the custodian of the important subjects of the former Books and is a witness to their truthfulness and whose miraculous presentation is brighter than the Sun."

وقالوا لولا انزل عليه آية من ربّه ، قل انّما الايت عند الله وانما انا نذير
مبين ، اولم يكفهم انا انزلنا عليك الكتٰب يُتلىٰ عليهم انّ فى ذٰلك
لرحمة وذكرىٰ لقوم يؤمنون (عنكبوت - ركوع ٥)

147. Even after seeing such a mighty sign they say why the Prophet has not brought a sign ? And suppose We should have not shown this sign i.e. We should have not sent down the Quran and would have seized them in punishment for unbelief and association they had cried that before punishment some Book and its interpreter must have been sent to them so that they might have been informed before they were humiliated and degraded. Had it been sent down then they would have certainly followed him. In brief, in the absence of the Quran they would have said such things, and after it came to them they began to demand absurd and imaginary things leaving it. Indeed they do not desire to get guidance. They simply invent theories and present excuses and pretensions. So tell them that we and they should wait for a future coming out of the hidden, at that time the whole reality shall be divulged—which party is guided and who is that walking on the right path?

Sura Ta Ha has ended by the help and grace of God, so praise to God first to last, and be peace on our Prophet abundantly and in plentitude.

سُوْرَةُ الْاَنْبِيَآءِ مَكِّيَّةٌ رکوعاتها ۷ اٰياتها ۱۱۲

SURA ANBIA—MECCAN—VERSES 112—SECTIONS 7

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the name of God, who is Excessively Compassionate, Extremely Merciful.

۱۔ اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِيْ غَفْلَةٍ مُّعْرِضُوْنَ ○

1. Nigh unto men has drawn the time of their reckoning and they in ignorance are turning away.[1]

۲۔ مَا يَاْتِيْهِمْ مِّنْ ذِكْرٍ مِّنْ رَّبِّهِمْ مُّحْدَثٍ اِلَّا اسْتَمَعُوْهُ وَهُمْ يَلْعَبُوْنَ ○

2. No advice comes to them from their Lord anew but they hear it involved in playing.

۳۔ لَاهِيَةً قُلُوْبُهُمْ ؕ وَاَسَرُّوا النَّجْوَى ۖ الَّذِيْنَ ظَلَمُوْا ۖ هَلْ هٰذَآ اِلَّا بَشَرٌ مِّثْلُكُمْ ۚ اَفَتَاْتُوْنَ السِّحْرَ وَاَنْتُمْ تُبْصِرُوْنَ ○

3. Their hearts are engaged in playing,[2] and surreptitiously conferred the unjust people, 'who is this man?—a man like to yourselves, then why do you entangle yourselves in his enchantment and you see with your eyes open?'[3]

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1. The hour of reckoning and recompense is near at hand. But these people (Unbelievers and Associators) are greatly involved in heedlessness and ignorance and donot make any preparation for their accounts and answerability. And when they are awakened from their sleep of heedlessness by the recitation of Divine Verses they turn away very carelessly hearing the advice, as if they shall never be presented before God and shall never be answerable for their deeds. Some one has said truly :

الناس فی غفلاتهم ورجا المنية تطحن

2. They hear the great and grand advices of the Quran with jest and playing. If they had heard them with a sincere heart their world and hereafter would have been ameliorated. But when their hearts are away from those divine advices and are engrossed in games and pleasures then there is no chance of serious observation and grave reflection left for them.

3. When they were tired of hearing advices then some unjust among them conferred privately and began to say about the Prophet and the Quran that the Prophet was nothing but a mortal like them, he was neither an angel nor possessed any distinction among them, he knew sorcery of course, and the word he recited was necessarily a word of magic. When they saw such open facts about him, then why they entangled themselves into his sorcery. So it was incumbent on their part, they said, that they should not go near him. They said Quran was a sorcery perhaps because of its impressive and miraculous effect, surreptitious meeting they held as an introduction to their future satanic plans against Truth. A clever enemy does not like to divulge his surreptitious plans beforehand, he rather makes a secret propaganda underground.

4. He said, 'My Lord knows what is said in the heavens or in the earth, and He is the All-Hearing, All-Knowing.'[4]

5. Leaving it they say, 'They are absurd dreams (distracted nightmares)! Nay, he has forged it, nay, he is a poet! Then he must bring us some sign, as the ancient ones had brought message (miracle).[5]

6. Not any city We destroyed before them believed, will they now believe?[6]

٤- قَالَ رَبِّيْ يَعْلَمُ الْقَوْلَ فِي السَّمَآءِ وَالْاَرْضِ ۖ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ○

٥- بَلْ قَالُوْٓا اَضْغَاثُ اَحْلَامٍ بَلِ افْتَرٰىهُ بَلْ هُوَ شَاعِرٌ ۖ فَلْيَاْتِنَا بِاٰيَةٍ كَمَآ اُرْسِلَ الْاَوَّلُوْنَ ○

٦- مَآ اٰمَنَتْ قَبْلَهُمْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا ۚ اَفَهُمْ يُؤْمِنُوْنَ ○

4. The Holy Prophet had clearly declared, "Whatever private conference you hold, God is all aware of it. God knows the secrets of the heavens and the earth. Then how can your secrets and conspiracies be hidden from Him"

5. Hearing the Quran they became so much senseless out of obstinacy that they did not stick to any one opinion. They said sometimes that it was a sorcery, at another occasion they said that his words were nothing but a hotchpotch of nightmares. Sometimes they said that he had simply forged some things from his own self and those imaginary things were named Quran. Sometimes they said that he was a good poet and like poets he presented some poetic heights in a rythmical style. They also said that if he was something else—Prophet — he should show such a clear miracle as were shown by the ancient Prophets. These words they did not say out of sincerity but only to harrass him, because the Pagan Arabs could not be expected to know the miracles of the ancient Prophets on the one hand and they had seen clear signs of the Prophet on the other hand, and those signs were never inferior to the past signs of the ancient Prophets. Among the signs of the Prophet the greatest was the Quran. They understood in their hearts that the Quran was neither a hotchpotch of the magic words, nor nighmares, nor poetry. This is why when one remark could not fit, they said the other.

انظر كيف ضربوا لك الامثال فضلّوا فلا يستطيعون سبيلا (فرقان - ركوع ٤)

6. The ancient nations were shown the demanded signs. They did not believe even after beholding them. Eventually they were destroyed according to the Sunnat of God. If the demands of the Meccan Associators are fulfilled obviously they will not believe them, so necessarily they will also be destroyed according to the Divine Law, while their total destruction is not desired. On the contrary, the Divine Wisdom demands that they should survive under the absolute scheme.

7. And We sent not message before thee but with these very men, We sent them revelation, so ask the remembrerers if you do not know.[7]

8. And We had not made such of their bodies that ate not food, neither were they immortal.[8]

9. Then We made true the promise We gave them, so We saved them and whomsoever We desired and We destroyed the transgressors.[9]

10. We have sent down unto you the Book that in it is your remembrance (mention). Then will you not understand?[10]

٧۔ وَمَآ اَرْسَلْنَا قَبْلَكَ اِلَّا رِجَالًا نُّوْحِيْٓ اِلَيْهِمْ فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ○

٨۔ وَمَا جَعَلْنٰهُمْ جَسَدًا لَّا يَاْكُلُوْنَ الطَّعَامَ وَمَا كَانُوْا خٰلِدِيْنَ ○

٩۔ ثُمَّ صَدَقْنٰهُمُ الْوَعْدَ فَاَنْجَيْنٰهُمْ وَمَنْ نَّشَآءُ وَاَهْلَكْنَا الْمُسْرِفِيْنَ ○

١٠۔ لَقَدْ اَنْزَلْنَآ اِلَيْكُمْ كِتٰبًا فِيْهِ ذِكْرُكُمْ ؕ اَفَلَا تَعْقِلُوْنَ ○ ع

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7. This verse is an answer to their word : هل هٰذا الا بشرٌ مثلكم i.e. The past Prophets who were sent for the mankind and the like of whose signs they are demanding of the Holy Prophet were also men like the Holy Prophet and were not angels. And if they know not of such a famous and outstanding fact then they should ask those who have knowledge of those historical facts. After all the Pagan Arabs have close associations with the Jews and the Christians — the People of the Book. So such a bare fact can be asked from them that whether the past Prophets and Messengers were mortals or the angels of heaven.

8. It means mortal characteristics were there in those Prophets and Messengers, neither bodies were angelic that they could not eat food, nor were they God that death and perdition can not come to them.

9. They were distinguished from other servants of God that they were raised from God to guide and reform mankind. God sent Revelation unto them and despite their meagre circumstances He promised to help them against their odd opponents and foes. And verily God made His promise true. They were kept safe and secure together with their companions and the great enemies who defied them were destroyed. No doubt, Mohammad (be peace on him) is also a man, but he is man helped by God against the whole world. His opponents should think about their own end and gain lesson from the ancients, lest reckoning in this world may just start before the reckoning of the Resurrection.

10. It means you are given all possible instructions and directions through the Quran and the good or evil end has been brought home to you. If you have only a little wisdom you will try to save yourselves from the Divine Chastisment, and recognize the value of the Quran which is in fact a great document of your glory and respect because it is sent down in your language and upon a perfect man amongst you, and it gave you everlasting fame in the world. If you do not recognize your benefactor, then you shall be humiliated in the world and the chastisement of the Hereafter is additional. In the following, the end of those nations is described who had wronged themselves by vexing enmity against the Prophets.

SECTION 2

11. And how many a habitation We have crushed that were sinners and We raised up after them other people.[11]

12. Then when they perceived Our calamity they began to run headlong from there.

13. Run not and return where you had enjoyed luxury and (return) unto your houses perhaps some one may ask you.[12]

14. They said, 'Alas for us! We were no doubt sinners.'

15. Then ceased not their cry until they were heaped up cutting down lain put out.[13]

١١- وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَّ
أَنْشَأْنَا بَعْدَهَا قَوْمًا اٰخَرِيْنَ ○
١٢- فَلَمَّا اَحَسُّوْا بَأْسَنَآ اِذَا هُمْ مِّنْهَا يَرْكُضُوْنَ ○
١٣- لَا تَرْكُضُوْا وَارْجِعُوْٓا اِلٰى مَآ اُتْرِفْتُمْ فِيْهِ
وَمَسٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُوْنَ ○
١٤- قَالُوْا يٰوَيْلَنَآ اِنَّا كُنَّا ظٰلِمِيْنَ ○
١٥- فَمَا زَالَتْ تِّلْكَ دَعْوٰىهُمْ حَتّٰى جَعَلْنٰهُمْ
حَصِيْدًا خٰمِدِيْنَ ○

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11. It is not that the earth was laid waste after their annihilation. They went away and others were habitated in their place. One goes the other comes.

12. When the Divine Chastisement appeared before them they tried to run away from there and save their life. At that time they were commanded schematically to stay and not run away, rather go back to that place where they had been in luxuries and where they had amassed ample resources of enjoyment. Perhaps someone might question them about their luxureies, "Sir, tell us about your enjoyments. Where has the intoxication of power and influence gone ? Where are those goods which were given by God ? And to what extent did you thank for the bounties of God ?" Or "you were great persons enjoying great importance in the society and you were consulted and invited on all important occasions, so return unto the same place instead of taking to your heels, so that people may consult you in their important matters and follow your opinions." All these remarks have been made as a menace.

13. When they saw the chastisement by their own eyes then they confessed their crimes and constantly cried these words : "No doubt we are wrong-doers and criminals". But there is no use to cry over spilt milk. This time was not the time of acceptance of the repentance. Confession and remorsefulness were quite useless at that time. At last they were finished in a way as the crop is harvested and heaped up in piles, or as the burnt wood is put out and then it becomes ashes. (God forbid)

16. We created not the heaven and the earth and what is between them playing.[14]

17. If We had desired to make some toy We would have made it from Ourself, if We would have to do it!

18. Nay! We shoot (throw) the Truth upon the Falsehood, then it breaks its head, then it goes away. And there is evil for you in those things which you tell.[15]

19. And to Him belongs whatsoever is in the heavens and in the earth,[16] and those who live near Him do not show haughtiness against His worship, neither show idleness.

١٦- وَمَا خَلَقْنَا السَّمَآءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لٰعِبِيْنَ ○

١٧- لَوْ اَرَدْنَآ اَنْ نَّتَّخِذَ لَهْوًا لَّاتَّخَذْنٰهُ مِنْ لَّدُنَّآ ۖ اِنْ كُنَّا فٰعِلِيْنَ ○

١٨- بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهٗ فَاِذَا هُوَ زَاهِقٌ ۭ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُوْنَ ○

١٩- وَلَهٗ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ وَمَنْ عِنْدَهٗ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَلَا يَسْتَحْسِرُوْنَ ○

14. It means heavens and earth are not created at random without a reasonable purpose and considerate wisdom. So a wise man should try to understand the real purpose of the creation of the Universe and should not become heedless to the final end considering the world as simply a toy. He should understand very well that the world is created for the Hereafter. Every good and evil deed shall be fully recompensed and even the minutest action shall be reckoned.

15. If such plaything would have been worthy of Our glory and dignity, and had We intended to make such frolicsome creation, We should have done it Ourself by Our power, and that thing would have no concern with your accountability and seizure. But the fact is that the world is not a mere plaything and a show. It is rather a field of encounter where the battle between Truth and Falsehood takes place. The Truth attacking the Falsehood breaks its head. From this fact you should understand the end of your stupid and polytheistic ideals that when the mortar of Truth hits the Falsehood how far shall you be destroyed and humiliated, and who is that to come to your help ?

Note: لو اردنا ان نتخذ لهوا is interpreted variously, but we have given the meanings which are nearer to the context and reference with delicate allusion to the sense hidden in من لدنا and ان كنا فاعلين

16. When the whole Universe is in His possession then who can save if He destroys and who can give shelter ?

20. They remember night and day, do not get weary.[17]

21. Have they taken other gods below Him out of the earth that they would raise them up alive?[18]

٢٠۔ يُسَبِّحُوْنَ الَّيْلَ وَالنَّهَارَ لَا يَفْتُرُوْنَ ○

٢١۔ اَمِ اتَّخَذُوْٓا اٰلِهَةً مِّنَ الْاَرْضِ هُمْ يُنْشِرُوْنَ ○

17. It means the angels notwithstanding their nearness do not boast a little but feel proud of God's service and servility. They are never indolent and lazy in the performance of divine worship. Day in and day out they are engaged and busy in His remembrance. They neither feel weary nor tired. Remembrance and glorification is their food. As we breathe regularly and perform other jobs too, similar is the condtion of their glorifying and remembering. They are never heedless of God whatever job they are doing and whatever service they are performing. When it is the fate of such innocent angels, the sinful man needs more inclination to his Lord.

18. It means when the angels of the heaven do not turn away from His worship and all times they are busy in His remembrance and worship, then if there are such beings on the earth which can be taken as compeers to God? And when God destroys them if there is any power with those gods that they can give their worshippers a new life, or save them from the chastisement or annihilation? Nay, they can never do so.

22. Had there been other gods (rulers) in these two beside God then both of them would go to ruin![19] So holy (pure) is God, the Owner of the Throne, from those things they describe![20]

٢٢. لَوْ كَانَ فِيهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا ۚ فَسُبْحٰنَ اللّٰهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ ○

19. This is a very strong and clear argument for the refutation of many gods. The Holy Quran has presented this argument in its own peculiar style. This argument can be understood in this way that worship is the name of perfect submission & humbility which can be adopted only before such a Being who is perfect in His self and Attributes in all respects—that Being we Call Allah or God. It is imperative that the Self of God should be pure of all defects and frailties. In no respect He ought to be imperfect, nor worthless, nor submissive, nor yielding to anyone, nor anyone can disturb Him in His action. Now suppose if there are two gods in the heavens and earth they would naturally possess equal characteristics, the same dignity. Now we should see whether there is complete conformity between the two in the administration of the Universe and in the creation of all heavenly and earthly creations, or differences arise now and then. If there is complete conformity then two possibilities are traced. Either one of them was unable in his single capacity to administer the Universe, so joint effort was required, then none of the two possessess absolute power. If one alone could manage the whole Universe in his singular capacity, then the other becomes worthless, whereas God is believed only because there is no other way but to believe in Him as an ultimate necessity or cause.

And if we suppose there is difference between the two gods, then imperatively one shall prevail over the other, and the one vanquished can not be God. In case both enjoy equal powers then in the execution of their powers one shall try to surpass or suppress the other. Reasonably in this race of the two or many gods there shall be no creation at all coming into existence, and the existing things will certainly succumb to the mutual executions and fights of the gods and ultimately everything will go to ruin. Consequently if there were two or more gods then the whole system of the Universe would have been dilapidated long ago. If any god becomes imperfect or worthless, that is obviously against the very idea of Divinity because an unperfect and worthless god is no God at all.

20. The One who is the single possessor and owner of the Royal Throne has no capacity of partnership in His Kingdom. Two autonomous kings can not survive in one kingdom though their autonomy is unreal, then how can two independent and almighty gods become partners in a single state ?

23. He shall not be questioned as to what He does and they are to be questioned.[21]

24. Have they taken other gods beside Him ? Thou say : 'Bring your authority (proof).'[22] This is the word of my companions and this is the word of those before me. Nay! But most part of them do not understand the truth, so therefore they are evading.'[23]

٢٣ - لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُوْنَ ○

٢٤ - اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً ؕ قُلْ هَاتُوْا بُرْهَانَكُمْ ۚ هٰذَا ذِكْرُ مَنْ مَّعِيَ وَذِكْرُ مَنْ قَبْلِيْ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ۙ الْحَقَّ فَهُمْ مُّعْرِضُوْنَ ○

21. God is the name of that Being who is omnipotent and almighty. No one can question as to His power and will, much less to speak of checking and hindering His execution. Yes ! He has the right to take everyone to task and question him.

22. Formerly argument of reason was presented in favour of Divine Unity, now the polytheists are questioned to bring proof for their claim to many gods i.e. how do they prove by reason or by tradition their claim to polytheism or the Numeralism of Divinity ? If they have any proof they should bring it. Obviously they have nothing except whims and fancies, or the blind following of their fathers. No rational or traditional argument can be brought forward in favour of association as said by the Commentators.

Hazrat Shah Sahib says : "Formerly those gods were described who are made compeers to God—that if such two rulers were there the whole Universe would have gone to ruin. Now such are described who are taken as small gods below God in the capacity of viceroys and subordinates. So they require the authority of the Real Ruler. How can they become viceroys without authority or certificate ? If they have some certificate they should produce it." (Mozihnl Quran)

23. My Ummat and the former godly nations hold this view unanimously that there is no God except the Lord of the Throne and the rational argument favouring this view has been described before. If you have got any argument or proof against this unanimous view of the heavenly nations you should produce it. My stand is that this Ummat and the former nations, the Book of this Ummat (the Holy Quran) and the Books of the past nations (the Taura, the Bible etc.) all have been unanimous on the claim to Divine Unity. Even today the perusal of the past heavenly Books will show the declaration of Tauhid and the repudiation of polytheism very clearly despite numberless changes in those Books. But these ignorant men can not understand this fact. Had they got reason they would have never postponed it.

25. And We sent not any Messenger before thee but to him We sent this order that the fact is that there is no worship of anyone except Mine, so worship Me.[24]

26. And they say : 'Rahman has taken someone as son.' He is never worthy of that![25] But they are servants who are given honour—

27. They can not exceed Him in speech and they only work according to His order.[26]

٢٥ - وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ اِلَّا نُوْحِيْٓ
اِلَيْهِ اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدُوْنِ ○
٢٦ - وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحٰنَهٗ ؕ بَلْ
عِبَادٌ مُّكْرَمُوْنَ ○
٢٧ - لَا يَسْبِقُوْنَهٗ بِالْقَوْلِ وَهُمْ بِاَمْرِهٖ يَعْمَلُوْنَ ○

24. The unanimous belief of all the Prophets and Messengers has been the Divine Unity. No Prophet has ever spoken a word against it. They have always said that there is no worship of anyone except of One God. Hence as the proof of Divine Unity is supplied by the rational and natural arguments and the repudiation of polytheism and association is confirmed, similarly the concensus of Prophets on the faith of Divine Unity is the final argument from the traditional viewpoint.

25. Some of the Arab tribes called the angels of God as the daughters of God. So it is told that it is beneath the glory and dignity of God to take sons and daughters to Him. Hereby the Christians are also refuted who call Hazrat Massieh as the Son of God, and the particular section of the Jews who called Hazrat Uzair as the Son of God is also repudiated.

26. Those pious souls whom you call sons are not sons ofcourse. They are indeed Honoured servants and despite their honourable position and high nearness they are so much courteous and obedient that they can not proceed to say anything or move their lips without His permission, neither can they do any work without His order. In other words their prominent distinction lies in their absolute submission and service to God.

28. He knows what is before them and behind them[27] and they intercede not but for him with whom He is well-pleased,[28] and they tremble in awe of Him.[29]

29. And if anyone of them says : 'There is worship to me below Him,' such a one We recompense with Hell, even so We recompense the unjust ones.[30]

٢٨ - يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يَشْفَعُونَ ۙ إِلَّا لِمَنِ ارْتَضَىٰ وَهُم مِّنْ
خَشْيَتِهِ مُشْفِقُونَ ○
٢٩ - وَمَن يَقُلْ مِنْهُمْ إِنِّي إِلَٰهٌ مِّن دُونِهِ فَذَٰلِكَ
ع ١٩ نَجْزِيهِ جَهَنَّمَ ۚ كَذَٰلِكَ نَجْزِي الظَّالِمِينَ ○
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27. The Knowledge of God is encompassing all external and internal conditions. No action or movement is hidden from Him. Hence those nearest to God, understanding this reality are conscious and vigilant over their affairs and conditions that no state should occur against the pleasure of God.

28. They intercede not for anyone unless they know His pleasure. Because God is well-pleased with the Believers, Unitarians, hence asking forgiveness for them is their daily routine.

29. Then how they can be called God ? When they are not God, then they can also not become the sons and daughters of God because true children should belong to the genus of parents.

30. If suppose anyone of those very souls, whom you are raising to Divinity, says such word (God forbid) he shall meet the same punishment which is given to such transgressors -- they shall also be thrown into the Hell. They can not go beyond Our infinite power and unlimited sovereignty. Then how can they become God ?

SECTION 3

30. Have not the Unbelievers then seen that the heavens and the earth were closed up then We opened them,[31] and We made of water everything in which there is animation.[32] Then do they not believe ?[33]

31. And We put in the earth heavy loads lest it should shake with them[34] and We set in it (in them) wide ways so that they may get way.[35]

٣٠ - أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمٰوٰتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ ۝

٣١ - وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ ۝

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31. رتق in its original sense means joining and piercing into one another. Primarily both the heaven and the earth were lying undistinguished from each other in the period of non-existence. Then in the beginning stages of existence they remained jumbled. Afterwards the Hand of Nature separated them from each other. After this distinction each one was divided in separate zones. Even then they were closed up, neither it rained from the heaven nor there grew anything from the earth. Eventually God opened them for the benefit of mankind, the heaven opened for rainfall in the above and the pores of the earth opened underneath. In the same way the canals were generated, the mines were produced and different kinds of green were brought forth out of the earth. The heaven was decorated by millions of luminous stars, the houses and velocites whereof are quite separate from one another.

32. The animate things which you behold are made directly or indirectly from water. The water is their original matter, but that would be an exception which did not require water in its creation. In the majority of cases, however, this principle will be correct.

Note : According to Shah Waliullah Sahib the word ماء is used to denote the original matter from which the creations are made, it is not actually the Water of our earth. It is like the earthly water in some aspects e.g. it assumes the form of that pot in which it is poured etc. (Tr)

33. Do the people not believe in the existence of God and His Oneness even after seeing such signs of His power and administration.

34. This subject is discussed in Sura Nahl.

35. "So that the people of one country may meet the people of another country, if the mountains were laid in such a way that the ways were close then inter-connection was impossible." (Mozihul Quran)

Seeing such wide ways on earth man can also find the way to the path of God, His Divine Unity, His Wisdom and His Power.

32. And We made the heaven as a roof well protected[36] and they do not pay heed to the signs of the heaven.[37]

٣٢۔ وَجَعَلْنَا السَّمَآءَ سَقْفًا مَّحْفُوْظًا ۚ وَّهُمْ عَنْ اٰيٰتِهَا مُعْرِضُوْنَ ○

33. And it is He who created the night and the day, the sun and the moon,[38] each one swimming in its orbit.[39]

٣٣۔ وَهُوَ الَّذِىْ خَلَقَ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۭ كُلٌّ فِىْ فَلَكٍ يَّسْبَحُوْنَ ○

36. This great dome is secure, it neither falls, nor breaks, nor changes. It is also secure from the hearings of the Satans. It is called as roof because it appears just like roof in vision.

37. The erection and standing of the heaven without pillars is a great sign of God's power. Such a huge, strong, durable, wide and high roof has been standing for a long time without columns. Even a little paint or plaster has not detached from it.

38. The creation of days and nights, the sun and the moon supplements further details of Divine Signs.

39. It means the sun and the moon together with stars and planets are moving in their respective orbits. The word يسبحون shows that the planets and stars move by themselves in their orbits by the order of God. (God knows better).

34. And We have not given any man before thee to live for ever, so if thou diest will they remain to survive ?

٣٤- وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ ۖ أَفَإِن مِّتَّ فَهُمُ الْخَالِدُونَ ○

35. Every soul shall taste of death[40] and We try you with evil and with good in order to test[41] and unto Us you shall be returned.[42]

٣٥- كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ○

40. As the existence of the aforementioned creations owes to the invention of God, the life of all mankind is also His gift. He will take it back whenever He wills. Death shall prove to everyone that their lives are never in the control of man. It was simply a transient hustle-bustle.

Hazrat Shah Sahib says : "The Unbelievers hearing the Prophet said that all that activity would remain during his life-time. There would be nothing after he passed away from the world."

By this expression if they meant that coming of death was something against the very nature of Prophethood they are given reply : وما جعلنا لبشر من قبلك الخلد i.e. Amongst the Prophets and Messengers who is that on whom death shall never occur and he shall live for ever ? And if they wanted to satisfy and cool their hearts by the very idea of the Prophet's death they are given reply in the clause : افاءن مت فهم الخلدون i.e. Why are they joyous over the death of the Prophet ? Will they remain for ever if the Prophet dies ? Will they live till the Last Day ? When they have to die one day sooner or later then what is the chance to be joyous over the death of the Prophet ? This way has to be passed by everyone. Who is that who will never taste of death ? In other words after the description of Divine Oneness and the signs of Nature attention is drawn towards the topic of Prophethood.

41. It means men are tried in this world by sending over them different conditions as hardship, relaxation, health, sickness, narrowness, abundance, misery and luxury etc. so that base and good coins may be differentiated and it may become public that who is patient on misery and who is thankful over bounty, aud how many are there who are involved in the disease of ingratitude, complaints and despondency.

42. وإلينا ترجعون means they shall be presented before God in the Resurrection where they shall receive the fruit of every virtue and vice, patience and gratitude.

36. And when the Unbelievers behold thee they have no work with thee except to take thee with mockery : Is this the one who makes mention of your gods ? And they deny the name of Rahman![43]

٣٦- وَإِذَا رَاٰكَ الَّذِيْنَ كَفَرُوْٓا اِنْ يَّتَّخِذُوْنَكَ
اِلَّا هُزُوًا ط اَهٰذَا الَّذِيْ يَذْكُرُ اٰلِهَتَكُمْ ج وَ
هُمْ بِذِكْرِ الرَّحْمٰنِ هُمْ كٰفِرُوْنَ ○

37. Man is made of haste. Now I will show My signs to you, so do not demand haste of Me.[44]

٣٧- خُلِقَ الْاِنْسَانُ مِنْ عَجَلٍ ط سَاُورِيْكُمْ
اٰيٰتِيْ فَلَا تَسْتَعْجِلُوْنِ ○

38. And they say: 'When will the promise be fulfilled if you are truthful.'[45]

٣٨- وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ
صٰدِقِيْنَ ○

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43. Heedless of the end these men take the Holy Prophet as mockery and laugh at him. Hence out of mockery and derision they say : اهٰذا الذی یذکر اٰلهتکم "Is this the man who makes mention of your gods (with evil) ?" And they themselves are not ashamed of their own habit that they resent the mention of the Name of Rahman, they deny His truthful Book and they are frowned when they hear the bad description of their false gods. In this situation who is liable to mockery ? Either they or the opposite party ?

44. Perhaps some of the Believers would have desired hasty chastisement over the Unbelievers at their idiot mockery and derision, and also the shameless Unbelievers demanded a hasty decision. They would have said to the Muslims that if the threats of chastisement were really real and they were really liable to punishment then why they did not bring it at once. Perhaps both are said to be hasty in this verse i.e. haste is inherent in man's nature. They are said to keep patient somewhat, because not very late God will show them His signs of wrath and retaliation.

45. The Unbelievers said to the Believers : "You always say that Qeyamat shall come and all the Unbelievers shall burn for ever in the Hell, then when will this promise be completed ? If you are true then why not bring you the Qeyamat and the Hell then and there ?

39. If the Unbelievers but knew that time when they shall not be able to ward off the Fire from their faces, nor from their backs, neither shall they be helped!

٣٩ - لَوْ يَعْلَمُ الَّذِيْنَ كَفَرُوْا حِيْنَ لَا يَكُفُّوْنَ عَنْ وُّجُوْهِهِمُ النَّارَ وَلَا عَنْ ظُهُوْرِهِمْ وَلَا هُمْ يُنْصَرُوْنَ ○

40. Nay, it shall come upon them suddenly, then it shall make them dumbfounded, then they shall not be able to repel it, neither shall they be given any respite.'[46]

٤٠ - بَلْ تَاْتِيْهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيْعُوْنَ رَدَّهَا وَلَا هُمْ يُنْظَرُوْنَ ○

41. And mockery has been done with the Messengers before thee, then there turned over the scoffers among them the thing they scoffed at.[47]

٤١ - وَلَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ ع ٣ ١٢ ٣ بِالَّذِيْنَ سَخِرُوْا مِنْهُمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ○

SECTION 4

42. Thou say : 'Who guards you in the night and in the day from Rahman.'[48] Nay, from the remembrance of their Lord they are turning away.[49]

٤٢ - قُلْ مَنْ يَّكْلَؤُكُمْ بِالَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمٰنِ ط بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُوْنَ ○

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46. If the reality becomes clear to these Unbelievers and they correctly understand that horrible Hour they will never make such request. These things they are saying and thinking because they are now lost in the worldly pleasures and heedlessness. When that Hour will come before them that Fire shall be encompassing them, they shall not be able to revert it on any side, nor they shall receive help from anywhere, nor they shall get respite, nor they will have any speculation of it beforehand. Its sudden ouslaught shall spoil their senses and then they will know that the thing they scoffed at was a proven fact.

47. It means the punishment of that thing which they scoffed at surrounded them and their mockery was itself turned over them.

48. It means who is there to save you from the wrath and chastisement of Rahman apart from Him ? Only His abounding mercy is a deterrent to the sudden chastisement. But one should have great fear of the wrath of such a clement, compassionate and forbearing Being. نعوذ بالله من غضب الحليم i.e. We take the refuge in God from the wrath of the Clement !

49. They do not recognize and feel the protection of Rahman, nor they are conscious of it. Luxury and enjoyment and the peaceful life has made them forgetful of the remembrance of the True Lord. This is why whenever they are given advice from their Lord they turn away contemptuously.

43. Or have they gods that they defend them apart from Us ? They can not even help themselves, nor are they companioned from Us (nor are they guarded from Us).[50]

44. Nay, but Ourself gave them enjoyment and to their fathers until life passed in excess over them.[51] Then do they not see that We are gradually diminishing the earth from its ends ? Now are they going to win ?[52]

٤٣۔ اَمْ لَهُمْ اٰلِهَةٌ تَمْنَعُهُمْ مِّنْ دُوْنِنَا ؕ لَا يَسْتَطِيْعُوْنَ نَصْرَ اَنْفُسِهِمْ وَلَا هُمْ مِّنَّا يُصْحَبُوْنَ ○

٤٤۔ بَلْ مَتَّعْنَا هٰٓؤُلَآءِ وَاٰبَآءَهُمْ حَتّٰى طَالَ عَلَيْهِمُ الْعُمُرُ ؕ اَفَلَا يَرَوْنَ اَنَّا نَاْتِى الْاَرْضَ نَنْقُصُهَا مِنْ اَطْرَافِهَا ؕ اَفَهُمُ الْغٰلِبُوْنَ ○

50. Do they think about their unreal gods that they guard them, and when time comes they will save them from the wrath of God. These helpless fellows can not help themselves less to speak about their help to others. They can not save their own existence, how can they help others ? If someone may break or tear them or snatch something from them, they have no such power to move their hands for a defensive guard, or gain Our succour and comradeship for the sake of self-defence.

51. It means the defence and security of Rahman and the weakness and helplessness of the idols is not a thing which they can't understand. The fact is that they have been passing a life of peace and luxury for a long time and they have never suffered any shock of God's chastisement — they have become proud on account of it — and being absorbed in heedlessness they have turned away away from the Message of God and the instructions of the Prophets and Messengers.

52. It means Islam is spreading in the land of Arabia and unbelief is narrowing and contracting from the surroundings. Gradually the land of Arabia is getting narrowed for the Unbelievers. Their governments, kingdoms, feudalism and lordships are being broken. Do they not see their end even after looking such clear signs ? And do they believe with confidence and hope with firmness that they shall win over the Prophet and his followers after observing all these signs of Divine Power ? If they have got eyes of lesson they should utilize their wisdom and estimate about the future by signs and conditions. Do they not know that township around them have been destroyed by God's chastisement on account of their enmity against the Prophets and their mode of rejection, and at last the mission of the loyal servants of God has always been successful ? Then how can they expect to be victorious over the Chief of the Messengers and the perfect Believers ?

ولقد اهلكنا ما حولكم من القرىٰ وصرّفنا الايت لعلهم يرجعون

(سورہ احقاف ۔ رکوع ۴)

(And verily We have destroyed towns surrounding you and We recited Our verses variously perhaps they might turn (to Truth). (Ahqaf, Section 4).

Note : Also refer to the comments of verse 41, Sura Ra'd.

45. Say thou : 'I only warn you by the Revelation (Order of God) and the deaf do not hear the calling when they are warned.[53]

46. If but a breath (steam) of the Lord's chastisement reaches them they would surely say : 'Alas for us ! We were sinners.'[45]

47. And We shall set up the balances of justice on the Last Day, so no soul shall be wronged an aught, even if it be equal to the grain of mustard-seed We shall bring it[55] and We are sufficient to reckon.[56]

٤٥- قُلْ إِنَّمَآ أُنذِرُكُم بِالْوَحْيِ ۖ وَلَا يَسْمَعُ
الصُّمُّ الدُّعَآءَ إِذَا مَا يُنذَرُونَ ○
٤٦- وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ
لَيَقُولُنَّ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ○
٤٧- وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَٰمَةِ فَلَا
تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ
خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ ○

53. It means our business is to deliver according to the Divine Revelation and warn about the end. If the deaf of heart do not listen to it then we are not held responsible for it. They shall themselves suffer for their deafness.

54. It means these people are deaf until when they are knocked loudly. If they perceive a little of God's chastisement or a little steam of God's wrath and retaliation touches them then the ears and eyes all will open. At that time they will be screaming out of senses that no doubt they were great criminals that such a tremendous disaster came to them.

55. It means the minutest deed equal to the grain of mustard-seed shall be weighed in the Balance on the Last Day. Not a single atom of virtue shall be spoiled. No one shall be wronged, neither injustice shall be done to anyone. Even the atoms of deeds and actions shall be reckoned and recompensed.

Note : موازين is the plural of ميزان which means balance. There may be many balances or only one balance. Perhaps the plural form is used on account of the variety of deeds of mankind. (Refer to the comments of Sura Aaraf about weighing the deeds in the balance).

56. Our reckoning shall be final and decisive. There is no other reckoning or appeal after it. And We need no helper to help Us in reckoning the deeds of the whole creation. In the following it is told that warning and delivering is not a new thing with the Prophet Mohammed (Be peace upon him). It has been continuous since ancient times. The ancient Prophets gave the same warnings which the Holy Prophet is giving today.

48. And We had given Moses and Haroon the Deciding Book and Radiance and an advice for those who fear—[57]

٤٨- وَلَقَدْ اٰتَيْنَا مُوْسٰى وَهٰرُوْنَ الْفُرْقَانَ وَضِيَآءً وَّذِكْرًا لِّلْمُتَّقِيْنَ ۙ

49. Who fear their Lord without seeing and they are apprehensive of the Qeyamat.[58]

٤٩- الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُوْنَ ۝

50. And this is an advice blessed which We sent down, so are you now denying it ?[59]

٥٠- وَهٰذَا ذِكْرٌ مُّبٰرَكٌ اَنْزَلْنٰهُ ؕ اَفَاَنْتُمْ لَهٗ مُنْكِرُوْنَ ۝

SECTION 5

51. And We had given Abraham aforetime his excellent way[60] and We have (had) knowledge of it (him)—[61]

٥١- وَلَقَدْ اٰتَيْنَآ اِبْرٰهِيْمَ رُشْدَهٗ مِنْ قَبْلُ وَكُنَّا بِهٖ عٰلِمِيْنَ ۙ

52. When he said to his father and his people : "What are these statues unto which you are cleaving ?[62]

٥٢- اِذْ قَالَ لِاَبِيْهِ وَقَوْمِهٖ مَا هٰذِهِ التَّمَاثِيْلُ الَّتِيْٓ اَنْتُمْ لَهَا عٰكِفُوْنَ ۝

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57. Furqan here means the Taurah which decided between right and wrong, guidance and error, lawful and unlawful (Halal and Haram) and which was the bearer of light in the darnkess of ignorance and heedlessness. It delivered excellent advice to the God-fearing people.

58. They are apprehensive of the Last Day because they have fear of God in their hearts. They are always in a trembling state to think about the results on that day, lest they should incur (God forbid) the displeasure and the wrath of God instead of salvation. It is obvious that only such persons can avail themselves of advice.

59. It means a Book of Advice, this Holy Quran, is before you which is evidently more valuable, more beneficial and enormously more virtuous than the Taurah. Do you deny such a manifest and bright Book which has no scope of denial ?

60. We had given guidance and peace to Ibrahim befitting his excellent talents and high state before Mohammad (Be peace upon him) and Moses and Haroon (Be peace upon them). Indeed We had led him, in his very childhood, to that excellent way which behoves such prominent Prophets.

61. We have full knowledge of his ability and capacity, his perfections of knowledge and deed. Hence We gave him that guidance and peace which was befitting his state.

62. 'Hazrat Ibrahim said to his people to explain the reality and originality of those statues. 'How did those statues made of stone become God ?'

53. They said, 'We found our fathers serving them only.[63]

54. He said, 'Then assuredly you and your fathers have been in manifest error.'[64]

55. They said, 'What, hast thou brought us true fact, or thou simply plays (with us).'[65]

56. He said, 'Nay, but your Lord is the Lord of the heavens and the earth who originated them and I am evidently confirming it.'[66]

57. 'And by God I will definitely outwit your idols after you have gone away turning your backs.'[67]

58. Then he broke them into pieces, all but a big one of them, for haply they would return.[68]

٥٣ - قَالُوْا وَجَدْنَآ اٰبَآءَنَا لَهَا عٰبِدِيْنَ ○

٥٤ - قَالَ لَقَدْ كُنْتُمْ اَنْتُمْ وَاٰبَآؤُكُمْ فِيْ ضَلٰلٍ مُّبِيْنٍ ○

٥٥ - قَالُوْٓا اَجِئْتَنَا بِالْحَقِّ اَمْ اَنْتَ مِنَ اللّٰعِبِيْنَ ○

٥٦ - قَالَ بَلْ رَّبُّكُمْ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ الَّذِيْ فَطَرَهُنَّ ۖ وَاَنَا عَلٰى ذٰلِكُمْ مِّنَ الشّٰهِدِيْنَ

٥٧ - وَتَاللّٰهِ لَاَكِيْدَنَّ اَصْنَامَكُمْ بَعْدَ اَنْ تُوَلُّوْا مُدْبِرِيْنَ ○

٥٨ - فَجَعَلَهُمْ جُذٰذًا اِلَّا كَبِيْرًا لَّهُمْ لَعَلَّهُمْ اِلَيْهِ يَرْجِعُوْنَ ○

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63. They said, 'No matter, we have no witness of reason, nature and reliable tradition in our support, yet the heaviest reason in favour of idolatry is the traditional and conventional trend of our fore-fathers, and they had been serving these idols. So how can we denounce the custom and tradition of our fathers ?'

64. Hazrat Ibrahim answered, "This reason does not prove your truthfulness and wisdom. Of course, it is proved that your fathers were also idiots like you, and you are destroying yourselves in their blind following."

65. Hearing the speech of Hazrat Ibrahim against the faith of the whole nation they were stirred and said, "Do thou really possess the faith thou art telling or thou art simply making joke and playing with."

66. Hazrat Ibrahim said, "This is my faith, no doubt. And by all certainty and insight I give witness to this fact that my Lord and your Lord and the Lord of all is the One God only, who originated the heavens and the earth and guarded them. No other thing can associate itself with His Divinity.

67. This he said slowly that some heard and most of them did not hear. Those who heard little cared about it, because they were thinking that what a young man could do against the whole nation and their gods.

68. When they went out of the city to enjoy a festival then Ibrahim went to the idol-house and broke the idols and left one idol that was the biggest in size or reverence, and the axe with which he had broken the other idols hung in its neck that they might turn to it psychologically, or it might be turned to in accusement

59. They said, 'Who has done this (activity) with our gods? He is surely one of the evil-doers.'[69]

60. They said, 'We have heard a young man uttering about them, he is called Ibrahim.'[70]

61. They said, 'Bring him before the people's eyes perhaps (that) they may see.'[71]

62. They said, 'Art thou the one who has done this with our gods, O Ibrahim?'

63. He said, 'No, it is this big one of them that has done it. So question them if they speak.'[72]

٥٩- قَالُوْا مَنْ فَعَلَ هٰذَا بِاٰلِهَتِنَآ اِنَّهٗ لَمِنَ الظّٰلِمِيْنَ ○

٦٠- قَالُوْا سَمِعْنَا فَتًى يَّذْكُرُهُمْ يُقَالُ لَهٗٓ اِبْرٰهِيْمُ ○

٦١- قَالُوْا فَاْتُوْا بِهٖ عَلٰٓى اَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُوْنَ ○

٦٢- قَالُوْٓا ءَاَنْتَ فَعَلْتَ هٰذَا بِاٰلِهَتِنَا يٰٓاِبْرٰهِيْمُ ○

٦٣- قَالَ بَلْ فَعَلَهٗ كَبِيْرُهُمْ هٰذَا فَسْـَٔلُوْهُمْ اِنْ كَانُوْا يَنْطِقُوْنَ ○

69. They said, "Who has done this insolence to our gods. Certainly the one who has done it is a great evil-doer and an insolent. (God forgive)! This perhaps was said by those people who could not receive the voice of : تاللہ لاکیدن اصنامکم

70. This was said perhaps by those people who had heard the voice of Hazrat Ibrahim i.e. "This is the man who utters evil words against our gods, and this evil work is surely done by him."

71. Then they all said that he should be brough before the people, public statement should be taken from him so that the peopl might reach an observational judgment, and be witness that the punishment which would be given to him he deserved it. This was their purpose, and it was also the purpose of Hazrat Ibrahim that he should find moment in the public gathering to subdue and dumbfound the Associators, and the Truth should prevail over before the coming witnesses.

72. Hazrat Ibrahim said, "You need not question me, but it might have been done by this big idol who is standing safe and uninjured and he has also got the axe with him, because a big one can easily do it with a small one, as big snakes eat up the small snakes, big fish devour the small fish and big kings destroy small kingdoms. So it is better to ask that big idol so that the matter may be decided between me and you. If they can speak they can decide."

Note : The words of Hazrat Ibrahim : بل فعلہ کبیرھم do not imply falsehood because falsehood is that something is said against reality, and it can not be a reality that a stone-idol could break the other stone-idols. It was an expression of their foolishness because they thought idols could do tremendous jobs of mankind. Such expressions are mere suppositions in order to defeat the other party in argumentation. It may appear falsehood in the exterior sense, and as such in some Traditions falsehood is applied to this expression only in form and not in reality.

64. Then they thought to themselves and said, 'Ye people, you are unjust indeed.'[73]

٦٤- فَرَجَعُوٓا۟ إِلَىٰٓ أَنفُسِهِمْ فَقَالُوٓا۟ إِنَّكُمْ أَنتُمُ ٱلظَّٰلِمُونَ ۙ

65. Then they were bent down lowing their heads,[74] 'Do thou knowst how far do they speak.'[75]

٦٥- ثُمَّ نُكِسُوا۟ عَلَىٰ رُءُوسِهِمْ ۚ لَقَدْ عَلِمْتَ مَا هَٰٓؤُلَآءِ يَنطِقُونَ

66. He said, 'What, do you then worship apart from God such as neither profits you nor harms you ?'

٦٦- قَالَ أَفَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكُمْ شَيْـًٔا وَلَا يَضُرُّكُمْ

67. 'I am detested of you and what you worship save God ! Have you no reason ?[76]

٦٧- أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ ۖ أَفَلَا تَعْقِلُونَ

68. They said, 'Burn him and help your gods if you are going to do something.'[77]

٦٨- قَالُوا۟ حَرِّقُوهُ وَٱنصُرُوٓا۟ ءَالِهَتَكُمْ إِن كُنتُمْ فَٰعِلِينَ

73. They thought . "What was the use of worshipping the worthless stones ?" Or they said that they had wronged themselves when they left the idol-house unlocked and open for Ibrahim who got the chance to destroy the stone-idols and they failed to manage for their security against intrusion." (Ibne Kathir

74. They were ashamed and could not face eye to eye.

75. They said to Ibrahim, "Why do you demand such an impossible thing knowingly ? Have you ever heard that stones have ever spoken"?

76. Hazrat Ibrahim said, "Then you should rather die of shame ! When you see that the statue can neither speak a word, nor avails an aught in time of need, neither it possesses any loss or gain in the bast then why you have given it the rank of Godship ? Do you not understand such a simple thing"?

77. They thought that they could not defeat Ibrahim in argumentation and reasoning, so only one way was left that they should help their gods (who could not help them and also themselves), and inflict a severe punishment on their enemy. If they could not do so, they conferred, then they did nothing of the sort. Hence after this conference they decided to burn Ibrahim into fire, as if they had to burn him in fire because Hazrat Ibrahim had burnt their hearts by breaking their idols. At last, the unjust people managed to give over Ibrahim to the fire with a great mescilessness and preponderance.

69. We said, 'O fire! Be coolness and peace upon Ibrahim.'[78]

٦٩- قُلْنَا يٰنَارُ كُوْنِيْ بَرْدًا وَّسَلٰمًا عَلٰٓى اِبْرٰهِيْمَ ۙ

70. And They desired evil for him, then We threw only them in loss.[79]

٧٠- وَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَخْسَرِيْنَ ۚ

71. And We delivered him and Lut unto the land wherein We placed blessing for the world.[80]

٧١- وَنَجَّيْنٰهُ وَلُوْطًا اِلَى الْاَرْضِ الَّتِيْ بٰرَكْنَا فِيْهَا لِلْعٰلَمِيْنَ

72. And We conferred Ishaq on him and gave Yaqub in reward.[81] And made We all of them of excellent fortune.[82]

٧٢- وَوَهَبْنَا لَهٗٓ اِسْحٰقَ ؕ وَيَعْقُوْبَ نَافِلَةً ؕ وَكُلًّا جَعَلْنَا صٰلِحِيْنَ

78. God gave command to the fire to become cool on Ibrahim but not so much cold that Ibrahim might feel pain of cold. It should become moderately cool that the body might feel peaceful and comfortable.

Note : The fire became cool on Ibrahim as a Miracle of Ibrahim. The reality of miracle is that God may sever the cause from the effect or the effect from the cause against His usual practice. Here the cause of burning (i.e. the fire was) present but the effect did not result from the cause.

79. They tried to outwit Ibrahim but they themselves fell into loss, humiliation and failure. The truthfulness of the Truth manifested itself openly and the Word of God was heigtened.

80. God delivered Hazrat Ibrahim together with Hazrat Lut unto the land of Sham wherein are placed many external and internal blessings.

81. In old age Ibrahim asked for a son and We also gave a grandson i.e. Yaqub (Be peace on him).

82. It means Ibrahim, Lut, Ishaq and Yaqub are among the excellent servants of the high order because all were Prophets, and who can possess more goodness than the Prophets ?

73. And We appointed them to be leaders guiding by Our command[83] and We sent them message of doing virtues and preserving Salat and establishing Zakat[84] and they were absorbed in Our worship.[85]

٧٣- وَجَعَلْنٰهُمْ اَئِمَّةً يَّهْدُوْنَ بِاَمْرِنَا وَاَوْحَيْنَآ اِلَيْهِمْ فِعْلَ الْخَيْرٰتِ وَاِقَامَ الصَّلٰوةِ وَاِيْتَآءَ الزَّكٰوةِ ۚ وَكَانُوْا لَنَا عٰبِدِيْنَ ۝

74. And to Lut We gave order and comprehension,[86] and We delivered him from that city that had been doing impure deeds. They were people highly disobedient (very bad).[87]

٧٤- وَلُوْطًا اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا وَّنَجَّيْنٰهُ مِنَ الْقَرْيَةِ الَّتِيْ كَانَتْ تَّعْمَلُ الْخَبٰٓئِثَ ۭ اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ فٰسِقِيْنَ ۝

75. And We admitted him into Our mercy, he is of the fortunate.[88]

٧٥- وَاَدْخَلْنٰهُ فِيْ رَحْمَتِنَا ۭ اِنَّهٗ مِنَ الصّٰلِحِيْنَ ۝ ع ٥ ٥

SECTION 6

76. And Noah — when he called before him,[89] and We accepted his dua (prayer), so We delivered him and his people from the great distress,

٧٦- وَنُوْحًا اِذْ نَادٰى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهٗ فَنَجَّيْنٰهُ وَاَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ۝ ع

83. They were perfect themselves and also made others perfect.

84. Unto them We sent Revelation in which those matters were emphasized. It shows their perfection in knowledge.

85. They were all engaged in Our worship day and night. They did not turn their eyes towards any other side. This is the state of Prophets that all their actions bear the spirit of God's worship. This shows their perfection in deed.

86. We gave him wisdom, authority, knowledge and understanding which are befitting the state of Prophets.

87. This city was Sodom and its outskirts. The people of that city were involved in unnatural deeds and other evil actions. Their story has been related at many occasions before.

88. When We sent chastisement on the people of Lut, We delivered Lut and his companions by Our mercy so that the end of the good-doers may be distinguished from that of the evil-doers.

89. It means before Ibrahim.

77. وَنَصَرْنٰهُ مِنَ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ؕ اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ فَاَغْرَقْنٰهُمْ اَجْمَعِيْنَ ○

77. And We helped him against those people who rejected Our signs. They were evil people, then We drowned them altogether.[90]

90. Hazrat Noah had been convincing his people for nine hundred and fifty years. During this long period he suffered tremendous hardships. At last he prayed to God that he was vanquished so he should be helped :

انی مغلوبٌ فانتصر (قمر - رکوع ۱)

ربّ لا تذر علی الارض من الکٰفرین دیّارا (نوح - رکوع ۲)

God granted his prayer. The Unbelievers were drowned in the Flood, but God delivered Hazrat Noah and his companions from the terror of the great disaster and the oppression of the Unbelievers.

78. And David and Solomon — when they gave judgment concerning the tillage when the sheep of a people strayed there and their judgment was before Us.

79. Then We made Solomon to understand it and unto each We had given judgment (authority) and understanding,[91] and We subjected with David mountains, they said glory of God and the flying birds.[92] And all this did We.[93]

٧٨۔ وَدَاوٗدَ وَسُلَيْمٰنَ اِذْ يَحْكُمٰنِ فِي الْحَرْثِ اِذْ نَفَشَتْ فِيْهِ غَنَمُ الْقَوْمِ ۚ وَكُنَّا لِحُكْمِهِمْ شٰهِدِيْنَ ۝

٧٩۔ فَفَهَّمْنٰهَا سُلَيْمٰنَ ۚ وَكُلًّا اٰتَيْنَا حُكْمًا وَّعِلْمًا ۚ وَّسَخَّرْنَا مَعَ دَاوٗدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ۭ وَكُنَّا فٰعِلِيْنَ ۝

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91. Hazrat Daud (Be peace on him) was the Prophet of God. Hazrat Sulaiman (Be peace on him) is his son and himself a Prophet. Each one of them was given authority, power of judgment, knowledge and wisdom by God. In his early age Hazrat Sulaiman did so many wise things that those who heard were surpirsed to know. A case was filed in the court of Hazrat Daud that some goats and sheep strayed the tillage of some man and it was spoiled. Hazrat Daud saw that the price of the goats was equal to the tillage destroyed, so he gave the goats to the owner of the tillage. Hazrat Sulaiman said that according to his own judgment the farmer should have the goats with him and utilize their milk, while the shepherd should till the field and take care of the tillage till it growed to its provious state when it was strayed by the goats. At this stage the tillage should be handed over to its owner and the goats should be returned to their owner. In this way both will save from loss. Hazrat Daud admired him at this judgment and reverted from his own elucidation, and executed the same judgment. According to the Principle of Fiqh Hazrat Daud preferred the appreciation of Sulaiman to his own diligence. The father and son gave the judgment according to their own understanding which God had bestowed them. The judgment of each one was before God. But the principal thing was brought home to Sulaiman. He came to that conclusion which was more righteous and fairer with God and which was at last accepted by Daud himself. This event shows that the Prophets becoming Kings equally turn to the small matters of mankind as they turn to the expeditious affairs.

92. Hazrat Daud (Be peace upon him) had possessed a melodious sound and the Prophetic effect was in addition to it. When he recited Zabur in emotion or said the glory and praise of God even the mountains and birds accompanied him in the tune and recited with him.

93. Do not wonder that how stones and birds did recite and glorify. It was all done by Us. How can these things be redeemed strange before Our unlimited power?

80. And We taught him the making of a dress for you that it may be safety for you in battle,[94] then will you pay some thanks ?[95]

٨٠۔ وَعَلَّمْنٰهُ صَنْعَةَ لَبُوْسٍ لَّكُمْ لِتُحْصِنَكُمْ مِّنْۢ بَاْسِكُمْ ۚ فَهَلْ اَنْتُمْ شٰكِرُوْنَ ○

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94. God had made the iron soft in David's hands. Bending by hand he prepared very fine and light armour for war purposes. It was his miracle.

Note : Maudoodi is wrong when he writes that Hazrat Daud had developed the technology of Blast Furnace discovered by the Hitti People and prepared war potential. Hazrat Daud is not represented as an Ironsmith in the Quran. (God forbid !) (Tr.)

95. For your benefit We invented through Daud such a strange industry. Just think whether you thank God for such bounties !

81. And to Sulaiman We subjected the strongly blowing wind, that ran at his command unto the land wherein We placed blessing,[96] and We have knowledge of all things.[97]

٨١- وَلِسُلَيْمٰنَ الرِّيْحَ عَاصِفَةً تَجْرِيْ بِاَمْرِهٖٓ
اِلَى الْاَرْضِ الَّتِيْ بٰرَكْنَا فِيْهَا ۭ وَكُنَّا
بِكُلِّ شَيْءٍ عٰلِمِيْنَ ○

96. Hazrat Sulainan had prayed to God :

رب اغفر لي وهب لي ملكًا لا ينبغي لأحدٍ من بعدي (ص - ركوع ٤)

"My Lord, forgive me and give me a kingdom such as may not be befitting anyone after me"

God made the wind and the Jinn subservient to him. Hazrat Sulaiman had prepared a Throne on which the courtiers would sit and other necessary goods were loaded, then the wind came and forcefully raised it up from the ground, then in the heights soft wind blew according to their necessity as said at another place :

رخاءً حيث اصاب (ص) i.e. The wind was subjected to his command, and it ran softly or swiftly as he desired or required. From Sham to Yemen and from Yemen to Sham it bore them within noon-time, whereas the journey required one month to be completed by means of earthly carriages of that time. It is a great wonder that even in this age of space-conquest some of the perverts deny such events. If Europe can harness steam and energy for such activities, why not God can do it with His power alone for the sake of His Prophet ?

Note : Maudoohi is absolutely wrong when he writes in his Tafhimul Quran that Hazrat Sulaiman had a Commercial Fleet of ships and that fleet was supplied with favourable wind in its commercial enterprises in the Mediterranean Sea. The reason is that two words : رخاء + عاصفة (Strong Wind and Soft Wind) are used in this connection. These two winds in comblined operation justify only the mechanism of air-carriages and not water-carriages or ground-carriages. (Tr)

97. What sort of distinction shouid be given and to whom it should be given belongs to the judgment of God who has comprehensive knowledge of all His creatures. He knows how the wind and other elements should be harnessed to work. So He taught Hazrat Sulaiman the way to harness the wind for the uplift of the Throne in the air and made it possible to complete month's journey in few hours.

Note : Ocean-Carriages or ground-carriages can not run with such a great velocity as hinted in the journey of one month in few hours. (Tr.)

82. And made so many satans obedient (to him) that dived for him and did other works besides,[98] and We had held them up.[99]

٨٢ - وَمِنَ الشَّيٰطِيْنِ مَنْ يَّغُوْصُوْنَ لَهٗ وَيَعْمَلُوْنَ عَمَلًا دُوْنَ ذٰلِكَ ۚ وَكُنَّا لَهُمْ حٰفِظِيْنَ ۝

98. The satans here are the jinn. Hazrat Sulaiman made them dive into oceans to obtain pearls and other precious stones and engaged them in heavy works of construction. He also made them prepare heavy caldrons and cooking pots like big tanks and carry them from one place to the other. In short, Hazrat Sulaiman had full control over the jinn subjecting them to hard works. It seems that as God enabled mankind to do wonderful works in modern times by means of material forces, in those davs such works were accomplished by hidden and spiritual powers.

99. We had by Our absolute power held up the satans in the control of Sulaiman who took heavy work from them and subjected them to whatever labours he required or desired, and they were unable to disobey him or harm him in any way, otherwise man's power can not control and enslave such powerful creatures as the jinn, nor can keep them in chains as Sulaiman had done with many of them : وآخرين مقرنين فى الاصفاد (ص ركوع ٣)

83. And Ayyub (Job) — when he called unto his Lord : 'Affliction has befallen me and Thou art the Most Merciful of the merciful.'

84. Then We heard his cry for help and removed the affliction that was upon him and We give him his house-folks and the like of them with them,[100] mercy from Us, and a reminder to those who serve.[101]

85. And Ismaeel, Idris and Zal-Kifl—they are all of the patient.

86. And We admitted them into Our mercy, they are of the fortunate/ excellent.

٨٣- وَاَيُّوْبَ اِذْ نَادٰى رَبَّهٗٓ اَنِّيْ مَسَّنِيَ الضُّرُّ وَ اَنْتَ اَرْحَمُ الرّٰحِمِيْنَ ۚ ۝

٨٤- فَاسْتَجَبْنَا لَهٗ فَكَشَفْنَا مَا بِهٖ مِنْ ضُرٍّ ۫ وَّاٰتَيْنٰهُ اَهْلَهٗ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرٰى لِلْعٰبِدِيْنَ ۝

٨٥- وَاِسْمٰعِيْلَ وَاِدْرِيْسَ وَذَا الْكِفْلِ ؕ كُلٌّ مِّنَ الصّٰبِرِيْنَ ۚ ۝

٨٦- وَاَدْخَلْنٰهُمْ فِيْ رَحْمَتِنَا ؕ اِنَّهُمْ مِّنَ الصّٰلِحِيْنَ ۝

100. God had kept Hazrat Ayyub in comfort of every sort — tillage, cattle, servants, slaves, pious children and a well-pleased wife all given to him. Hazrat Ayyub was greatly thankful to God, but God put him to trial. The fields were burnt, the cattle were ruined and the children were buried alive, the friends and companions deserted, the body suffered from verminating disease dangerously, the wife was left his only companion, but at last she was also tired. But as Hazrat Ayyub was thankful in bounty he was also patient in trial. When the pain and agony and the rebuke of the enemies crossed the bounds and even the friends began to say that certainly Ayyub had done such a serious sin the punishment whereof should be so much hard, then he prayed to God : رب انی مسنی الضر وانت ارحم الراحمین . No sooner did he call on his Lord than the river of mercy flooded. God gave him children double of the dead ones, brought forth a fountain from the earth, he bathed with that water and drank it to his health. The whole body was cleansed of the skin-disease and as a Tradition says gold-locusts rained from the heaven. In brief he was ameliorated on all sides.

101. Mercy was done to Ayyub establishing a reminder and an advice for all those who serve, that whenever some misfortune or affliction befalls any good soul in the world, he should keep patient like Ayyub and should only cry to his Lord for help. God shall see him with mercy and kindness. Moreover, seeing any person in such a trial one should not think or estimate that the afflicted man is under the wrath of God.

102. Remember all these excellent servant servants — Ismaeel and Idris are mentioned before in Sura Maryam. Hazrat Zul Kifl might have been a Prophet as the mention of the Prophets here shows, or he might have been a pious man. However, it is said that he suffered two years of imprisonment in taking security of an aasconder. And this he suffered for God's sake alone. Some of our modern writers say that Zul Kiffl is Hirqil. (God knows better)

87. And the the man of the fish (Dhul Nun)—when he went forth enraged[103] and then thought that We would not be executing power over him,[104] then he called out in those dark shadows :[105] 'There is no Ruler beside Thee, Thou art pure of deficiency, I was of the wrong ones.'[106]

٨٧۔ وَذَا النُّوْنِ اِذْ ذَّهَبَ مُغَاضِبًا فَظَنَّ اَنْ لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادٰى فِى الظُّلُمٰتِ اَنْ لَّآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ ۖ اِنِّىْ كُنْتُ مِنَ الظّٰلِمِيْنَ ۚ ۝

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103. The Man of Fish is Hazrat Yunus (Be peace on him). His brief story is that God had sent him to the people of Nainwa, a city near Musal in Iraq. Hazrat Yunus checked them of idolatory and invited them to Truth. They did not obey and accept him. Their enmity and haughtiness increased day in and day out. At last he said ill-prayer against them and went out of the city in anger against their heinous activities and did not wait for the Divine Order. While intending to move out he said to the people that within three days they would be seized by the chastisement. After his going away they thought that the prayer of the Prophet would not go empty. Some signs of chastisement they might have observed ! Being worried they went into the jungle outside the city with their children, women and cattle, and separated the children from their mothers. When they reached there they all began to cry and weep. The children, the mothers and the men were all crying so loudly that nothing could be heard. All the inhabitants of the city repented with sincere heart, broke the idols, promised to obey God and began to search for Yunus in oder to carry out his commands. God removed the coming chastisement from them :

فلولا كانت قريةٌ امنت فنفعها ايمانها الا قوم يونس لمّا آمنوا كشفنا عنهم عذاب الخزيِ فى الحيٰوةِ الدنيا و متّعناهم الىٰ حينٍ (سوره يونس۔ ركوع ۱۰)

On the other side Hazrat Yunus going out of the city embarked on a boat with a party. The boat began to sink. The boatmen intended to unboard a man so that the load might be lightened (or according to their superstitions or convictions they thought that some slave had run away from his master and got on board). However, in order to know the man they cast the dice which came out in the name of Hazrat Yunus (Be peace on him). They cast the dice twice or thrice but it did not change. Seeing this Hazrat Yunus jumped into the river. At once a fish swallowed him. God ordered the fish to put him in its stomach without an injury to him. It was not its fodder. On the other hand its stomach was made a prison for him, so he should be held with security. At that time Yunus called on God :

لااله الا انت سبحانك انى كنت من الظلمين

and confessed his mistake that no doubt he had made haste that he went out of the city without waiting for His order. Though this mistake of Hazrat Yunus was of a diligent nature which is forgiven in case of an Ummati (Follower of a Prophet), but the training and educating of the Prophets is well-distinguished from others. It was not worthwile of a Prophet to leave the nation, in a case where Revelation was expected, without waiting for it. Hence he was taken to task on this unsuitable step. At last he got deliverance after repentance. The fish vomitted him out at the bank and he was returned to the same habitation safe and secure.

104. He thought that : 'We will not take him to task on this activity.' Or he ran out in a way as though We will not be able to bring him back to the same place. Or as if he went out of Our power after leaving that city. It does not mean that in reality Hazrat Yunus believed it (God forbid), because this idea can not be imagined even by an ordinary Momin. It simply shows that his movement figuratively represents this thought as if he had gone out of His powerful jurisdiction. It is the habit of God that He describes the minutest mistakes of the Prophets in a very severe way (style) as it has been written at very many places. This severe style does not devalue the state of the Prophets. On the other hand it shows their dignity and high rank that why they commit even such a small fault or mistake standing on such a big position.

105. The dark shadows — the depth of the river, the stomach of the fish and the darkness of night.

106. Forgive me my mistake, no doubt I committed fault.

88. Then We heard his cry and We delivered him from that suffocation, and even so We deliver the Believers.[107]

٨٨- فَاسْتَجَبْنَا لَهٗ وَنَجَّيْنٰهُ مِنَ الْغَمِّ ؕ وَكَذٰلِكَ نُنْجِي الْمُؤْمِنِيْنَ ○

89. And Zakariyya—when he called unto his Lord, 'O my Lord, leave me not solitary[108] and Thou art the best of inheritors.'[109]

٨٩- وَزَكَرِيَّآ اِذْ نَادٰى رَبَّهٗ رَبِّ لَا تَذَرْنِيْ فَرْدًا وَّاَنْتَ خَيْرُ الْوٰرِثِيْنَ ○

90. Then We heard his prayer and bestowed on him Yahya (John) and We cured for him his wife.[110] They truly raced for virtues and called upon Us with hope and fear, and they were humble before Us.[111]

٩٠- فَاسْتَجَبْنَا لَهٗ ۪ وَوَهَبْنَا لَهٗ يَحْيٰى وَاَصْلَحْنَا لَهٗ زَوْجَهٗ ؕ اِنَّهُمْ كَانُوْا يُسٰرِعُوْنَ فِي الْخَيْرٰتِ وَيَدْعُوْنَنَا رَغَبًا وَّرَهَبًا ؕ وَكَانُوْا لَنَا خٰشِعِيْنَ ○

91. And the woman who guarded her virginity,[112] then We breathed into her of Our spirit[113] and made her and her son to be a sign unto all the people of the world.[114]

٩١- وَالَّتِيْٓ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيْهَا مِنْ رُّوْحِنَا وَجَعَلْنٰهَا وَابْنَهَآ اٰيَةً لِّلْعٰلَمِيْنَ ○

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107. It is not peculiarly confined to Yunus, but We shall be delivering from disasters all those Believers who will call on Us like Yunus.

Note : A great excellence is described in the Tradition about this prayer and the Ummat have always experienced it effective in miseries and disasters i.e. the Dua of Hazrat Yunus : لاالٰه الاانت سبحانك انی کنت من الظلمین is very effective in the removal of individual or collective miseries. Khatm Shareef (ختم شریف) of one lac and twenty five thousand times is celebrated in a circle to remove the collective or national disaster. (Tr.)

108. Hazrat Zakariyya prayed for a son that he might serve the nation and propagate his teachings as mentioned in Sura Maryam also.

109. He was praying for an heir : یرثنی ویرث من اٰل یعقوب (Sura Maryam) and as such he mentioned the Divine Attribute of Inheritor.

110. It means He made the barren woman capable of pregnancy.

111. Some perverts say that those who call unto God with hope and fear are not sincere lovers. From here their mistake is traced. Who can be a greater lover of God than the Prophets.

112. She remained chaste throughout her life.

113. God brought up Hazrat Eisa in her womb and he is famous by the title of Ruhullah (روح اللہ) — Spirit of God.

114. It is described in Sura Aale Imran and Sura Maryam.

92. These people are of your religion—all upon one religion, and I am your Lord so serve Me.[115]

۹۲۔ اِنَّ هٰذِهٖۤ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً ۖ وَّاَنَا رَبُّكُمْ فَاعْبُدُوْنِ ○

93. And the people split up their affair between them,[116] all shall return to Us.[117]

۹۳۔ وَتَقَطَّعُوْۤا اَمْرَهُمْ بَيْنَهُمْ ؕ كُلٌّ اِلَيْنَا رٰجِعُوْنَ ○ ع ۶ ۱۸ ۶

SECTION 7

94. So whosoever does some virtuous deeds and he has got the Eman—We shall not spoil his efforts and We write it down indeed.[118]

۹۴۔ فَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهٖ ۚ وَاِنَّا لَهٗ كٰتِبُوْنَ ○

95. And there is a ban on every city We have destroyed that they shall not return,[119]

۹۵۔ وَحَرٰمٌ عَلٰى قَرْيَةٍ اَهْلَكْنٰهَاۤ اَنَّهُمْ لَا يَرْجِعُوْنَ ○

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115. It means God is One and your original religion is also one and all Prophets are unanimous in principle. Their teachings are the one and the same in principle. As for the difference in offshoots it is all wisdom because of time and space. That difference is undesirable ofcourse which is found in principle.

It is therefore obligatory on all to worship One God alone collectively, and they should hold to those principles by united force which are held by all the Prophets in common.

116. We had given one religion in principle. The people broke it into fragments by raising differences and thus became diverse sects and resorted to schism.

117. It means when they return to Us all the differences shall be settled when everyone shall be recompensed for his deeds. Following is the detail of that recompense.

118. The labour of any one shall not be made void. The sweet fruit of virtue shall be surely given to the Momin. Even the smallest virtue shall not be spoiled. Every big and small deed is inscribed on his Book of Deeds which shall be opened on the Day of Resurrection.

119. Formerly the delivered Belivers were described, in contrast here the destroyed Unbelievers are mentioned i.e. those who are predestined to be ruined in the knowledge of God shall never turn unto God denouncing their unbelief and announcing repentence upon their sins, nor they can be sent back to this world to make up for the faults of their past worldly life. So how can they expect deliverance and selvation ? For them is only one time when they will turn unto God coming to life again and they will feel remorseful for their transgressions after confessing them. But remorse at that time shall not avail them an aught. That time is the Hour of Qeyamat whose near preliminaries is the insurgence of the Yajooj and Majooj. In the following the description of their onslaught is given.

96. Till when Yajooj and Majooj (Gog and Magog) are unloosed and they come sliding down out of every slope.[120]

97. And nigh has drawn the True Promise, then at that moment the eyes of the Unbelievers shall be staring above. Alas for us ! We remained heedless of this,[121] nay, we were sinners.[122]

٩٦ - حَتّٰٓى اِذَا فُتِحَتْ يَاْجُوْجُ وَمَاْجُوْجُ وَهُمْ مِّنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ ○

٩٧ - وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَاِذَا هِىَ شَاخِصَةٌ اَبْصَارُ الَّذِيْنَ كَفَرُوْا ؕ يٰوَيْلَنَا قَدْ كُنَّا فِىْ غَفْلَةٍ مِّنْ هٰذَا بَلْ كُنَّا ظٰلِمِيْنَ ○

120. Nearby Qeyamat after the descenion of Hazrat Eisa (Be peace upon him) the army of Yajooj and Majooj will break through the Wall of Zul-Qarnain. They will, by their numerical expansion, infest all the mountains and plains, visible on all sides. Their tremendous flood will come up with such a force and rapidity that no human power will be able to check it. It will seem that their armies are rolling and sliding from every hill and mountain. (Revise the comments in Sura Kahf about them).

121. When the Promise of Recompense and Punishment comes near that time the eyes of the Unbelievers shall be aghast due to extreme terror, and they shall bite their hands due to intense remorse and say : "Alas for us, that we remained unaware and heedless about this day that such a misfortune befell us. We wish we would have tried to save from this disaster in the world !"

122. How can we say that we were unaware because the Prophets, after all, had informed us very clearly, but we ourselves wronged our souls that we did not obey them and persisted in sins and transgressions obstinately.

98. You and what you worship apart from God are fuel of the Hell, you shall have to reach it.[123]

99. If these idols were gods they would have never reached it, and they all shall abide therein for ever.[124]

100. They will have to cry there and they shall hear therein nothing.[125]

٩٨ - اِنَّكُمْ وَمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ حَصَبُ
جَهَنَّمَ ؕ اَنْتُمْ لَهَا وٰرِدُوْنَ ○
٩٩ - لَوْ كَانَ هٰٓؤُلَآءِ اٰلِهَةً مَّا وَرَدُوْهَا ؕ وَكُلٌّ
فِيْهَا خٰلِدُوْنَ ○
١٠٠ - لَهُمْ فِيْهَا زَفِيْرٌ وَّهُمْ فِيْهَا لَا يَسْمَعُوْنَ ○

123. This address is made to the Polytheists of Mecca who worshipped idols. It means you and your gods shall become the fuel of the Hell : وقودها الناس والحجارة (The fuel of that Fire is men and stones) (Sura Baqar, Section 3).

It does not mean that the idols shall be chastised in the Hell. It is meant to establish stronger argument against the Idolators as said onward لوكان هٰؤلاء الهة ما وردوها i.e. if they were gods they would have not gone down to it. It is therefore meant to increase their agony and remorse and their folly may become still more clear that those wherefrom goodness was expected could not save themselves, then how could they provide safety for them ?

Note : وما تعبدون من دون الله here means only the stone-idols because the address is made to their worshippers. But if is taken in the general form then the condition of hindrance shall be considered i.e. all those gods which are worshipped shall enter into the Hell provided no other factor impedes their enterance e.g. Satans and idols shall go to the Hell with their worshippers but the Angels and Prophets or Saints who are worshipped by some ignorant men shall not go to the Hell because they have never said to mankind to worship them and they have no concern with the worship of their admirers. For example some idiots worship Hazrat Uzair and Hazrat Massieh and also some angels, but the grace and nearness of these servants does not permit their admittance to Hell. They are the pious souls of God. It is why in the following it is cleared that those for whom goodness is already appointed shall not go down to the Hell but they will keep at a distance from the Fire :

ان الذين سبقت لهم منا الحسنىٰ اولٰئك عنها مبعدون

124. It means all the worshippers and their gods shall abide in the Hell for ever.

125. It means they will not hear anything due to the noise of their hue and cry, painful agony and the great terror. And it is quoted from Ibne Masood that a time will come in the Hell when every man of the Hell shall be shut in a box and nailed from the above and shall be thrown into the bottom of the Hell. Perhaps this is the time when they shall hear nothing from outside.

101. As for those unto whom goodness is
102. determined already from Us they shall remain far from it,[126] neither shall they hear any whisper of it, and they in the comforts of their souls shall dwell therein forever.[127]

١٠١ - إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ○
١٠٢ - لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ ○

103. There shall be no sorrow upon them in that Great Terror,[128] and the angels shall receive them : This is your day that you were promised.[129]

١٠٣ - لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ ○

104. On the day when We shall roll up the heaven as a scroll is rolled for records,[130] as We originated the first creation, then We shall bring it back again — a promise definite on Us, We will have to keep it.[131]

١٠٤ - يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعْدًا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ ○

126. The good men shall keep at a distance from the Hell after once crossing the Bridge over the Hell leading to the Paradise. (See sura Maryam) And crossing the Hell-Bridge they shall keep safe from the gas, grief and pain of the Hell.

127. The People of the Paradise shall be so much far away from the Hell that they shall not even hear the breath and whisper of the Hell. They shall be dwelling there in pure comforts and luxuries for ever enjoying the blessings of the Paradise.

128. These servants of God shall be safe from the grief and terror of the Resurrection Day when the creatures of God will be generally drowned in grief and distracted by the Terror.

129. The angels shall receive them at the time of rising from the graves or at the time of entering into the Paradise and they will say that the time of the everlasting bliss, promised to them, has come.

130. When the Qeyamat comes the heavens shall be rolled as a record paper is rolled and kept : والسلوت مطويات بيمينه . In some Traditions the name of a writer of the Prophet is said to be Sijjill, but the Recorders of the Traditions have generally called it weak or rather forged. (Ibne Kathir, Abu Dawood, Nifai).

131. As God had originated the world easily for the first time, similarly it shall be created for the second time. This is the final promise which shall be surely fulfilled,

105. And We have written in the Zabur after the advice that (after all) My righteous servants shall be masters on the earth.[132]

106. In this the people who serve reach the object.[133]

١٠٥۔ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ○

١٠٦۔ إِنَّ فِي هَٰذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ ○

132. It is the promise of God to the perfect and loyal servants of God that He will give them success and prosperity in both the worlds and make them inheritors of this earth.

ان الارض لله يورثها من يشآء من عباده والعاقبة للمتقين

(اعراف۔ رکوع ۱۵)

انا لننصر رسلنا والذين امنوا فى الحيوة الدنيا ويوم يقوم الاشهاد

(مومن۔ رکوع ۶)

وعدالله الذين آمنوا منكم وعملوا الصلحت ليستخلفنهم فى الارض

كما استخلف الذين من قبلهم وليمكنن لهم دينهم الذى ارتضىٰ لهم

(نور۔ رکوع ۷)

This is such a final and decisive promise that He has given its information in His Divine Books and written it in Loh-e-Mahfooz and proclaimed it over and over again through His Prophets. It is given in Zabur, the Book of Dawood, that the Righteous shall become the Inheritors of the Earth. The perfect, righteous and loyal servants of this Ummat have been the inheritors of this earth for a long time. They established Divine Rule in the East and West, they established justice and fairplay in the major part of the earth, they spread the Divine Religion to the remotest corner of the globe and materialized the following prophecy of the Holy Prophet .

ان الله تعالىٰ زوى الارض فرأيت مشارقها ومغاربها وان امتى

سيبلغ ملكها ما زوى لى منها

And similar such prophecies shall be accomplished in the period of Imam Mehdi and Hazrat Massieh after his descension.

133. Hearing such good tidings the worshippers of One God reach their object, or in this Quran, consisting of such mighty tidings and guidance, there are ample treasures of glory and prosperity for the righteous servants of God.

107. And We have not sent thee save doing mercy to all the worlds.[134]

108. Thou say: 'I have received this order only that your God is One God only. Will you then be obedient to the order '[135]

١٠٧۔ وَمَآ اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ ○

١٠٨۔ قُلْ اِنَّمَا يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ ○

134. It means the Holy Prophet is sent down as a Mercy for all the worlds. If some misfortuned does not avail himself of the universal mercy then it is his own fault. The heat and light of the sun spreads throughout the space in the universe, but if someone shuts all the doors and windows of the room upon himself then it would be his madness, there can be ne question in the general inspiration and beneficence of the sun. And here the inspiration of Rahmat-al-lil-Aalameen is so greatly wide that even the deprived one also receives a part of it in any way involuntarily. We see that different nations of the world have availed themselves of the knowledge and the principles of civilization which have been delivered by the Holy Prophet unto mankind according to their respective taste and outlook.

Moreover, God has promised that the Unbelievers of this Ummat shall be kept secure from the general and annihilating chastisement as against the past nations which were totally exterminated by the heavenly chastisement. I say that the Jihad which was waged by the Holy Prophet against the Unbelievers was also a mercy for the collective creation of the universe, apart from his general morals, because by means of Jihad that great mercy was protected of which he had come as an upholder and by this way even the blind ones who shun the treatment of their eyes also get some light though they are averse. A Tradition says :

والذی نفسی بیدہٖ لاُقتّلنّھم ولاصلبنّھم ولاھدینھم وھم کارھون
انی رحمۃٌ بعثنی اللہ ولا یتوفّنی حتّیٰ یظھر اللہ دینہ (ابن کثیر)

"And by That in whose hand is my soul I will surely slay them and crucify them and them though they are detesting. I am Mercy and I am raised by Allah and I will not guide be taken" unless God makes His Religion (Islam) prevailing (dominant). (Ibne Kathir)

By these words the meaning of رحمۃ للعالمین can be more widely understood.

135. This is the description of Tauhid after the exposition of Risalat (Messengership) i.e. The substance of the mighty mercy, which the Holy Prophet has brought, is the Divine Oneness of God, and this is such a clear and manifest subject in the acceptance whereof there should be no hesitation. So were they ready to obey the order and surrender before the Truth ? If they are ready, then allright, otherwise I am quit of responsibility after delivering the message. They should think over their end in their own responsibility.

109. Then if they should turn their face thou say : 'I have given you the information equally on both sides,[136] and I do not know whether it is near or far what is promised to you.'[137]

110. Surely He knows what you say aloud and knows what you hide.[138]

111. And I do not know perhaps in delay there is a trial for you and an enjoyment for a time.[139]

112. The Messenger said, 'My Lord, decide Thou with justice.[140] And our Lord is Rahman, we seek help from Him alone against those things which you tell about.'[141]

١٠٩- فَإِنْ تَوَلَّوْا فَقُلْ اٰذَنْتُكُمْ عَلٰى سَوَآءٍ ؕ وَاِنْ
اَدْرِيْٓ اَقَرِيْبٌ اَمْ بَعِيْدٌ مَّا تُوْعَدُوْنَ ○
١١٠- اِنَّهٗ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا
تَكْتُمُوْنَ ○
١١١- وَاِنْ اَدْرِيْ لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ
اِلٰى حِيْنٍ ○
١١٢- قٰلَ رَبِّ احْكُمْ بِالْحَقِّ ؕ وَرَبُّنَا الرَّحْمٰنُ
الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ○ ع

النصف ١٩ ٧

136. If you do not believe even after the accomplishment of such argumentations, then I have done my duty of delivering unto you the message of God and now I say that I am quit of you and you are away from me, your deeds are with you and my deeds are with me. Let us see the result of each. Hazrat Shah Sahib says : "Equal on both sides i.e. now this time both can talk (accept or deny), the force of one side has not come as yet." (Mozihul Quran)

137. It means the promise of chastisement on your denial shall surely take place, but I do not know whether it will come soon or late.

138. He alone knows the public and secret thing and also knows what punishment should be given for what (thing) and when it should be given.

139. It is very probable that delay is meant for your trial that you should understand meanwhile and refrain from haughtiness and transgressions, or perhaps it is meant to give you respite so that by involving yourselves in the world you fill up the cup of your misfortune.

140. The Holy Prophet prayed: "As it is the general state of Your dignity that You always judge with justice, even so decide between me and my nation accordingly."

141. We seek judgment only from Him and ask His help only against the utterings and activities of the Unbelievers. Similar is the prayer which the Prophets made to God :

ربنا افتح بيننا وبين قومنا بالحق وانت خير الفاتحين

because they had full confidence and trust in the just judgment of God and their own truthfulness and righteousness.

Sura Anbia has ended — Praise to God for His benefaction and kindnesss.

سُوْرَةُ الْحَجِّ مَدَنِيَّةٌ اٰياتها ٧٨ رکوعاتها ١٠

SURA HAJJ—SENT DOWN IN MEDINA—VERES 78—SECTIONS 10

SECTION 1

In the Name of God who is Excessively Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. O men, fear your Lord ! Nodoubt a the earthquake of the Qeyamat is mighty thing.

١۔ يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ ۚ اِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ ○

2. On the day when they behold it every suckling woman shall neglect the child she has suckled and every pregnant woman shall deposit her burden and thou shalt see mankind drunk yet they are not drunk, but God's disaster is terrible[1]

٢۔ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ اَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَ تَرَى النَّاسَ سُكٰرٰى وَمَا هُمْ بِسُكٰرٰى وَ لٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ ○

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1. The mighty quakes of the Qeyamat are two — one at the very moment of the Qeyamat or after the second Trumpet, and the second one is just before the Qeyamat which is one of the signs of Qeyamat. If here the second one is meant then the verse shall be taken on its external meaning and if the first one is meant then there are both possibilities that really the earthquake may occur and the suckling and pregnant women may be resurrectionized in this very state, or the earthquake represents the terrors of resurgence and يوم ترونها تذهل كل مرضعة الخ may be taken as a symbol i.e. there shall be so much terror and severity that if there are suckling and pregnant women they shall neglect their children and the pregnant ones shall deposit their burden out of extreme terror. At this time the people shall be so much unconscious that the beholder shall deem them as they are drunk i.e. the severe disaster and chastisement from God shall spoil their senses.

Note : If this terror is general for all then the negation in the verse لا يحزنهم الفزع الاكبر shall apply to the majority of the (terrible) events, and here it shall be applicable only for a little period, but if the present is for most men and not for all men, there would be no ambiguity in that case.

3. There are some men who dispute about (the Words of) God without knowldege[2] and he follows every haughty satan[3]—

4. Against whom it is written down that whosoever takes him for a comrade, him he leads astray and carries him to the chastisemest of the Hell (Burning).[4]

٣ - وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ عِلْمٍ وَّيَتَّبِعُ كُلَّ شَيْطٰنٍ مَّرِيْدٍ ۙ ○

٤ - كُتِبَ عَلَيْهِ اَنَّهٗ مَنْ تَوَلَّاهُ فَاَنَّهٗ يُضِلُّهٗ وَ يَهْدِيْهِ اِلٰى عَذَابِ السَّعِيْرِ ○

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2. It means these people dispute in those things which God has revealed and out of ignorance spread foolish doubts about them. Their objection to the Qeyamat, Uprising after death and the Law of Recompense and Punishment is that when a man dies and his body becomes decayed and decomposed and the bones are powdered then how it can be understood that he will again rise alive and return to its original state ?

3. He follows, without thinking, the Satan of men or of Jinn who invites him to his steps. In other words he has such a perfect capacity of being betrayed and misguided that he is always prepared to respond to the call of any satan to any wrong direction.

4. It is an already appointed affair about the haughty satan that whosoever follows and accompanies him that satan drowns himself and his comrade withal and misguiding him carries him to the Hell.

5. O men, if you are in doubt as to the Revival, so We created you[5] of dust then of sperm-drop,[6] then of a blood clot, then of a lump of flesh, formed and unformed,[7] that We may rehearse unto you openly,[8] and We keep up in the wombs what We will, till a set time,[9] then We deliver you as infants, then that you may reach your youth, and some of you is taken back and some of you is carried to the vilest age that after knowing he may not know anything.[10] And thou beholdest the earth dead (subsided), then when We sent down water upon it it became fresh and swelled and put forth every kind of verdant thing.[11]

٥- يٰٓاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِيْ رَيْبٍ مِّنَ الْبَعْثِ
فَاِنَّا خَلَقْنٰكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ
مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَّغَيْرِ
مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۭ وَنُقِرُّ فِي الْاَرْحَامِ مَا
نَشَاۗءُ اِلٰٓى اَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا
ثُمَّ لِتَبْلُغُوْٓا اَشُدَّكُمْ ۚ وَمِنْكُمْ مَّنْ يُّتَوَفّٰى
وَمِنْكُمْ مَّنْ يُّرَدُّ اِلٰٓى اَرْذَلِ الْعُمُرِ لِكَيْلَا
يَعْلَمَ مِنْۢ بَعْدِ عِلْمٍ شَيْـــًٔا ۭ وَتَرَى الْاَرْضَ
هَامِدَةً فَاِذَآ اَنْزَلْنَا عَلَيْهَا الْمَاۗءَ اهْتَزَّتْ
وَرَبَتْ وَاَنْۢبَتَتْ مِنْ كُلِّ زَوْجٍۢ بَهِيْجٍ ○

5. If you are in doubt about the uprising after becoming small particles, then you should reflect on your own creation how it came about.

6. First your father Adam was created of dust, then you were created of sperm-drop. Or it means that food was created of dust, which developed into sperm-drop crossing different stages, then you were formed of the sperm-drop passing many stages.

7. The blood-clot is made of sperm-drop and the blood-clot develops into lump of flesh and a time comes when the full form of man (hands, feet, eyes, nose, etc.) is carved on that lump, and there is a time too when it is not carved. Or it means that there is someone who attains to perfect formation and there is some who falls in its imperfect form. Or it can be said that some one is defective and someone is pure of any defectiveness.

We desire to explain and make clear to you what your origin was and after how many days you have become man. Many realities can be disclosed if you but understand it, and the possibility of rising after death can also be easily comprehended.

9. God keeps the child in the womb to whatever period He wills, at least six months and utmost two or four years according to the different sayings of the scholars.

Note : A child delivered before six months (moon-months) is not legitimate. (Tr)

10. As the child passes many stages inside, he also passes various stages outside. There is a period of childhood when a man is quite weak and feeble, all his potential powers being hidden, then a time comes when the potential powers manifest themselves and physically every thing reaches its pinnacle of youth, then some of them die in young age and some reach that age when the organs and powers of man become impotent — he becomes unwise after being wise and becomes worthless after being worthy, he forgets his memorized things and knows nothing about the known facts. In other words he becomes child after becoming old.

11. It means the earth was lying dead, it at once got to life after receiving the water of mercy and became fresh and verdant bringing forth by the power and mercy of God different kinds of herbs and plants.

6. All this for that God — He is the True and He alone brings the dead to life and He can do everything —

٦۔ ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّهٗ يُحْيِ الْمَوْتٰى وَ اَنَّهٗ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ۙ۝

7. And that the Qeyamat is to come, there is no doubt in it, and that God shall raise those lying in the graves.[12]

٧۔ وَاَنَّ السَّاعَةَ اٰتِيَةٌ لَّا رَيْبَ فِيْهَا ۙ وَاَنَّ اللّٰهَ يَبْعَثُ مَنْ فِى الْقُبُوْرِ ۝

12. Several things are proved by the examples of the creation of man and the tillage :

(i). Sure and certain God is, otherwise wherefrom all these systematic, exact and wise creations have come.

(ii). God gives life to the dead and inanimate things. The creating of man from the sperm-drop or dust and the breathing of vegetation-spirit into the blackened earth is a witness to it. Then it is not difficult for Him to re-create.

(iii). He is powerful over everything. If everything had not been under His power He could not do all this.

(iv). The Qeyamat should necessarily come and some second life should be given after this life because all these mighty administrations can not be inadvertently ineffective. That Absolutely Wise and Omnipotent who has, by His perfect wisdom and unlimited power, created man with wonderful talents and strange qualities can not be expected to create his life as futile ! Never, this limited life of man, where fortune and misfortune, virtue and vice, comfort and pain, live blended together, and where the forms of trial and retaliation are not perfectly and distinctly differentiated from each other, demands a second life where the fortunate and the wretched, the criminal and the loyal may become quite distinct from each other, and everyone should be carried and promoted to the place he is created for and whose capacity he has in himself. As from the material viewpoint the sperm-drop was made from those elements of the semen which had got the capacity of becoming a sperm-drop, and the potential powers of the drop were translated into the blood-clot and those of the blood clot into the lump of flesh and those of the lump into the child and in the youth they fully manifested themselves, or the potential powers of the earth manifested themselves after the fall of rain, similarly it is necessary that spiritual powers of fortune and misfortune which are created in man or the great potential powers of fructifying and progressing, which are put in virtue and vice, should reach their pinnacles of ascendency and the perfect-most form and faces should come out. And this is the other name of uprising after death which will commence from the end of the present era of the life of this world. (The sublimity of vice is Hell and the sublimity of virtue is Paradise. (Tr.)

8. And someone is that who disputes concerning God without knowing and without reason and without an illuminating Book—[13]

٨- وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ عِلْمٍ وَّلَا هُدًى وَّلَا كِتٰبٍ مُّنِيْرٍ ۝

9. Turning his side[14] to lead astray from God's way — for him is degradation in this world and on the Resurrection Day We shall make him taste the chastisement of the burning (burning chastisement).[15]

٩- ثَانِيَ عِطْفِهٖ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ ؕ لَهٗ فِي الدُّنْيَا خِزْيٌ وَّنُذِيْقُهٗ يَوْمَ الْقِيٰمَةِ عَذَابَ الْحَرِيْقِ ۝

10. That is for what thy two hands have forwarded and for that God never does wrong to His servants.[16]

١٠- ذٰلِكَ بِمَا قَدَّمَتْ يَدٰكَ وَاَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ۝ ع ٨

SECTION 2

11. And among men there is such a one who worships God upon the very edge, then if some good befell him he rested in that worship and if trial or disaster visited him he completely turned over his face, he lost the World and the Hereafter as well, that is a manifest loss indeed.[17]

١١- وَمِنَ النَّاسِ مَنْ يَّعْبُدُ اللّٰهَ عَلٰى حَرْفٍ ۚ فَاِنْ اَصَابَهٗ خَيْرُ ِۨ اطْمَاَنَّ بِهٖ ۚ وَاِنْ اَصَابَتْهُ فِتْنَةُ ِۨ انْقَلَبَ عَلٰى وَجْهِهٖ ۚ خَسِرَ الدُّنْيَا وَالْاٰخِرَةَ ؕ ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِيْنُ ۝

13. Despite hearing such clear arguments and observational facts some swerving and perverse people dispute aimlessly in the words of God without authority. They have neither any significant knowledge nor any rational basis, nor any knowledge of Divine nature. They simply follow whims and fancies.

14. i.e. Turning his side with evasion and pride.

15. One who disputes with the spirit of animosity without reason and argument in the words of God, with the purpose of barring the people from the path of Eman and Belief — God shall degrade him in this world and the chastisement of the Hereafter is apart from it.

16. When giving punishment it will be said that to no one is done any wrong or injustice. That punishment is the result of his own misdeeds, the taste whereof is he tasting today.

17. Some man adopts religion for the sake of the world and his heart is always puzzled. If he sees some worldly good in religion he externally sticks to it but if finds some trouble he leaves it. On the one side the world is gone, on the other side the religion is gone. He is standing on the edge i.e. the heart is neither this side nor that side as if some one is standing at the door of a house. he may run out whenever he desires.

12. He calls upon such a thing beside God which harms him not and which neither profits him anything, that is indeed the far error.[18]

13. He goes on calling upon him whose harm reaches before his profit.[19] No doubt a bad friend and a bad comrade is he.[20]

14. God shall surely admit those who believed and did virtues into gardens underneath which rivers flow.[21] God does whatever He likes.[22]

١٢- يَدْعُوا مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهٗ وَمَا لَا يَنْفَعُهٗ ؕ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ۝

١٣- يَدْعُوْا لَمَنْ ضَرُّهٗۤ اَقْرَبُ مِنْ نَّفْعِهٖ ؕ لَبِئْسَ الْمَوْلٰى وَلَبِئْسَ الْعَشِيْرُ ۝

١٤- اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ اِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ۝

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18. It means he gave up the worship of God for want of worldly good. Now he calls upon those things in whose control is neither an atom of virtue nor an atom of vice. Will he get from the stones what God has not given him ? What a more foolishness would be than that ?

19. The hope of any gain from the idols is but unreal (according to the superstition of the idolaters) but the harm of their worshipping the idols is sure and certain. Therefore much less to speak of the gain, the loss, however, is at hand.

20. When the results of idol-worship appear on the Day of Resurrection even the idol-worshippers shall also say : لبئس المولى ولبئس العشير
i.e. what a bad companion and what a bad comrade is he ? It means those from whom there were large hopes and expectations, proved very bad friends and comrades that due to them they incurred so much loss, less to speak of gaining any profit from them!

مہر کی تجھ سے توقع تھی ستمگر نکلا موم سمجھا ترے دل کو سو پتھر نکلا

There was a great expectation of love from Thee, but thou camest out a tyrant !
I thought thy heart would be as soft as wax, but it came out as hard as stone !

21. After a description of the Disbelievers Disputants and the Puzzle-hearted here the end of the sincere Believers is related.

22. He punishes whom He deems fit and He confers reward on whom He likes. There is none to hold His hand.

15. Whosoever thinks that God will not help him in this world and in that world let him stretch a rope to heaven, then let him cut it, now see if his rage somewhat goes away with this contrivance.[23]

١٥- مَنْ كَانَ يَظُنُّ اَنْ لَّنْ يَّنْصُرَهُ اللّٰهُ فِي الدُّنْيَا وَالْاٰخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ اِلَى السَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهٗ مَا يَغِيْظُ ○

16. And even so We sent down this Quran —clear facts and the fact is that God brings him home whom He wills.[24]

١٦- وَكَذٰلِكَ اَنْزَلْنٰهُ اٰيٰتٍۭ بَيِّنٰتٍ ۙ وَّاَنَّ اللّٰهَ يَهْدِيْ مَنْ يُّرِيْدُ ○

23. In لن ينصره the pronoun points out to the Holy Prophet whose thought is always seething and surging the mind of the Reader because he is the first addressee of the Holy Quran. In other words after describing the end of the Believers this is the narration of the Future of their Prophet. The substance is that the promises of God about the victory and help in this world and in that world, which He has made to His Prophet, shall surely be fulfilled, however the Unbelievers and the Malevolent may get enraged, and whatever efforts they may make to repel the Divine Succour but the victory and help to the Prophet can never be checked, it will surely become an event. If these Unbelievers and the Jealous ones are enraged at the Divine Support to the Prophet and they think they would be able to sever the Divine Will then they should try to apply all their endeavours in the struggle against the Prophet and Divine Will so much so that they should stretch up a rope to heaven and hang it in their necks and die of this hanging in their extreme anger, or they should climb up the rope to heaven and there they should sever the Divine Help, then see whether that Divine Help stops by these schemes, that Divine Help at which they are so much frowned. Many of the Commentators have given like interpretations, but Hazrat Shah Sahib has joined the subject of the present verse with that of ومن الناس من يعبد الله على حرف and given an excellent interpretation. According to him the objective pronoun in من كان يظن ان لن ينصره الله turns to من, meaning thereby that whosoever gives up the worship of God in worldly pain, being disappointed of God, and begins to worship false things he should imagine for the resting of his heart as if a man is hanging by a high rope, if he is unable to climb up by himself there is enough hope of his being drawn upward, but if he severs the rope then there is no hope left. Will he be able to gain success after being disappointed of Divine Mercy ? In other words the rope is hope of God, its cutting is disappointment, the sky (heaven) is the representation of sublime heights. (Mozihul Quran)

24. How clear and open facts are these, but only that one understands whom God gives understanding.

17. Those who are the Muslims and those who are the Jews, the Sabaeans, the Christians, the Magians[25] and the Idolaters (Associators)—God shall definitely decide between them on the Day of Qeyamat. Everything is before God.[26]

18. Hast thou not seen how to God bow everyone who is in the heavens and everyone who is in the earth and the sun and the moon and the stars and the mountains and the trees and the animals and many of mankind ?[27] And there are many upon whom the chastisement is appointed.[28] And whom God abases, there is none to give him honour. God does whatsoever He will.[29]

١٧- إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَىٰ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا ۖ إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ○

١٨- أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ○ السجدة

25. The Majoos (Magians) worship the fire and believe in two gods — one the Creator of Virtue whose name is Yazdan, and the other is the Creator of Vice who is called Ahraman. They also take the name of some Prophet. It is not known whether they became erroneous afterwards or they were wrong from the very beginning. Shehristani has written an elaborate account on their religion in 'Milal and Nahl'. Sabaeans are mentioned in Sura Baqara.

26. The disputes of all religions and sects shall be decided practically and exactly in the Divine Court of God, the High, on the Day of Judgment. All shall be carried to their last abode after sorting them. Only God knows who is entitled to what station and who is liable to which punishment !

27. There are two Sajdas — one is general and the other is particular. The general Sajda means that all creatures are helpless, obedient, subservient and submissive to the Divine Command schematically. Willynilly everyone is compelled to surrender and bow before Him i.e. everyone is bound by the Divine Laws of Nature which are known as Physical Laws in modern science.

The other Sajda is particularly assigned to particular creatures. This Sajda means that everyone should subject himself to the particular function he is created for. This Sajda many men perform and many men do not observe. But leaving men all other creatures do it. On this basis the Sajda mentioned in the verse ان الله يسجد له shall denote distinctive Sajda characteristic of each creature according to his individual state, or after ومن في الارض another يسجد shall be taken as understood.

Note :- The connection between the present verse and the previous one is that past people of various religions had cherished so many differences, whereas other creatures are obedient and subservient to God. Man who is wiser than all other creatures ought to have more unity than others.

28. They were entitled to chastisement on account of denying and turning away from performing Sajda.

29. Whom God wills to degrade for the misfortune of his misdeeds who can deliver him from the pit of degradation unto the station of honour ?

19. These are two disputants who have disputed on their Lord,[30] so those who are disbelievers for them garments of fire are cut,[31] boiling water is poured over their heads—

20. Whereby comes forth melting what is in their bellies and the skins too.

21. And for them are hammers of iron (iron-rods).[32]

22. When they desire to come out of the Hell due to suffocation they shall be again thrown into it and : 'Taste the chastisement of the burning.'[33]

١٩۔ هٰذٰنِ خَصْمٰنِ اخْتَصَمُوْا فِيْ رَبِّهِمْ ۚ فَالَّذِيْنَ كَفَرُوْا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ ۭ يُصَبُّ مِنْ فَوْقِ رُءُوْسِهِمُ الْحَمِيْمُ ۝

٢٠۔ يُصْهَرُ بِهٖ مَا فِيْ بُطُوْنِهِمْ وَالْجُلُوْدُ ۝

٢١۔ وَلَهُمْ مَّقَامِعُ مِنْ حَدِيْدٍ ۝

٢٢۔ كُلَّمَآ اَرَادُوْٓا اَنْ يَّخْرُجُوْا مِنْهَا مِنْ غَمٍّ اُعِيْدُوْا فِيْهَا ۠ وَذُوْقُوْا عَذَابَ الْحَرِيْقِ ۝ ع ٢ ١٢ ٩

30. On the basis of right and wrong the above sects which are mentioned in the verse (الخ) ان الذين آمنوا والذين هادو can be divided in two groups — one is the group of Believers, who accepts all the Divine Teachings of his Lord and bows before His commands, the other group consists of all the Unbelievers comprising the Jews, the Christians, the Majoos, Sabaens and the Associators who do not accept the Divine Directions and do not bow down their heads in His submission. These two groups are diametrically opposed to each other in all circumstances of disputation, claims, wars and fights as in the battlefield of Badr, Hazrat Ali, Hamza, Ubaida bin Harith (God is pleased with them) were in front of Atba Ibne Rabi'a, Shaiba Ibne Rabi'a and Walid bin Uttba respectively. The end of the two groups is described as under.

31. As the garment covers the body of a man similarly the fire of the Hell shall encompass them, or they shall be dressed with such clothes which become extremely hot by the heat of the fire very soon.

32. The heads of the people of the Hell shall be crushed by the hammer and boiling water shall be poured over which will go down to the stomach through the brain and will melt the intestines etc. coming forth out of the stomach. And when the hot water touches the upper part of the body the skin of the body will melt and fall down from the body. Then they shall be restored to the original condition and the same operation shall be done over and over again. (God forbid)

كلما نضجت جلودهم بدّلناهم جلوداً غيرها ليذوقوا العذاب (سورہ نسآء۔ رکوع ٨)

اللّٰهم اعذنا من غضبك وعذابك

"O God give us shelter from Thy wrath and Thy chastisement !"

33. Being distressed and suffocated they will try to run away somewhere else. The flames of the fire shall raise them up, then the angels shall throw them down by striking them with the iron-rod and it will be said to them, "Taste on the taste of the eternal chastisement without any temporary relief even."

SECTION 3

23. No doubt God shall admit those who believe and do good deeds into gardens underneath which rivers flow, therein they shall be dressed with the bracelets of gold and with pearls,[34] and their apparel shall be of silk.[35]

۲۳- إِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّلُؤْلُؤًا ۭ وَلِبَاسُهُمْ فِيْهَا حَرِيْرٌ ○

24. And they found the way of the good word[36] and they found the way to the All-Laudable.[37]

۲۴- وَهُدُوْٓا اِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۚ وَهُدُوْٓا اِلٰى صِرَاطِ الْحَمِيْدِ ○

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34. They will live there with high decorations and great adornment and there will be a good manifestation from all sides, of beauty and blessing.

35. Formerly the fire-garments of the inhabitants of the Hell were mentioned قطعت لهم ثياب من نار. In its contrast here the dressing of the people of the Paradise is mentioned that their apparel shall be of silk. Hazrat Shah Sahib says : "When it is said that bracelets of gold and apparel of silk shall be given to man, it shows that in this world they are not meant for man. The bracelets shall be given because when the service of the slave is approved he is given bracelets to wear in the hands."

Note : The Traditions say that the man who wears the garment of silk in this world, shall not wear it Hereafter.

36. They found the way to the good word in this world too that they said : لا اله الا الله (There is no god but God), recited the Quran, glorified and praised God and bade to virtues and forbade vices, and they found the good word in the Hereafter also that the angels shall salute them and the people of the Paradise shall talk good words to one another ; there shall be no chattering and prattling and they shall observe thanks on the bounties and blessings of God. For example they shall say : الحمد لله الذى صدقنا وعده وَاورثنا الجنة

'Praise to God who kept His promise truthfully and gave us Paradise in inheritance.'

And in Sura Fatir the following verse gives an additional interpretation of the present verse :

يحلون فيها من اساور من ذهب و لؤلؤًا و لباسهم فيها حرير،
وقالوا الحمد لله الذى اذهب عنّا الحزن

(Ruhul Maani)

37. It means they found the way of God, whose name is Islam. This way is itself laudable and the Owner of this way is also Laudable. Or they found the way to that station reaching where a man has to thank God for His bounties.

25. Those who denied and barred from the way of God and the Holy Mosque that We have made for all the people, alike him who lives there and who comes from outside,[38] and whosoever desires swerving way out of insolence—him We shall make taste a painful chastisement.[39]

٢٥۔ اِنَّ الَّذِيْنَ كَفَرُوْا وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِىْ جَعَلْنٰهُ لِلنَّاسِ سَوَآءَ ِۨ الْعَاكِفُ فِيْهِ وَالْبَادِ ؕ وَمَنْ يُّرِدْ فِيْهِ ع ١٠ ٣ بِاِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ اَلِيْمٍ ۝ ع

38. Formerly in the verse هٰذٰنِ خصمٰنِ اختصموا الخ the dispute of the Believers and the Unbelievers was described. Here some of the forms of that dispute are mentioned—there are people who are themselves in error and try to keep others away from guidance. They desire that no one should adopt the path of God. One of the great examples of their error is that they did not allow the Followers of the Prophet to perform the Umrah in company of the Holy Prophet. They were rather compelled to go back to Medina from the place of Hudaibia. They neglected this fact that God had made the Holy House and its surroundings equally accessible to all men and the passengers and the residents, the local population and the outsiders had equal rights of staying and worshipping in that place. Of course, they were liable to expulsion who disrespected the Holy House by committing association (Shirk) and doing other insolent activities.

Note : As for the rights of purchasing and ownership of land in the Holy Precincts they are discussed in Ruhul Ma'ani and form an exclusive subject of Fiqh.

39. One who commits irreligious and heretic activities knowingly and intentionally within the surrounding of the Holy House shall be given a greater punishment lawfully than that to be given at other places beyond this holy place for the said crime. Just imagine what punishment could be given to those who bar the people from pilgrimage to this holy place !

SECTION 4

26. And when We set the place of that House for Ibrahim :[40] 'Thou shalt not with Me associate anything,[41] and keep thou My House pure and holy (inviolable) for the performers of circumvention (Tawaf) and for those who stand and for those who perform Ruku and Sajda (bowing and prostration),[42]

٢٦- وَإِذْ بَوَّأْنَا لِإِبْرٰهِيمَ مَكَانَ الْبَيْتِ أَنْ لَّا تُشْرِكْ بِي شَيْئًا وَّطَهِّرْ بَيْتِيَ لِلطَّآئِفِينَ وَالْقَآئِمِينَ وَالرُّكَّعِ السُّجُودِ ○

40. It is said that the place of Ka'aba had been holy and inviolable since ancient times, after a long while the mark of that place was effaced. Hazrat Ibrahim received order to build the House of God (Baitullah) and the sign of that revered place was shown. Hazrat Ibrahim took his son Hazrat Ismaeel and built the Ka'aba.

Note : The Holy House was mentioned above, in that connection the foundation of Ka'aba and some orders thereabout are described at length.

41. Hazrat Ibrahim was ordered to lay the foundation of that House on pure Divine Oneness (Tauhid). No one should be allowed to perform any polytheistic rites save the worship of One God. The Unbelievers of Mecca, on the contrary, placed 360 idols in that House. (God forbid). The Last Prophet, Mohammad, (be peace upon him), came and purified the House from the defilement of those idols.

42. Hazrat Ibrahim was directed to keep up the sanctity of the Holy House by means of severe administration that it should be reserved for only those men who were the upholders of Tauhid and performed prayer, Circumvention, Ruku and Sajda, and that it should be purified of other people who were polluted with polytheism and association.

Hazrat Shah Sahib says : "In the prayers of the ancient nations there was no Ruku, it is given only to the Salat of this Ummat of the Holy Prophet, Mohammad (be peace upon him). It means Hazrat Ibrahim gave information that people would come in the coming generation who would manage its affairs." This is a manifestation of the profound reflection of Shah Sahib.

27. And call unto men for Hajj that they come unto thee walking on foot and riding upon lean camels coming forth from distant ways—[43]

٢٧ - وَأَذِّن فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ۝

28. That they may reach the places of their benefit[44] and remember the Name of God for several days well-known over the slaughter of such beasts of the flocks as He has provided them.[45] So eat thereof and feed the poor of bad condition.'[46]

٢٨ - لِّيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ۝

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43. When the Ka'aba was built Hazrat Ibrahim standing on a mountain called out, "O men, Hajj is made obligatory on you, come to perform Hajj." God, the High, communicated the voice of Hazrat Ibrahim to the spirit of every soul. It is not something strange beyond comprehension in this age of electronic communication. All those souls who were destined to perform the Hajj responded to the call and said, " لبّيك " (Labbaika). That is that hidden fire of love and devotion that urges man to Hajj. They come from distant places with great difficulty. Their animals, camels, horses, etc. become lean passing long distances of the journey. In this period of scientific advancement when space travels have become possible one can not imagine the hardships of past journeys. However, the prayer of Hazrat Ibrahim was very effective and has been a blessing for millions of people who perform the great duty of Hajj with intense love and devotion.

فاجعل افئدة من الناس تهوى اليهم

44. The main purpose is to achieve the benefits of religious nature and the prosperity of the Hereafter e.g. by the performance of Hajj and Umrah and other worships the good pleasure of God is achieved and the high stations of spiritual progress are attained, but at the same time by this mighty congregation many political, cultural and economic benefits are also attained, and it is not hidden to anyone.

45. The well-known days according to some scholars are the first ten days of Zil-Hijja and according to some, they are the Three Days of Sacrifice. However, great excellence of Zikrullah (ذكر الله)— Remembrance of God — during these days is quoted. Under this Zikr it is also understood that at the time of sacrficing (slaughtering) the animals the Name of Allah should be taken i.e. بسم الله الله اكبر should be said. The most excellent deed during these days is the making of sacrifice unto God in the Name of God.

46. Some Unbelievers thought that one who makes sacrifice should not eat of the sacrificed animal. Here it is corrected that the meat should be eaten without hesitation. It should be given to the friends and relatives and to the needy people.

29. Then they should finish with their unkempt state (self-neglect) and fulfil their vows and perform Tawaf of this Ancient House.[47]

٢٩- ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ○

47. The hair are not cut from where Labbaika is commenced, nor the nails are cut, nor the hair are oiled, nor do they cleanse the body in particular of dirt etc. in bathing. The state of those going to perform Hajj is like that of lovers and admirers. Complete devotion is seen over them. On the tenth day of Zil Hijja they perform the remaining affairs — they go to perform the Tawaf in sewn clothes after bathing and finishing with the self-neglect. One who has to sacrifice does it beforehand. The fulfilling of vows means that he should accomplish those vows which he has promised to God for the completion of his objects and purposes. Vow is only dedicated to God and to no one else. According to some scholars the vows here mean the rites and obligations of the Hajj, and it seems more akin to the context.

Note : عتيق means old and ancient, and according to some writers this word shows its permanent survival i.e. God shall not allow those powers to succeed who try to destroy this Sacred House till at last He will Himself intend to raise it up.

30. You heard it, and whosoever venerates the sacred things of God it is better for him with his Lord.[48] And lawful are flocks for you[49] but that which are recited unto you,[50] so eschew the abomination of idols,[51] and eschew the false word—[52]

٣٠۔ ذٰلِكَ ۚ وَمَنْ يُّعَظِّمْ حُرُمٰتِ اللّٰهِ فَهُوَ خَيْرٌ لَّهٗ عِنْدَ رَبِّهٖ ۗ وَاُحِلَّتْ لَكُمُ الْاَنْعَامُ اِلَّا مَا يُتْلٰى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ ۙ

48. It is a great virtue and goodness to forsake the Haram (Unlawful) things thinking them to be heinous, or venerate those things which God has made reverential. The end of such virtue shall be excellent. Among the reverential things are the Animals of Sacrifice, Baitullah, Safa and Marwa, Mina, Arafat, Mosques, the Holy Quran and all other things connected with God as the Divine Commands. Emphasis is laid here especially on the veneration of the Holy Mosque and the Animal of Sacrifice (Hadya) that they should not bar the worshippers of One God from reaching the Holy Mosque and need not compell them to return the Animals of Sacrifice from there. They should rather sacrifice fat and costly animals.

49. The order of sacrificing the animals is not against the veneration of the sacred things of God because it is sacrificed by the permission and in the name of that very Lord who had told about their veneration.

50. It means those animals are not lawful that are rehearsed unto you time and again as Haram as in Sura An'am their details have been given.

51. The animals are the creation and ownership of God. By His permission and in His name they can be sacrificed only and they can be dedicated to His Ka'aba only. The animal which is sacrificed on the place of the idol is unlawful an is a carrion. Such deeds of association and defilement should be warded off.

52. False words, false evidence, to sacrifice the animal created by God dedicating it to other than God, to say any anything as Halal or Haram without the constitutional authority of Sharia — all are included in قول الزور —false word. Its abomination can be judged by this fact that 'false word' is described in the context of 'association.' At another place it is said:

وان تشركوا بالله مالم ينزل به سلطانًا وان تقولوا
على الله مالا تعلمون (سورہ اعراف ۔ رکوع ۴)

The Holy Prophet has forbidden it with great stress and severity in the Traditions.

31. Being one-sided unto one God and not being as associating with Him.[53] And one who associates anything with God, so it is as though he has fallen from the heaven and the birds snatch him away or the wind has thrown him into a distant place.[54]

٣١ - حُنَفَآءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ ۭ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَكَاَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُ الطَّيْرُ اَوْ تَهْوِيْ بِهِ الرِّيْحُ فِيْ مَكَانٍ سَحِيْقٍ ○

32. You heard it, and whosoever venerates God's waymarks (signs) that is a thing of the godliness of hearts.[55]

٣٢ - ذٰلِكَ ۣ وَمَنْ يُّعَظِّمْ شَعَاۗىِٕرَ اللّٰهِ فَاِنَّهَا مِنْ تَقْوَى الْقُلُوْبِ ○

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53. It means leaving all, one should belong to God only. All your actions and intentions should exclusively and entirely belong to God without the least element of association.

54. This is the example of association. The substance is that Divine Unity is a very high and lofty station. Leaving Him when a man bows before anyone else he degrades his own self and throws himself from sublimity to deep low. Obviously he can not survive after such a big fall from such a high height. Now he is laid in a very awkward position. Either the vultures of low desires and absurd notions shall snatch him away from all round, or the cursed satan will fly him as a hurricane does and shall throw him down into such a deep pit that all his bones shall be shattered.

Or it can be said that in the present example two types of associators are described. The associator who is not staunch and refractory in his association, sometimes he declines this side or that side, he is characteristic of فتخطفه الطير and that associator who is staunch, adamant and unflinching in his association he is characteristic of تهوى به الريح فى مكان سحيق

Or تخطفه الطير denotes the death brought about by the hands of men, and تهوى به الريح فى مكان سحيق denotes natural death. Most commentators have said such possibilities in the expression of the present example but Hazrat Shah Sahib says :

"One whose intention نية is on One God he is steadfast. When the intention loiters about they all shall snatch him away in the way, or disbelieving all shall become atheist." (Mozihul Quran)

55. It means the veneration of the sacred things of God is not included in Association (شرك). One whose heart has the subject of piety and the fear of One God shall surely venerate those things wherewith His name is attached. This veneration is not association but belongs to the manifestations of Divine Onenesss that the Lover of God venerates all those things which somehow or other are attached or connected with Him.

33. For you are profits in the flocks till a stated promise, then their lawful place (of sacrifice) is unto that Ancient House.[56]

٣٣- لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَا
ع ٨ ١١ إِلَى الْبَيْتِ الْعَتِيقِ ○

SECTION 5

34. And We have appointed for every nation sacrifice that they may remember the Name of God at the sacrifice of such beasts of the flocks which God has provided them. So your God is One God then keep to His order alone.[57] And give thou good tidings to those showing humbility—[58]

٣٤- وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا اسْمَ
اللَّهِ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ۗ
فَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا ۗ وَبَشِّرِ
الْمُخْبِتِينَ ○ ٧

35. Those, when God's name is mentioned, their hearts are terrified and they endure patiently whatever befalls them[59] and they are steadfast in prayer and they do expend of what We have given them.[60]

٣٥- الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ
عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ ۙ وَمِمَّا
رَزَقْنَاهُمْ يُنفِقُونَ ○

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56. The Ancient House is the Holy Baitullah and here perhaps in the broader sense includes the whole Haram (حرم). You can have many benefits from the camel, cow and goat, etc. — you can use them in riding, utilize their milk, reproduce the breeding, obtain the wool and use it. But all these benefits can be had before making them Hadya (the animal of sacrifice). When once they are made Hadya then no profit can be gained from them but in grave necessity. Now its mighty gain of the Hereafter is only to sacrifice it in the Name of God bringing it to Ka'aba.

57. To sacrifice animals in dedication to God has been proclaimed as worship by all Divine Religions. If you do this act in dedication to other than God, it will turn into association (شرك) wherefrom extreme abstinence is required. The Unitarian should sacrifice for Him alone, who is One, and in whose name the sacrifice has been an order in all Heavenly Constitutions. He should not go out of His commandment.

58. Give them good tidings of the good pleasure of God who only obey His order who is One, they only bow before Him, their hearts are set on Him alone, and they are fearful and overawed only at His dignity and glory.

59. They endure patiently and with perseverance all miseries and hardships without budging an inch from the way of Truth.

60. In reaching Baitullah many miseries and hardships are suffered. During the journey there is also the danger of losing the prayers in time or missing them totally, money is also spent in great quantity. Perhaps it is why these attributes and qualities are mentioned that in spite of all harships they perform the prayer etc. punctually and patiently.

36. And the camels dedicated to the Ka'ba — We have appointed them for you waymarks of God's Name, for you there is goodness in it, so recite over them God's Name, standing in rows, then when their flanks collapse, eat of them[61] and feed that sitting with patience and the suppliant.[62] Even so We have subjected them to you so that you may feel obliged and thank God.[93]

٣٦- وَالْبُدْنَ جَعَلْنٰهَا لَكُمْ مِّنْ شَعَآئِرِ اللّٰهِ لَكُمْ فِيْهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهَا صَوَآفَّ ۚ فَاِذَا وَجَبَتْ جُنُوْبُهَا فَكُلُوْا مِنْهَا وَاَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۭ كَذٰلِكَ سَخَّرْنٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ○

61. Formerly the order for the absolute veneration of the sacred things of God was given, now it is openly described that the camels etc. of sacrifice are also included in the sacred things of God. And there are very many worldly and hereafter benefits in their very selves and in their sacrifice with due veneration. So according to the general rule they should be sacrificed by mentioning the Name of God over them (at the time of sacrifice). The method of sacrificing the camel is known as نحر (slaughtering). The camel should be made to stand with its face towards Qiblah with one leg tied and then a cut should be given in the front side (breast). When the whole blood flows out and the camel falls down then it may be eaten after making the pieces of the flesh. If there are many camels they should be made to stand in a row.

62. These are two kinds of the needy — one is that who is sitting with patience and does not question, he is contented with a little amount he gets, the second one is that who loiters and questions, he is not contented with what what he gets.

63. God has subjected to you such big animals that are physically more enormous than you and you take from them different services and with ease sacrifice them too. This is the great bounty of God at which one should be greatly thankful to God, and should not commit unthankfulness by committing association.

37. Their flesh does not reach God, neither their blood, but to Him goes the godliness of your hearts.[64] Even so He has subjected them to you that you may celebrate the greatness of God upon that He made you understand the way, and say thou good tidings to the virtuous.[65]

٣٧۔ لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا وَلٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ ؕ كَذٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ ؕ وَبَشِّرِ الْمُحْسِنِيْنَ ۝

38. God shall turn aside the enemies from the Believers,[66] Verily God does not love the traitor-ungrateful.[67]

٣٨۔ اِنَّ اللّٰهَ يُدٰفِعُ عَنِ الَّذِيْنَ اٰمَنُوْا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُوْرٍ ۝ ع

الثلثة ٥ ١٢

64. In this verse the real philosophy of Sacrifice is described. It means you can never achieve the good pleasure of God by simply slaughtering the animal or shedding its blood, nor by eating of its flesh or feeding others with the flesh. Neither the flesh nor the blood rises up to His glorious presence. Only your piety and the veneration of your heart reaches Him that with what intent pleasure and passionate love a valuable animal is sacrified, by His permission, in His Name, near His House. In other words by this sacrifice it is demonstrated that like this sacrifice we are also ready to be sacrificed in Thy Way. And this is the piety which was mentioned in the verse :— ومن يعظم شعائر الله فانها من تقوى القلوب and by virtue whereof the Lover of God can attain to the good pleasure of God.

65. It means the animal should be sacrificed reciting بسم الله الله اكبر اللهم منك ولك and thanks should be given to God that what a good way of manifesting His love and servitude He has taught us, and the sacrifice of one animal is made the substitute of self-sacrifice.

66. In ان الذين كفروا يصدون عن سبيل الله والمسجد الحرام الخ those Infidels were described who prevented the Muslims from the performing of Hajj, Umrah and pilgrimage to the Holy House. In the middle the orders of the veneration of the Holy House and its precincts were described. Now again the previous subiect is re-described that the Muslims should rest assured th at God will in no time clear their way of the Infidels and Associators. There shall be no hindrance in reaching the Holy Mosque and in obeying the commands thereto, they shall be performing the Hajj and Umrah without any fear or danger. In other words it is a part of the good tidings mentioned in clause وبشر المحسنين of verse 37.

67. If the traitors and ungrateful persons are given respite to an appointed term it does not mean that God is well-pleased with them. This respite is given for certain reasons. The final end is the victory of the Righteous and the obliteration of the False from the way.

SECTION 6

39. Order is given to those with whom the Unbelievers fight, for that they were wronged.[68] And God is powerful over helping them—[69]

٣٩- أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظُلِمُوا ۚ وَإِنَّ
اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۝

68. So far as the Holy Prophet lived in Mecca it was an order for the Muslims to keep patient at the atrocities of the Infidels and restrain their hands. In compliance with this Divine Command the Sahaba demonstrated a unique patience and perseverance against the terrible opressions of the Unbelievers for complete thirteen years. When Medina became Dar-ul-Islam (Islamic State) and the small party of the Muslims gathered at a stable centre, the oppressed Muslims with whom the Unbelievers had been constantly fighting were permitted (or rather ordered) to raise the sword against the oppressors and defend their party and religion. Many verses of similar orders and directions were sent down in that time.

69. The Muslims should not be distressed at their small number and meagre resources. God can make a handful of indigent souls prevail over the big armies and great Kingdoms of the world. In fact, it was a promise of help and succour to the Muslims in a style, as Kings and great men of honour at the moment of giving some promise generally utter such words —'We are enough for you' — to show their dignity and independence. Perhaps this style is so adopted that the addressed ones may understand that in doing so God is not under any compulsion, nor is subject to anyone. What He will do He will do with His own power and authority.

40. Those who were expelled from their houses and there is no charge (against them) but that they say: 'Our Lord is God.'[70] And had God not been repelling the people, some by the means of others, there had been destroyed cloisters and madrasahs and worship-houses and mosques, that God's Name is much recited therein. And God will appointedly help him who helps Him. No doubt, God is All-Strong, All-Mighty.[71]

٤٠ - الَّذِيْنَ أُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّآ
أَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ۗ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ
بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَّ
صَلَوٰتٌ وَّمَسٰجِدُ يُذْكَرُ فِيْهَا اسْمُ اللّٰهِ
كَثِيْرًا ۗ وَلَيَنْصُرَنَّ اللّٰهُ مَنْ يَّنْصُرُهٗ ۗ إِنَّ
اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ○

70. There was no crime of the Muslim Migrants who were expelled from their homes, neither was there any claim against them, save that who they called One God as their Lord and why they worshipped not bricks and stones. In other words the greatest charge which they levied against the Followers of the Holy Prophet was that why they were adhering to One God severing all other relations.

71. If in no time and in no circumstances is one party allowed to fight with the other party it would be a sheer violation of God's Law of Nature. He has set the system of the world in such a manner that every thing, every person or every party should fight with the other party, person or man to keep its own survival. If it would have not been the case and God would have not made (with His support) the Virtue to stand against Vice, no vestige of Virtue had remained on the earth. The irreligious and arrogant men, who have generally commanded a good majority of mankind, would have obliterated all holy places and memorials, once for all, from the surface of the earth. No worship-house, no cloister, no Khanqah, no mosque, no madrasah could have remained secure in the world. On this basis it was necessary that the forces of evil, however enormous they may become, a time must come from the Divine Nature when the invasions of Vice should be repelled by the hands of Virtue, and God, helping the helpers of religion, should make the forces of virtue prevail over the enemies of Truth and Righteousness. No doubt, He is so strong and powerful that after His help and succour even the weakest thing can defeat the greatest forces and powers. However, the giving of permission of Jihad and slaughter to the Muslims against the tyrannical forces of unbelief in that time was subject to this very Law of Nature, and this is that General Law that no wise man can deny it. If there would have been no such Law of Defence and Protection there could exist no cottages of the monks and recluses, nor the churches of the Christians, nor the temples of the Jews, nor those mosques wherein the Name of God is abundantly remembered (celebrated). All these places of worship would have been dilapidated and razed to the ground. So under this General Law there is no reason why the Muslims should not be allowed, at an appropriate moment, to fight against their enemies.

41. Those people — if We give them power in the country they establish the prayer and the Zakat and command good deeds and forbid vice (or bad deed).[72] And in the power of God is the ultimate end of every affair.[73]

٤١- اَلَّذِيْنَ اِنْ مَّكَّنّٰهُمْ فِي الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ وَاَمَرُوْا بِالْمَعْرُوْفِ وَ نَهَوْا عَنِ الْمُنْكَرِ ؕ وَلِلّٰهِ عَاقِبَةُ الْاُمُوْرِ ○

72. This is the description of those Muslims who were oppressed and who were expelled from their houses. It means why God will not help them when they are such a people that if We give them the kingdom of the earth they will never forget God, by themselves they will be performing good deeds of body and wealth and will try to summon others on this way. So God gave them rule over a greater part of the world and the prophecy which was made came true word by word. So praise to God on this Divine bounty ! This verse proves the righteousness, admiration and godliness of the Followers of the Prophet generally and of the Migrant-Followers especially, particularly the guided Caliphs (God is well-pleased with them).

73. Though the Muslims today are weak and the Unbelievers appear to be dominant, but it is in the power of God to make them triumphant and predominant eventually. Or it means this Ummat will establish the Divine Religion (Islam) for a certain time and eventually God knows what will happen.

42. And if they belie thee so before them the people of Noah had also cried lies and A'd and Thamood,

43. And the people of Abraham and the people of Lot,

44. And the people of Midian[74] and they belied Moses,[75] then I respited the Unbelievers, then I seized them, so how was the denial of Me.[76]

45. So how many a habitation We have destroyed and they were sinners (wrong), now they have fallen down upon their turrets,[77] and how many a ruined well and how many a towering palace (of sky heights)![78]

٤٢- وَإِنْ يُّكَذِّبُوْكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ
نُوْحٍ وَّعَادٌ وَّثَمُوْدُ ۙ ○

٤٣- وَقَوْمُ اِبْرٰهِيْمَ وَقَوْمُ لُوْطٍ ۙ ○

٤٤- وَّاَصْحٰبُ مَدْيَنَ ۚ وَكُذِّبَ مُوْسٰى فَاَمْلَيْتُ
لِلْكٰفِرِيْنَ ثُمَّ اَخَذْتُهُمْ ۚ فَكَيْفَ كَانَ نَكِيْرِ ○

٤٥- فَكَاَيِّنْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا وَهِيَ ظَالِمَةٌ فَهِيَ
خَاوِيَةٌ عَلٰى عُرُوْشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَّقَصْرٍ
مَّشِيْدٍ ○

74. The people of Madyan are those among whom Hazrat Shuaib, the Prophet, was raised.

75. The Qibtees of Egypt cried lies to Moses.

76. Observing their number and strength the Unbelievers should not try to belie those Divine Promises of triumph and domination which are being given to the Muslims today. This is a respite from God. The ancient nations also cried lies to their Prophets being self-deceived by their power and numerical strength. At last when they were seized see how was their end ! And how God's repudiation of their haughty activities by means of terrifying them by the Divine Chastisement came true ! The next verse describes it in detail.

77. This verse is a delineation of their destruction in a topsy-turvy fashion. First the foundations of the houses shook, then the roofs fell down, then the walls and the whole building fell down on the roofs.

78. Now no drawer of the bucket is seen on those wells which were thronged sometimes by the crowd of water-drawers. And big and towering palaces of lime and bricks have been turned into ruins of debris without any soul residing therein.

46. Have they not journeyed in the land ? If they had hearts to understand with, or they had ears to hear with![79] So it is not the eyes which become blind but the hearts become blind that are within the breasts ![80]

٤٦- اَفَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَتَكُوْنَ لَهُمْ قُلُوْبٌ يَّعْقِلُوْنَ بِهَآ اَوْ اٰذَانٌ يَّسْمَعُوْنَ بِهَا ۚ فَاِنَّهَا لَا تَعْمَى الْاَبْصَارُ وَلٰكِنْ تَعْمَى الْقُلُوْبُ الَّتِىْ فِى الصُّدُوْرِ ○

47. And they demand of thee hastily the chastisement and God will never postpone His promise.[81] And one day with thy Lord is as one thousand years which you count.[82]

٤٧- وَيَسْتَعْجِلُوْنَكَ بِالْعَذَابِ وَلَنْ يُّخْلِفَ اللّٰهُ وَعْدَهٗ ؕ وَاِنَّ يَوْمًا عِنْدَ رَبِّكَ كَاَلْفِ سَنَةٍ مِّمَّا تَعُدُّوْنَ ○

48. And how many a habitation are there that I gave them respite and they were sinners then I seized them and to Me is the returning (homecoming).[83]

٤٨- وَكَاَيِّنْ مِّنْ قَرْيَةٍ اَمْلَيْتُ لَهَا وَهِىَ ظَالِمَةٌ ثُمَّ اَخَذْتُهَا ۚ وَاِلَىَّ الْمَصِيْرُ ○ ع ١٣

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79. They never reflected upon seeing the vestiges of those ruined houses and palaces, otherwise they would have understood the truthful fact and their ears would have opened also.

80. If observation is not reflected upon by the heart then the observation is but non-observation, though their external eyes are open yet the eyes of the heart are blind, and the real blind is that whose heart becomes blind. (God forbid)

81. The chastisement shall surely come at its appointed time. There is no use to hasten for it by way of mockery and derision.

82. Your one thousand years are equal to one day with God. As the criminal is under His control today, he will remain the same one thousand years hence, he can not flee anywhere. Or it means God can do in one day the work of one thousand years but He does what is compatible with His prudence and will. He is not affected by the hastening demands of the Unbelievers. Or it can be said that the Promise shall surely be fulfilled concerning the chastisement of the Hereafter i.e. the Qeyamat shall come and you shall be given full punishment. Further the condition of the Day of Qeyamat is described that its one day shall be equal to one thousand years in considering its hardship and severity. When it is a terrible disaster, why then you make haste for its coming soon ?

83. Did they run out of the Divine Jurisdiction in contravention of the divine respite ? After all they had to return unto Us, and seizing them We destroyed them totally.

SECTION 7

49. Thou say : 'O men, I am only a plain warner unto you'—84

50. 'So those who believed and did virtues — their sins are forgiven and for them is an honourable provision,'85

51. 'And those who ran to defeat Our verses — they are the dwellers of the Hell.'

52. And the Messenger We sent before thee or the Prophet — so when he began to build up an idea the Satan cast into his idea, then Allah blots out what the Satan mixed, then He confirms His words. And God is All-Knowing, All-Wise—86

٤٩ - قُلْ يٰٓاَيُّهَا النَّاسُ اِنَّمَآ اَنَا لَكُمْ نَذِيْرٌ مُّبِيْنٌ ۚ ○

٥٠ - فَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ○

٥١ - وَالَّذِيْنَ سَعَوْ فِيْٓ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ○

٥٢ - وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ وَّلَا نَبِيٍّ اِلَّآ اِذَا تَمَنّٰٓى اَلْقَى الشَّيْطٰنُ فِيْٓ اُمْنِيَّتِهٖ ۚ فَيَنْسَخُ اللّٰهُ مَا يُلْقِى الشَّيْطٰنُ ثُمَّ يُحْكِمُ اللّٰهُ اٰيٰتِهٖ ۗ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ۙ ○

84. My work is to warn you and make you aware of the real fact and make you cautious of the future. It is not in my possession to bring the chastisement. It is only in the possession of God. He will Himself decide about the sinful and the obedient. He will decide their final destination and He will bring them to their suitable stations befitting their conditions and deeds.

85. They shall get excellent fruits and other various kinds of God's bounties and blessings and shall achieve the Sight of God in the Paradise.

86. There is difference in the interpretation of this verse. Hazrat Shah Sahib says : "A Prophet receives an order (or tidings) from God. There can be no atom of variation in it. And one is an idea or thought of his own heart. Sometimes the idea comes out correct and sometimes not as the Holy Prophet saw in dream (and the dream of a Prophet is no less than Revelation) that he went from Medina to Mecca and performed the Umrah. It came to his thought that perhaps it would happen that year (and as such he undertook the journey with the intention of Umrah but in the way he had to put off the Ehram) and next year the interpretation of the dream

was accomplished. Or promise of victory and triumph over the Infidels was given. He thought he would get victory in the coming battle, but it did not happen in that battle and took place afterward. Then God testifies that there was no variation in as much as the order or promise was given." (Mozihul Quran)

This interpretation of Shah Abdul Qadir Sahib is also supported by some writings of his well-known father Shah Waliullah Sahib (God may shower His mercy upon them) in his famous Book Hujjatullahil Baligha. حجة الله البالغه

It means there can be variation in the personal idea and elucidation (اجتهاد) of the Prophet, though he does not propagate his personal idea mixing it with the original prophecy. In this case, however, the connection of القاء (casting) with the Satan, will be just like that mentioned in the verse : وما انسانيه الا الشيطن ان اذكره (And the Satan made me forget that I may mention it). (God knows better)

According to Allama Shabbir Ahmad Usmani the best and the easiest interpretation of this verse, which has got its brief origin in the interpretations of the early writers of Islam, is as follows :—

The word تمنّى should be interpreted by recitation, reading or talking and the word امنيته should be taken to mean the recited portion or Hadith. Now it means that it has been an order since ancient times that whenever some Prophet or Messenger describes some thing or recites the verses of God the Satan casts various doubts in that described thing or verse i.e. about some things whispering into the hearts of some men he creates doubts and suspicions. For example the Holy Prophet recited the verse : حرم عليكم الميتة (Forbidden to you is the carrion———)
The Satan created doubt that: the Muslims call their own slaughter as Lawful (حلال) and call the one killed by God as Unlawful (حرام).

Or the Holy Prophet recited : انكم وما تعبدون من دون الله حصب جهنم
and the Satan whispered : It means Mary, Massieh and Uzair shall also go to the Hell because they include in the verse انكم وما تعبدون من دون الله حصب جهنم الخ
(you and what you worship beside God shall go to Hell).

Or the Holy Prophet recited about Hazrat Massieh : كلمة القاها الى مريم وروح منه
the Satan said it proved the sonship and divinity of the Christ.

In repudiation of these Satanic inspirations the Prophet recites unto them the clear and strong verses (محكمات) and tells such hard facts which allow no doubts to occupy the minds of the audience. In other words the temptation of the Satan generated through the متشابهات (allegorical verses) by taking their superficial sense is totally rooted out by the محكمات (the strong verses). Hearing them, all the doubts and suspicions are removed. Why these two types of verses are sent down, why the satans are set at liberty to cause such temptations and why not the confirmation of the order is done in the very beginning instead of doing it afterwards ? All these affairs emanate from the unlimited knowledge and wisdom of God. God has made this world a place of examination in knowledge and action. The servants of God are put to trial by such operatios to know who is entangled in his baseless and

whimsical notions due to the disease of heart and who is that wise man who reaches the high position of Eman and Recognition by dint of his knowledge and research? The fact is that if a man desires to understand with good intention and honesty God helps and shows him true guidance. As for the Rejectors and Doubtors they can not achieve peace till the Day of Resurrection.

ہرچہ گیرد علتی علت شود

(Whatever reason he attains to, the reason in itelf becomes a headache for him).

This interpretation also makes clear the meaning of the ensuing verses to a great extent. A wise man can apply the parts of this verse to other parts of the verses. These verses are very similar in sense to the verses of the Sura Aal-e-Imran :

هوالذی انزل علیك الكتاب منه آیات محكمات الخ

As such in الا اذا تمنّٰی القی الشیطٰن فی امنیّتہ the allegorical verses or متشابہات are referred to, and in ثم یحكم الله آیتہ the strong verses or محكمات are hinted. In لیجعل ما یلقی الشیطٰن two kinds of perverts are mentioned :

(i) الذین فی قلوبهم مرض of Sura Hajj that stands against ابتغاء تاویلة

(ii) والقاسیة قلوبهم of Sura Hajj that stands against ابتغاء الفتنة of Sura Aale Imran. Onward :

(a) لیعلم الذین اوتوا العلم الخ of Hajj that stands against of Sura Aale Imran

(b) In Aale Imran the prayer of ربنا لا تزغ قلوبنا was made and here in Sura Hajj the words ان الله لهادی are mentioned to show that the said prayer is granted.

(c) The words of Sura Hajj : ولا یزال الذین كفروا are very akin to the words ربنا انك جامع الناس in Sura Aale Imran.

Note : Some of the Commentators have stated here the story of Gharaniq (غرانیق). It is briefly referred to in the comments of Sura Najm; here it is not the occasion to write it. Its full analysis and purpose are described in Fathul Mulhim. (This is a great book of Allama Shabbir Ahmad Usmani giving a very authentic interpretation of the famous Book of Tradition-Sahih Muslim. Tr.)

The present interpretation of the verse under discussion is given according to that given by the early scholars and it is quite plain. This interpretation figuratively represents the detail of the efforts made by the evil forces in defeating the verses of God as mentioned above in : والذین سعوا فی آیٰتنا معاجزین

53. For that He may test by what the Satan mixed those in whose hearts is disease and those whose hearts are hard, and verily the sinners in opposition have fallen far away,

٥٣- لِيَجْعَلَ مَا يُلْقِي الشَّيْطٰنُ فِتْنَةً لِّلَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْقَاسِيَةِ قُلُوْبُهُمْ ؕ وَاِنَّ الظّٰلِمِيْنَ لَفِيْ شِقَاقٍۭ بَعِيْدٍ ۝

54. And for that they, who have been given understanding, may know that it is the truthful word (fact) from thy Lord and believe in it and their hearts may become soft unto Him. And verily God is the guide of those who believe to the straight path.[87]

٥٤- وَّلِيَعْلَمَ الَّذِيْنَ اُوْتُوا الْعِلْمَ اَنَّهُ الْحَقُّ مِنْ رَّبِّكَ فَيُؤْمِنُوْا بِهٖ فَتُخْبِتَ لَهٗ قُلُوْبُهُمْ ؕ وَاِنَّ اللّٰهَ لَهَادِ الَّذِيْنَ اٰمَنُوْٓا اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝

55. And those who denied will ever keep in doubt of it till the Qeyamat comes upon them all of a sudden, or there comes upon them the calamity of a day wherein there is no way of release.[88]

٥٥- وَلَا يَزَالُ الَّذِيْنَ كَفَرُوْا فِيْ مِرْيَةٍ مِّنْهُ حَتّٰى تَاْتِيَهُمُ السَّاعَةُ بَغْتَةً اَوْ يَاْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيْمٍ ۝

56. The Kingdom upon that day belongs to God, He shall judge between them.[89] So those who believed and did good deeds, they shall be in Gardens of Bliss,

٥٦- اَلْمُلْكُ يَوْمَئِذٍ لِّلّٰهِ ؕ يَحْكُمُ بَيْنَهُمْ ؕ فَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فِيْ جَنّٰتِ النَّعِيْمِ ۝

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87. Hazrat Shah Sahib says : "In this the unguided ones are betrayed and gone astray, so they have an inherent tendency to aberration. But the Believers get stronger thinking that in this Divine Word there is no say of man. If there would have been any say of man in this Divine Word, then this word had also sometimes proved correct and sometimes turned out wrong. And whose intention is upon faith, God makes him understand this thing." (Mozihul Quran)

88. The accident of Qeyamat with its horrible devastations may occur suddenly, or the chastisement of the Day of Resurrection may come upon them in the form of worldly disaster. It is also possible that عذاب يوم عقيم may point out to the worldly chastisement itself, and they may be given punishment in this world wherefrom no release is possible.

89. On the Day of Resurrection only the Kingdom of God shall work. No external or feigned kingdom of any one shall exist on that day even in name. That time the affairs of the whole world shall be practically judged at a time whose detail is given below.

57. And those who denied and belied Our words—so for them is the chastisement of disgrace.

٥٧- وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَا فَاُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ۝ ع ٩

SECTION 8

58. And those who emigrated in God's way then were slain or died, God shall provide them with an excellent provision of course. And God is the best of providers.

٥٨- وَالَّذِيْنَ هَاجَرُوْا فِيْ سَبِيْلِ اللّٰهِ ثُمَّ قُتِلُوْٓا اَوْ مَاتُوْا لَيَرْزُقَنَّهُمُ اللّٰهُ رِزْقًا حَسَنًا ۭ وَاِنَّ اللّٰهَ لَهُوَ خَيْرُ الرّٰزِقِيْنَ ۝ ١٤

59. Of course He shall admit them into such a place which they will appreciate, and God knows everything, All-Clement.[90]

٥٩- لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَّرْضَوْنَهٗ ۭ وَاِنَّ اللّٰهَ لَعَلِيْمٌ حَلِيْمٌ ۝

90. The end of the Believers was mentioned before. Here the description of a special group among the Believers is given. Those people who went out of their houses in the way of God, whether they are killed in the way of God as martyrs or they die a natural death, in both cases they shall be given special hospitality — eating, drinking, living, etc. shall be according to their pleasure — and God knows with what they will be well-pleased and also knows them who have left their houses sincerely in the way of God, and God shall be clement to the mistakes and faults of such migrants and strugglers and shall deal with them with an honourable forgiveness and pardon. Or the attributes of Knowing and Clement are mentioned because God knows everyone, He knows the oppressors too who compelled them to give up their homes, but does not seize them all of a sudden due to His clemency.

60. This you heard, and whosoever took revenge like that he was pained then he is again oppressed so God will help him ofcourse.[91] No doubt, God is All Pardoning, All-Forgiving.[92]

٦٠۔ ذٰلِكَ ۚ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوْقِبَ بِهٖ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللّٰهُ ۗ اِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ○

61. That is because God takes the night into the day and the day into the night[93] and God is assuredly All-Hearing, All-Seeing.[94]

٦١۔ ذٰلِكَ بِاَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَيُوْلِجُ النَّهَارَ فِي الَّيْلِ وَاَنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ○

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91. If the oppressed takes due revenge from the oppressor, and the oppressor again oppresses him then he again became oppressed and wronged. God shall again help him as it is the way of God that He, after all, helps the oppressed one.

واتَّقِ دَعْوَةَ المظلُوم فإنَّه ليس بَيْنَه وَ بَيْنَ اللهِ حِجَابٌ

"Fear you the prayer of the oppressed because there is no veil between it and God."

بترس از آہ مظلوماں کہ ہنگام دعا کردن
اجابت از درحق بہر استقبال می آید

"Be afraid of the sigh of the oppressed people because at the time of praying acceptance comes to welcome it from the Court of God."

92. The servants should also adopt the habit of clemency in their personal and social affairs. They should not be always prone to retaliation.

Hazrat Shah Sahib says : "God does not chastise the one who takes due revenge, though not taking revenge was better. In the war of Badr the Muslims took the revenge of the Unbelievers' persecution, then the Unbelievers came to do aggression in Uhad and Ahzab, then God gave full help to the Muslims." (Mozihul Quran)

93. He is so powerful that the revolution of days and nights is under His exclusive control. It is He whose powerful hand sometimes lengthens the nights and sometimes lengthens the days. So is He not powerful enough to release the oppressed people from the claws of the tyrants ? He can make the oppressed ones dominate over the oppressors. Formerly the Muslim Migrants were mentioned, in this verse it is indicated that the circumstances were going to take a new turn like the days and nights. As God takes the night into the day, similarly He shall admit the land of unbelief into the bosom of Islam.

94. He hears the call of the oppressed and sees the misdeeds of the oppressor.

62. That is because Allah — He is the True, and what they call upon apart from Him — it is the false, and Allah is above all, All-Great.[95]

٦٢- ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ الْبَاطِلُ وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ○

63. Hast thou not seen how God sent down water from heaven, then the earth becomes green?[96] No doubt, God knows all hidden plans, is All-Aware.[97]

٦٣- اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَتُصْبِحُ الْاَرْضُ مُخْضَرَّةً ؕ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ○

64. To Him belongs what is in the heavens and the earth, and Allah— He is alone Carefree, All-Laudable (possessing all attributes).[98]

٦٤- لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاِنَّ اللّٰهَ لَهُوَ الْغَنِيُّ الْحَمِيْدُ ○ ع ١٥

95. Who can bring about such revolutions apart from God ? In fact, the True and Truthful God is He who is One. Apart from Him all fictions of godship and divinity which are spread by the Polytheists and the Unbelievers are false, untrue and wrong. Only He who is above all and who is the greatest one should be held as God, and this dignified state is exclusively attached with that One God — Allah — alone without any difference of opinion.

96. Even so He shall make the dry land of unbelief green with the rainfall of Islam.

97. He alone knows how the Vegetations grow with the water of rain. It is the act of Nature that the dry land absorbs the water etc. and becomes verdant. Similarly God shall make the hearts of mankind with the rains of Islam green and verdant by His kindness, hidden planning and training and by His perfect discerning and awareness.

98. When all the heavenly and earthly things are His creation and ownership and everyone is dependent on Him and He is not dependent yon anyone and as such He brings about all kinds of applications and changes in those things without any external pressure and force (though He does whatever is wise and prudent despite His perfect independence and His absolute sovereignty), so all His actions are admirable and excellent, and His Holy Self contains all good attributes and praised qualities.

SECTION 9

65. Hast thou not seen that God has subjected to you all what is in the earth and the ship that runs upon the sea at His command and holds back the heaven lest it should fall upon the earth save by His order. No doubt, God is All-Gentle to mankind, All-Merciful.[99]

٦٥- اَلَمْ تَرَ اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِى الْاَرْضِ وَالْفُلْكَ تَجْرِىْ فِى الْبَحْرِ بِاَمْرِهٖ ؕ وَيُمْسِكُ السَّمَآءَ اَنْ تَقَعَ عَلَى الْاَرْضِ اِلَّا بِاِذْنِهٖ ؕ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ○

66. And it is He who gave you life, then He shall make you dead, then He shall give you life again.[100] No doubt, man is ungrateful.[101]

٦٦- وَهُوَ الَّذِىْٓ اَحْيَاكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ؕ اِنَّ الْاِنْسَانَ لَكَفُوْرٌ ○

99. What care or fear or benefit did He have of you or anyone else ? Behold His kindness and benefaction that how He subjected to you things of land and sea ? Then He alone has held up in the space by His powerful hand the heaven, the sun the moon and the stars without any visible pillar or column, and they never move down from their set orbits and stations, otherwise falling down and breaking against the earth they would have torn your world to pieces. Unless His order is given these spheroids shall keep in their position, they can not budge an inch. الا باذنه simply shows the positivity of His Divine Power, or perhaps it is an indication to the event of Qeyamat.

100. Even so He shall bring to life, by the spirit of Eman and Recognition, those people who had died a spiritual death out of ignorance and unbelief.

101. Even beholding all such benefactions and bounties he is not grateful to Him. Leaving the Real Benefactor he begins to bow down before others.

67. For every nation We appointed a way of worship that they perform the worship in that way, so they should not wrangle with thee upon this affair and do thou summon unto thy Lord. No doubt, thou art upon the straight way, of acute discerning.

٦٧- لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُنَّكَ فِي الْأَمْرِ وَادْعُ إِلَىٰ رَبِّكَ ۖ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ ○

68. And if they should dispute with thee, do thou say, 'God knows very well what you do.'

٦٨- وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ○

69. 'God shall judge between you on the Day of Qeyamat touching that wherein your ways were separate.'[102]

٦٩- اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ○

102. All the Prophets have been unanimous in the principles of Religion. Of-course, God has appointed different forms of worship for every nation in different periods, according to which those nations had been performing the worship of God. For this Ummat of the Holy Prophet too a special constitution (شريعة) was sent down, but the original religion had been the same in all ages. Save God no one was ever allowed to be worshipped. Hence it is not worthwhile on the part of anyone to raise disputes in the unanimous affairs emanating from the Principle of Oneness. If differences and disputes are created in such clear and established facts then you (Holy Prophet) should not care a little. You do summon the people to the straight path on which you are standing erect, and hand over the affairs of the wranglers to God who will judge all their differences and disputes practically on the Day of Resurrection as He knows well all their activities. You should not bother much about them after performing your duty of delivering the Divine Message unto them. The remedy of such refractory and perverse people is with God.

Note : فلا ينازعنك في الامر may also mean that when God has appointed different constitutions for different nations in history, then why the dispute if this Ummat is also given a separate constitution ? Some commentators have taken the meaning of sacrifice for the word (منسك), but the more correct and appropriate meaning is that which is described.

70. Dost thou not know that God knows all what is in the heaven and earth ? That is all written in the Book. That for God is easy.[103]

71. And they worship, apart from God, that thing whereof He sent down no authority and whereof they have no knowledge.[104] And for the unjust there is no helper.[105]

72. And when Our verses are recited unto them, plain verses, thou recognisest in the faces of the Unbelievers detestation (denial). Wellnigh they rush upon those who recite unto them Our verses.[106] Thou say : 'Should I tell you a thing worse than that ? That is Fire ! God has promised it to the Rejectors, and that is a very bad home-coming !'[107]

٧٠- اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمَآءِ وَالْاَرْضِ ؕ
اِنَّ ذٰلِكَ فِيْ كِتٰبٍ ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ○
٧١- وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ
سُلْطٰنًا وَّمَا لَيْسَ لَهُمْ بِهٖ عِلْمٌ ؕ وَمَا لِلظّٰلِمِيْنَ
مِنْ نَّصِيْرٍ ○
٧٢- وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ تَعْرِفُ فِيْ
وُجُوْهِ الَّذِيْنَ كَفَرُوا الْمُنْكَرَ ؕ يَكَادُوْنَ
يَسْطُوْنَ بِالَّذِيْنَ يَتْلُوْنَ عَلَيْهِمْ اٰيٰتِنَا ؕ قُلْ
اَفَاُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكُمْ ؕ اَلنَّارُ ؕ وَعَدَهَا ٩
اللّٰهُ الَّذِيْنَ كَفَرُوْا ؕ وَبِئْسَ الْمَصِيْرُ ○ ع ٨ ١٦

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103. It is not limited to their deeds, His Knowledge is All-Embracing and encompasses all things of the heaven and the earth and because of some reasons all events are written in Loh-e-Mahfooz according to His Knowledge and all deeds of mankind are written in their Books of Deeds and the judgment shall be made accordingly on the Day of Resurrection. The exact knowing of innumerable things and the writing of them in the Loh-e-Mahfooz accordingly and finally judging them one by one on the Day of Resurrection — none of these things is difficult for God that He may feel some trouble or weariness in it.

104. They merely do it in the blind following of their fathers. They have no reason nor possess any heavenly authority in support of their action.

105. The greatest wrong and injustice is that, assoication with God is commited. So such wrong and unjust people should remember well that their partners shall be of no avail to them in times of difficulty, nor anyone else shall tender them any help.

106. The verses of the Quran (which comprise of the plain narrations of Divine Unity etc.) must be a source of inspiration to all who hear them. But the hearts of the Unbelievers and Associators are so much vile that when they hear God's verses they become enraged, their faces are distorted and they express their extreme displeasure frowningly, as if they are apt to invade the reciters of the verses out of outrageous frenzy. And somtimes they do it.

107. A thing more detestable and abominable than the outrageous frenzy and displeasure which occurs to you at the recital of God's verses is also there, upon which you shall never be patient — that is the Fire of the Hell promised to the Unbelievers. Now judge between the two which bitter draught do yon prefer.and feel easier to swallow.

SECTION 10

73. O men, a similitude is said, so give you ear to it.[108] Surely those whom you worship beside God shall never create a fly though they gather together for it; and if a fly should take away something from them they can never rescue it from it. Feeble indeed is the lover and the beloved.[109]

۷۳۔ يٰٓاَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوْا لَهٗ ؕ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَّخْلُقُوْا ذُبَابًا وَّلَوِ اجْتَمَعُوْا لَهٗ ؕ وَاِنْ يَّسْلُبْهُمُ الذُّبَابُ شَيْـًٔا لَّا يَسْتَنْقِذُوْهُ مِنْهُ ؕ ضَعُفَ الطَّالِبُ وَالْمَطْلُوْبُ ○

74. They understood not the dignity of God as His dignity is. No doubt, God is All-Strong, All-Mighty.[110]

۷۴۔ مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ؕ اِنَّ اللّٰهَ لَقَوِيٌّ عَزِيْزٌ ○

75. God chooses of the angels Messengers and of men.[111] Allah is All-Hearing, All-Seeing.[112]

۷۵۔ اَللّٰهُ يَصْطَفِيْ مِنَ الْمَلٰٓئِكَةِ رُسُلًا وَّمِنَ النَّاسِ ؕ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ○

108. This similitude is struck to describe the heinousness and ugliness of association and polytheism in contrast to Divine Oneness. You should give ear to this similitude and reflect upon it seriously so that you may ward off such indecent and reflect upon it seriously so that you may ward off such indecent and disgraceful activity.

109. The fly is a very insignificant animal. Those things which have got no such power as to create a small fly with their combined efforts, or rescue the thing taken from their immolations, what an impudent immodesty and insolence is that to promote them to Divinity and make them equal to the Creator of the heavens and earth. The fact is that the fly is weak, weaker than fly are their idols, and weaker than the idols are the Idolaters themselves, who have made such feeble objects as their gods and their helpers.

110. If they had understood the dignity of God they would have not committed such insolence. Is the high state of God and His dignity so much low as to equalize such weak things (as stone-idols) with God. (God forbid). Before His power and honour the great Angels and Messengers are but weak and powerless.

111. He takes the work of Messengership from some angels (e.g. Hazrat Gibraeel, be peace upon him) and also from mankind. It is obvious that the Messenger-Angels and the Messenger-Men should be superior in degree to other creatures.

112. He sees all their deeds and all their past and future conditions, so He has the exclusive right to appoint him a Prophet whose conditions and talents of messengership He has thoroughly judged.

اللّٰه اعلم حيث يجعل رسالته، (سوره انعام۔ رکوع ۱۵)

Hazrat Shah Sahib says, "The best of all creatures are those who deliver the Message of God. They are also supreme among angels. It is a great shame to accept the idols and leave the (advice of) high angels."

76. He knows whatsoever is before them and whatsoever is behind them and unto God is the approach of every matter.[113]

77. O Believers, perform Rukoo and perform Sajda and worship your Lord and do good so that you may reap good.[114]

78. And struggle for the sake of God as it is required for Him.[115] He chose you[116] and laid not upon you any difficulty in religion,[117] the religion of your father, Abraham.[118] He named you Muslims aforetime and in this Quran,[119] so that the Messenger may be a teller upon you and you may be tellers upon mankind;[120] so establish the prayer and pay the Zakat and hold you fast to God, He is your Owner — an excellent Owner and an excellent Helper![121]

٧٦- يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۭ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ○

٧٧- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ارْكَعُوْا وَاسْجُدُوْا وَاعْبُدُوْا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُوْنَ ○ ج السجدة

٧٨- وَجَاهِدُوْا فِي اللّٰهِ حَقَّ جِهَادِهٖ ۭ هُوَ اجْتَبٰىكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّيْنِ مِنْ حَرَجٍ ۭ مِلَّةَ اَبِيْكُمْ اِبْرٰهِيْمَ ۭ هُوَ سَمّٰىكُمُ الْمُسْلِمِيْنَ ۙ مِنْ قَبْلُ وَفِيْ هٰذَا لِيَكُوْنَ الرَّسُوْلُ شَهِيْدًا عَلَيْكُمْ وَتَكُوْنُوْا شُهَدَاۗءَ عَلَى النَّاسِ ۚ فَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاعْتَصِمُوْا بِاللّٰهِ ۭ هُوَ مَوْلٰىكُمْ ۚ فَنِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ ○ ع ١٧

113. "They do not have power. The power is with God alone". (Mozihul Quran)

114. After the condemnation of polytheism and the disparagement of the Polytheists the Believers are addressed that they should stick to the worship of God, they should bow before Him alone, they should put their foreheads on the ground before Him alone and they should do other deeds of virtue for Him alone so that they should prosper in this world and the Hereafter.

115. To reform yourselves and to bring the world to reformation, struggle hard befitting such a lofty purpose. After all, you bear so many difficulties to achieve the worldly aims, this is the way of religion and of the permanent prosperity of the Hereafter, so whatever labour and toil you endure in it, from the viewpoint of justice, it is lesser.

Note : مجاهده includes all kinds of efforts and struggles of tongue, pen, money and body, and all kinds of Jehad are included in it, e.g. Jehad against the self, Jehad against the Satan, Jehad against the Unbelievers, Jehad against the rebellions, Jehad against the false forces.

116. He chose you i.e. gave the best and supreme prophet and gave the most perfect Shariah (constitution) of all the Divine Constitutions, chose you to deliver His message unto the whole world and preferred you to all the nations of history and the world.

117. He has put no difficulty in religion which may be unbearable for you. All types of permissions and leaves have been put in the Orders and Injunctions. It is, however, a different thing that you make an easy thing difficult.

118. Because Hazrat Ibrahim is the grand-father of the Holy Prophet so he is the Father of the whole Ummat. Or it means that He is the father of the Arabs because they were the first to be addressed.

119. It means God has put your name in the past Books and in this Quran as Muslims which means the law-abiding, the submissive and the loyal. Or Hazrat Ibrahim had called you Muslims when he said, in his prayer :
ومن ذريتنا امة مسلمة لك (بقره ركوع ١٥) and perhaps this name (Muslim) is given in the Quran out of his praying. In short, your name is Muslim (مسلم), though other nations were also Muslim but the title has been reserved for you alone. So this name should be duly honoured by you.

120. He preferred you and chose so youthat you teach other nations and the Messenger should teach you. And this Ummat is sent in the last so that it may rectify the mistakes of other nations and tell them the way of straight guidance. In other words the honour and distinction, which is given to this Ummat, is given to it so that it may become the Teacher of the World and wage the Jehad of Tabligh (delivering the message).

Note : Other commentators have translated the words شهيد and شهداء to mean witness. On the Day of Resurrection when other nations will deny the Tabligh of the Prophets i.e. they will say that no Prophet delivered them message and witnesses will be demanded of the Prophets, they will present the Ummat of the Holy Prophet as witness. This Ummat will give evidence of the fact that the Prophets were sent to them and they had established the argument against them by delivering unto them the message of God. When they are questioned how they came to know, they will answer that their Prophet had informed them whose truth is confirmed by the Book of God — the Quran. In other words you are given this distinction and honour because you will have to stand as a witness in a great and mighty case but the honour and value of your evidence is due to your Prophet that he will purify you.

121. Regard the value and importance of the Divine Rewards, and honour your name, distinction and dignity and think that you have been raised for a very great work. So first make you yourselves a paragon of character and do not fail in performing Prayer and paying Zakat i.e. there should be no laxity in presenting bodily and monitory sacrifices. In every work hold fast the rope of God and you should not move an inch from the path of truthfulness. Have trust in His grace and mercy, denounce all weak props, think Him the only Protector and Owner of yourselves. Who is a better Protector and Helper than He ?

ربّ اجعلنا من مقيمي الصّلوٰةِ ومؤتي الزّكوٰة والمعتصمين بكَ والمتوكلين عليك

فانت مولىٰنا وناصرنا فنعم المولىٰ انت ونعم النصير

(O Lord, make us the performers of Prayer and the payers of Zakat and the holders of Thy rope and those who trust in Thee, as Thou art our Owner (Protector) Helper, so how excellent a Protector is Thou and how excellent a Helper !)

The Sura Hajj is completed by His Grace and Kindness, so the praise is to God, and be peace upon our Prophet.

اٰياتها ۱۱۸ سُوْرَةُ الْمُؤْمِنُوْنَ مَكِّيَّةٌ رکوعاتها ٦

SURA MU'MINOON—MECCAN—VERSES 118— SECTIONS 6

In the name of God who is Exceedingly Compassionate, Extremely Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

1. The Believers have prospered,

١۔ قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ○

2. Who are humble (bowing) in their prayer,[1]

٢۔ الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ ○

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1. خشوع (Khushoo) means to be still and humble before anyone with fear and awe. This is why Hazrat Ibne Abbas has interpreted خاشعون by ساكنون i.e. those who stand motionless, and the verse : ترى الارض خاشعة فاذا انزلنا عليها الماء اهتزت وربت also shows that خشوع has some sort of motionlessness and humbility in its sense. In the Holy Quran خشوع (Khushoo) is said to be the attribute of faces, eyes, voices, etc. At one place it is the quality of heart :

الم يان للذين آمنوا ان تخشع قلوبهم لذكر الله (حديد)

It means, therefore, that originally the quality of خشوع (Khushoo) belongs to the heart and the خشوع (Khushoo) of the bodily organs is subservient to the خشوع of the heart. When the heart in prayer is خاشع (humble), fearful, peaceful and low, the ideas will not wander hither and thither. On the other hand, a state of concentration to one point will be over-whelming which will result in the manifestation of the effects of fear, awe, peace and humbility on the body and its organs. Khushoo is said to be a state in which the head and arms assume a posture of bowing humbly, standing courteously with hands folded. In the state of Khushoo خشوع man does not look hither and thither, he does not play with the clothes, cracks not the fingers, etc. Consequently, concentration, tranquility, humbility in standing, meekness in bowing, courteous gesture, not moving frivolously are the essentials of Khushoo (خشوع). Hazrat Abu Bakr and Hazrat Abdullah bin Zubair stood in prayer without any visible motion. They thought as if some dead wood was standing. Even birds sat on their bodies thinking them to be (motionless) bodies.

If the prayer is acceptable to God without Khushoo , is an important question before the jurists. According to Ruhul Ma'ani Khushoo is not an essential condition for the acceptance of prayer as such. Of course, for a good acceptance Khushoo is a primary condition. (God knows better).

In short, glorious prosperity and sublime success is the fate of those persons who observe their prayers with Khushoo and Khuzoo (humbility and submission), and they are possessed of those excellent qualities which are described in the ensuing verses.

3. And who do not pay heed to the idle (useless) talk,[2]	٣- وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ۝
4. And who pay the Zakat,[3]	٤- وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ ۝

2. They do not waste their time in idle talks and useless engagements. When they hear someone speaking non-sense they pay deaf ear to it and turn their faces. Beyond their spiritual absorptions and services they have no time for rubbish activities.

چہ خوش گفت بہلول فرخندہ خو چو بگذشت بر عارف جنگجو

گرایں مدعی دوست را بشناختے بہ بیکار دشمن نہ پرداختے

What an excellent thing the polite Bahlol spoke,
When he passed by a so-called fighting sage,
Had this claimant recognized the friend (in reality) he would have not engaged himself in the fight against the enemy.

3. It means they pay the Zakat punctually without fail. It is not their habit that sometimes they pay and sometimes they do not pay. They pay the Zakat with a habitual practice. This is why perhaps للزكوٰة فاعلون is used in stead of : يوتون الزكوٰة

According to some commentators زكوٰة here means purity and purification :

خذ من اموالهم صدقة تطهرهم و تزكيهم بها (سورہ توبہ)

Purification of body, heart and wealth is the essential requirement of this world and of that world :

قد افلح من تزكّٰى قد افلح من زكّٰىها

Purification with respect to wealth has two sides. Man has a greed for wealth. It is a spiritual disease. It requires purification. Unless purified from the love of wealth he can not become a true Muslim. Secondly, wealth is sometimes blended with dirt despite all efforts of lawful earning. It requires purification. Consequently, these honourable souls are steadfast in prayers and Zakat and the efforts of self-purification.

Some say the present verse is Meccan and Zakat was prescribed in Medina, so it does not carry the meaning of alms. Ibne Kathir has given answer that originally Zakat was made obligatory in the early days of Islam. but details of Nisab, quantities, classification of expenditure etc. were given in Medina.

5. And who guard their private parts,

6. Save from their wives and the ownerships of their right hand — so there is no blame upon them,

7. Then whosoever seeks other than that (which is lawful), those are they who are transgressors.[4]

8. And those who are observant of their trusts and their covenant.[5]

9. And those who are heedful of their prayers.[6]

٥ - وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝

٦ - إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ
فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝

٧ - فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝

٨ - وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝

٩ - وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ۝ وقف لازم

4. Beyond wife and slave-woman all ways and means of sexual satisfaction are unlawful. They include adultery, sodomy, handpractice etc. Some commentators have also argued on the illegality of Muta' on the basis of this verse. Much is said about this subject in Ruhul Ma'ani under the present verse.

5. They preserve their trusts and covenants, they do not commit treachery, neither in case of God nor in case of mankind.

6. They perform the prayers in their prescribed times with due consideration of rules and regulations. They do not become heedless of God's worship on account of worldly engagements. Upto this place six qualities of sincere Believers are described :—

(a) The observation of prayers with humbility and submission (خشوع وخضوع) i.e. inclining towards God with body and heart.

(b) To be away from wrong, frivolous and useless talks.

(c) The payment of Zakat i.e. the observation of financial obligations, the purification of body, soul and money.

(d) The restraint and control of the sexual sentiments.

(e) The preservation and observation of trust and agreement i.e. to maintain the affairs with rectitude and fidelity.

(f) Finally, full observation and performance of prayers—that these should be done with due regard and conditions. It shows the high degree of prayer (Salat) with God. How significant and important the prayer is that it is the commencement and it is the end of the Divine Words of the present Sura describing the noble virtues of the Believers !

10. They are those who are the inheritors —

11. Who shall inherit the gardens of cool shadows.[7] They shall dwell therein for ever.

12. And We created man of an extracted clay,[8]

13. Then We set it making it a drop in a safe (fixed) lodging.[9]

14. Then We created of the drop a clot, then We created of the clot a little lump, then We created of the little lump, bones, then We clothed the bones with flesh,[10] then We raised him in a new form,[11] so blessed be God, the fairest of creators !![12]

15. Then you thereafter shall die.[13]

١٠- أُولَٰئِكَ هُمُ الْوَارِثُونَ ۝١٠
١١- الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ ۖ هُمْ فِيهَا خَالِدُونَ ۝١١
١٢- وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ ۝١٢
١٣- ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ۝١٣
١٤- ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ۝١٤
١٥- ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ۝١٥

7. See the comments of Verse 43, Sura Aaraf.

8. Hazrat Adam was created of the chosen clay and the children of Adam are also created of the sperm-drop which is the substance of the foods produced from the earth.

9. It means in the womb of the mother wherein he is safe and secure without any radical motions.

10. It means some part of the flesh is hardened and metamorphosed into bones and afterwards the structure of the bones is garmented with flesh. Like manner of human creation is described in Sura Hajj also.

11. It means after breathing the spirit of life a full man, waking and living, comes into existence and it passes through many states and stages of childhood, youth and senile age.

12. No doubt, God is the best and fairests of creators who fashioned all powers and organs into an excellent frame and made its structure according to wisdom highly symmetrical and well-adjusted.

13. Your existence is not self-original and self-begotten, it is borrowed and taken from an external source. This is why death comes and disfigures the whole map. You can not at that time protect yourselves from the clutch of death. Certainly there is some omnipotent power over you Who has held up the rein of existence in His hand. He relaxes it when He wills and pulls it whenever He wills.

16. Then you on the Day of Resurrection shall be raised up.[14]

17. And We have created above you seven ways[15] and We are not heedless of creation.[16]

18. And We sent down water from the sky measuring,[17] then We lodged it in the earth,[18] and if We take it away We can do it,[19]

١٦- ثُمَّ إِنَّكُمْ يَوْمَ الْقِيٰمَةِ تُبْعَثُوْنَ ○
١٧- وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ ۖ وَمَا كُنَّا
عَنِ الْخَلْقِ غٰفِلِيْنَ ○
١٨- وَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً بِقَدَرٍ فَاَسْكَنّٰهُ
فِى الْاَرْضِ ۖ وَاِنَّا عَلٰى ذَهَابٍ بِهٖ لَقٰدِرُوْنَ ○

14. He who had created first time shall raise up alive second time, so that the hidden powers of the first existence and the results of deeds, manifesing themselves in their perfect most forms, may prove that such a tremendous workshop was not made futile and purposeless.

15. طرائق according to some philologists and commentators mean 'zones' i.e. The heavens are made seven zones one above the other. The Holy Quran says : كيف خلق الله سبع سمٰوٰتٍ طباقا — Sura Noah, Section[1].

Some of them have taken their meaning as 'Ways' i.e. God has created seven heavens which are the passages of the angels.

Some modern commentators say they are the orbits of the seven planets. (God knows better.)

16. Everything is created with a systematic order, exact laws and perfect awareness, and We know well how to administer and guard them. No individual of the celestial bodies and the terrestrial creatures is beyond the circumvention of Our knowledge and power, otherwise the whole system and order might have been destroyed (upset) :

يعلم ما يلج فى الارض وما يخرج منها وما ينزل من السماء وما
يعرج فيها الخ (سوره حديد ركوع ۱)

17. We send down water with a goodly measure, neither too much that the world may be destroyed before time and inopportunately, nor too little that it may not suffice the necessities of life.

18. The earth absorbs the water of rain into its interior and we draw it by making wells in the earth.

19. If We desire We may not send water from the sky, and if We cause it to fall We may not give you access to it e.g. We may pour it deep down into the earth that you may not be able to draw it, or We may dry it into the air, or We may make it too much saline and bitter. Verily We can do all this !

19. Then We produced for you therewith gardens of date-palm and vines. For you there are many fruits therein and of them you eat,[20]

19 - فَأَنشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ۝

20. And that tree which issues from the Mount of Sinai that bears oil and bread-dipping thereinto for the eaters.[21]

20 - وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَاءَ تَنبُتُ بِالدُّهْنِ وَصِبْغٍ لِّلْآكِلِينَ ۝

21. And for you in the cattle is a thing for reflection. We give you to drink of what is in their bellies and there are numerous advantages for you in them and of some you eat.[22]

21 - وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ۝

22. And upon them and upon the boats (ships) you are borne.[23]

22 - وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ۝

20. You feel happy looking their verdure, and some of them you use as fruits and some you use as food.

21. It means the olive-tree that gives oil which is used as medicine and as curry. This tree is mentioned especially because its advantages are numerous and it has got special grace and eminence. This is why in Sura Jinn its oath is said upon. Its connection with the Mount Tor also shows its blessing and gracefulness. There might have been abundant production of this tree in Mount Tor.

22. After vegetation it is the mention of animals. We give you the milk of animals. We give you the milk of animals by Our power, and We have put in them numerous advantages for you so much so that some of them have been made Halal for you to eat their meat.

23. You travel in land on the backs of animals and in sea on board the ships and boats from one place to the other and load on them heavy weights. With respect to the boat the story of Hazrat Noah is related onward that how God caused him to make the boat for the deliverance of the Believers in the great Flood. Then in relation to Hazrat Noah the stories of other Prophets are also related. Perhaps in the description of these stories it is also hinted that as the verses aforementioned described the arrangement and administration of your physical needs, similarly for the accomplishment of your spiritual needs and requirements He has maintained, from the very beginning of the human world, the system of Revelation and Messengership. Or you can say that describing the signs of Nature above was meant to invite towards Tauheed, and from this place the narration of Prophethood is started in order to give perfection to the description of Divine Oneness, underlining the good end of the Prophets and their followers and the evil destination of the rejectors and unbelievers.

SECTION 2

23. And We sent Noah to his people and he said: 'O people, worship God, there is no Ruler for you save Him. Do you not fear ?'

24. Then said the chiefs, who were unbelievers, of his people: 'What is this ? Nothing but a man like you,[24] he desires to gain superiority over you. And if God willed He would have sent down angels;[25] we never heard of this among our fathers, the ancients.'[26]

25. He is only a man, in whom is madness, so watch him for a while.

26. Said he, 'O my Lord, help me for that they belied me.'[28]

٢٣- وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اَفَلَا تَتَّقُوْنَ ○

٢٤- فَقَالَ الْمَلَؤُا الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ مَا هٰذَآ اِلَّا بَشَرٌ مِّثْلُكُمْ ۙ يُرِيْدُ اَنْ يَّتَفَضَّلَ عَلَيْكُمْ ؕ وَلَوْ شَآءَ اللّٰهُ لَاَنْزَلَ مَلٰٓئِكَةً ۚ مَّا سَمِعْنَا بِهٰذَا فِيْٓ اٰبَآئِنَا الْاَوَّلِيْنَ ○

٢٥- اِنْ هُوَ اِلَّا رَجُلٌۢ بِهٖ جِنَّةٌ فَتَرَبَّصُوْا بِهٖ حَتّٰى حِيْنٍ ○

٢٦- قَالَ رَبِّ انْصُرْنِيْ بِمَا كَذَّبُوْنِ ○

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24. The Unbelievers said, "What is the difference between you and Noah that he may become Prophet and you may not be."

25. They said, "Noah wants to become superior over you, this is the reason of his farcical sermons, otherwise if God would have sent some Messenger how He had chosen him when he is an ordinary mortal. He could have sent some angel for His message."

26. They said, "We have never heard such a strange thing that a mortal like us may become God's Messenger and denouncing all gods, force upon the divinity of One God."

27. They said, "It seems he has gone mad. Is it not an open frenzy to say something against the whole nation and against all ancestors, which no man can believe ? It is better to wait for sometime and be patient, perhaps he may come to his senses and get relief from fits of insanity, or death may end all his games." (God forbid)

28. When all the efforts of Noah proved futile and he could not succeed in correcting them despite suffering hardships for nine hundred and fifty years then he asked God for help against those wretched souls because those people did not seem to refrain from rejecting him (Noah) and they were also corrupting others.

27. Then We sent him order : 'Make thou the Ark before Our eyes and under Our order, then when Our order comes and the Oven boils so put therein two of every kind of spouses and the folk of thy home,[29] but for that against whom the word has already been determined,[30] and address Me not about those transgressors, surely they shall have to be drowned.'[31]

٢٧- فَأَوْحَيْنَآ إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَ وَحْيِنَا فَإِذَا جَآءَ أَمْرُنَا وَفَارَ التَّنُّوْرُ ۙ فَاسْلُكْ فِيْهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ۚ وَلَا تُخَاطِبْنِيْ فِي الَّذِيْنَ ظَلَمُوْا ۚ إِنَّهُمْ مُّغْرَقُوْنَ ○

28. Then when thou are on board the Ark and those with thee, say : 'Thank God who delivered us from the sinful people.'[32]

٢٨- فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَّعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ نَجّٰنَا مِنَ الْقَوْمِ الظّٰلِمِيْنَ ○

29. And say, 'O my Lord, Thou harbour me with a harbour of blessing, for Thou art the best of harbourers.'[33]

٢٩- وَقُلْ رَّبِّ أَنْزِلْنِيْ مُنْزَلًا مُّبٰرَكًا وَّأَنْتَ خَيْرُ الْمُنْزِلِيْنَ ○

30. Surely in that are signs and We are the trial-maker.[34]

٣٠- إِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ وَّإِنْ كُنَّا لَمُبْتَلِيْنَ ○

31. Thereafter, after them We created another generation.[35]

٣١- ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا اٰخَرِيْنَ ○

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29. This story is described in Sura Hud etc. See there the explanation of some words in the present verse.

30. God said, "Do not let the Unbelievers, even if they belonged to his family, embark on the Ark."

31. God said to Noah, "The final commandment of chastisement is issued. This decision is final. It shall happen imperatively. So do not recommend Us the delivering of any wrong-doer."

32. Thanks to God who kept us secure from the chastisement by separating us from them.

33. Give us comfort in the Ark and also at its harbouring place. Every place and every time Thy mercy should be with us.

34. Who gains lesson and receives advice hearing all these signs and who neglects them : ولقد تركنٰها آية فهل من مدّكر (قمر- ركوع ١)

35. Another genertion is either A'ad or Thamud.

32. Then We sent amongst them a Messenger of themselves :[36] 'Worship God, there is no Ruler over you beside God, so do you not fear?

٣٢ - فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ أَنِ اعْبُدُوا
اللَّهَ مَا لَكُمْ مِّنْ إِلَٰهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ ۝

SECTION 3

33. And said the chiefs of his people who were unbelievers and cried lies to the meeting of the Last Day and We had given them comfort in the life of this world:[37] 'This is naught but a mortal like you, he eats as you eat and drinks of the kind you drink of.'[38]

٣٣ - وَقَالَ الْمَلَأُ مِن قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا
بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا
مَا هَٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ
مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ۝

34. 'And if you obey a mortal equal to you, then surely you shall be ruined.'[39]

٣٤ - وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا
لَّخَاسِرُونَ ۝

35. 'Does he promise you that when you are dead and become dust and bones you shall be brought forth?'

٣٥ - أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنتُمْ تُرَابًا وَعِظَامًا أَنَّكُم مُّخْرَجُونَ ۝

36. How can it be, how can it be the promise which is made to you ?[40]

٣٦ - هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ۝

37. And there is nothing but our living of this World, we die and we live and we are not to be raised up.[41]

٣٧ - إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا
نَحْنُ بِمَبْعُوثِينَ ۝

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36. Either Hud or Salih (be peace upon them).

37. They were not sure of meeting one day with God. They had no lofty aims but the pleasures and comforts of this transient world.

38. Outwardly this man has no distinction among you.

39. What a worse disgrace and humiliation would it be than to promote an ordinary and average man like him to our leadership and guidance ?

40. The Unbelievers said that it was absolutely beyond reason to believe that the bone-particles mixing with the soil will again come into existence in the form of full man and come out of the graves in numbers. They thought that no one would be ready to accept such a foolish thing — Resurrection.

41. They said there was no Last Day and there would be no reckoning. They knew that there was no such thing as physical resurrection, but it was the world only where they lived and died and it was a visible fact. "We live and we die, there is no continuation whatsoever", they said in a nutshell.

38. And nothing but this is a man who has forged against God a lie,[42] and we are not to believe him.'

39. He said, 'O my Lord, help me for that they belied me.'[43]

40. Said He, 'Now in a few days they will in the morning get remorseful.'[44]

41. Then the Cry (vociferous sound) seized them verily,[45] then We made them sweepings,[46] so away with the sinful people.[47]

42. Thereafter We produced other generations after them.

43. No nation outstrips its promise (term), nor lags behind.[48]

٣٨ - إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَّ
مَا نَحْنُ لَهُ بِمُؤْمِنِينَ ○

٣٩ - قَالَ رَبِّ انْصُرْنِي بِمَا كَذَّبُونِ ○

٤٠ - قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نٰدِمِينَ ○

٤١ - فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنٰهُمْ غُثَآءً
فَبُعْدًا لِّلْقَوْمِ الظّٰلِمِينَ ○

٤٢ - ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا اٰخَرِينَ ○

٤٣ - مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ○

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42. They said that Noah was a liar when he declared himself a Prophet of God and proclaimed that He would chastise the dead after raising them up in a new phase of life. They said it was impossible for them to believe those two claims. They said there was no use of further discussion and disputation. It was their final conviction.

43. At last being disappointed of the Unbelievers the Prophet prayed to God.

44. God responded to the prayer that the chastisement was drawing near and they would be remorseful thereafter but to no use.

45. It shows that this story belongs to Thamud because they were killed by the Cry. (God knows better)

46. As the flood sweeps away the scum and rubbish similarly they were swept away by the Divine Chastisement.

47. Away with the sinners means they were thrown far away from the Mercy of God.

48. Every nation who denied its Prophets had been annihilated according to the respective promise to each nation. The appointed term never receded nor exceeded even by a second.

44. Then sent We Our Messengers without cease. Whenever its Messenger came to a nation they cried him lies so We caused them to follow one another and We made them as but tales,[49] so away with the people who do not believe.[50]

٤٤- ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا ۖ كُلَّمَا جَاءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ فَأَتْبَعْنَا بَعْضَهُم بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ ۚ فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُونَ ۝

45. Then We sent Moses and his brother Haroon with Our signs and a manifest authority—

٤٥- ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ۝

46. Unto Pharaoh and his chiefs, then they waxed proud and they were climbing up on pride power.[51]

٤٦- إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ۝

47. So they said, 'Shall we believe two mortals like ourselves, and their people are our servants ?'

٤٧- فَقَالُوا أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ ۝

48. Then they belied both of them, then they became of those who are destroyed.

٤٨- فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ۝

49. And We gave Moses the Book so that they might find the way.[53]

٤٩- وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ۝

49. The Messengers were not stopped, but were being sent one after the other. And the rejectors too followed one another in destruction. The succession of Prophets and the succession of the destroyed nations went parallel with each other. Some of the nations were exterminated totally and no remnants of their existence except their tales are left on earth. Today they are heard and read only for lesson and eye-opening.

50. They were also thrown far away from the Mercy of God.

51. This is why they did not pay heed to the Divine Message. The intoxication of pride and arrogance had completely corrupted their minds.

52. The people following Pharaoh said, "How can we make the two men our leaders who belong to a contemptible nation in our bondage ?"

53. After the annihilation of the army of Pharaoh, We gave them the Taurat, so that the people might reach the destination of Paradise and the good pleasure of God after following it.

50. And We made the son of Mary and his mother to be a sign[54] and gave them abode upon a height where there was an occasion to stay and water cleansed[55] (flowing).

٥٠- وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَّآوَيْنٰهُمَآ إِلٰى
رَبْوَةٍ ذَاتِ قَرَارٍ وَّمَعِيْنٍ ۝ ع ١٨ ٣

54. It is certainly a great sign of Divine Nature that Hazrat Eisa (be peace upon him) was born of mother alone without father. (Confer Aale Imran and Maryam.)

55. Perhaps it is the hillock or the high place where Hazrat Maryam stayed at the time of delivery. The verses of Sura Maryam prove that the said place was high and beneath it a spring or river was flowing and the palm-tree was near at hand. (Ibne Kathir)

فناداها من تحتها ان لا تحزنی قد جعل ربُّك تحتك سريّاً
وهزّی اليك بجذع النخلة تساقط عليك رُطبًا جنيًا

But generally the commentators write that it is the story of the childhood of Hazrat Messiah. A Tyrant King, Hirdos by name, had become his enemy in the very childhood hearing from the astronomers that Hazrat Eisa would become a chief one day. He wanted to kill him. Hazrat Maryam brought him to Egypt according to a divine inspiration and after the death of that Tyrant she came back to Sham. The Bible also confirms this story. And the highness of Egypt is in relation to the River Nile, otherwise it would have been drowned, and ماء معين is the River Nile.

Some say ربوه (high place) is Sham or Palestine. It is not impossible if she was given the same place for her shelter where Jesus was born. (God knows better)

However, no Islamist has taken the heights of Kashmir for Rabva, nor his grave is said to be located in Kashmir. Some of the perverts of today, however, have said that Rabva is situated in the mountainous region of Kashmir and the grave of Hazrat Massieh is also there. But there is no historical proof of this perversion. It is a blatant lie and an impudent falsehood.

In the colony of Khanyar in Srinagar there is a grave which is known by the name of Yuz Aasaf, and the writer of Tarikh-e-Azami has quoted a legend that the people of that region say it is the grave of some Prophet. But the said Historian says it is wrong, it is the grave of a certain prince who had come there from some foreign country. The Qadyanis say that this grave belongs to Hazrat Eisa. It is sheer ignorance and an insolent impudence of the Qadyanis. They want to nullify the living existence of Hazrat Eisa by this treachery. But it is a frenzy to disbelieve the living existence of Hazrat Massieh. Munshi Habibullah of Amritsar has written a very good account of this grave after a great research and in this pamphlet he has set at naught the false notions of the Qadyanis. May God give him reward, an excellent reward, from us and all the Muslims of the world !

51. O Messengers, eat of the excellent (pure) things and do virtue,[56] I know what you do.[57]

52. And these people are of your religion, all upon one religion, and I am your Lord, so do fear Me.

53. Then they split their affair among them into pieces.[58] Every sect is rejoicing in what is with them.[59]

٥١ - يٰٓاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ وَاعْمَلُوْا صَالِحًا ۭ اِنِّىْ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ۝

٥٢ - وَاِنَّ هٰذِهٖٓ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً ۖ وَّاَنَا رَبُّكُمْ فَاتَّقُوْنِ ۝

٥٣ - فَتَقَطَّعُوْٓا اَمْرَهُمْ بَيْنَهُمْ زُبُرًا ۭ كُلُّ حِزْبٍۢ بِمَا لَدَيْهِمْ فَرِحُوْنَ ۝

56. It has been the general order in all the constitutions of the Prophets that they shall eat of pure and lawful things through lawful means, and shall do righteous (virtuous) deeds. Everyone knows what is virtuous deed. So all Prophets with great firmness and perseverance persisted in lawful living, truthful wording and virtuous doings throughout their life and emphatically directed their nations to do the same i.e. to earn through lawful means, eat of lawful things, speak the truth and do righteous deeds. Similar order, which is given here to the Messengers, is given to the common believers at another place in the Holy Quran. In this order the repudiation of Christian Ruhbaniyat (Renunciation of the World) is implicit because here Hazrat Eisa is under discussion. The holy sayings of the Holy Prophet say that a man, whose eating, drinking and clothing is unlawful should not expect that his prayer shall be granted and accepted by God. And some Traditions say that a body nurtured by unlawful food rather deserves the fire of the Hell. (God forbid)

57. Those who eat of lawful things and do righteous deeds should be observant of this fact that God is aware of all their hidden and open actions. He shall deal with them accordingly. This is recited unto the nations through an address to the Messengers.

58. From the viewpoint of principle, the Religion and Creed ( ) of all Prophets is one and the same, and the God of all is also One whose disobedience should be warded off and feared all times. But splitting the people broke the original religion into pieces and discovered seperate paths, thus following the wishes and caprices they made hundreds of sects. This division, the Prophets had never taught. With them there was only minor difference due to Time and Space. But they had been unanimous in the fundamental principles of Religion. The commentators have generally given the said interpretation but Hazrat Shah Sahib writes : "At the hand of each Prophet God rectified the then corruption among the people. Afterwards they thought everyone of them had seperate o der. At last, through our Prophet the remedy of all corruptions and the cure of all diseases was told in lump. Now all the religions are metamorphosed in one Religion — Islam, and all the nations have been gathered under one banner." (Mozihul Quran)

59. They think that they are themselves upon Truth and only their way is straight.

54. So leave thou them in their intoxication (senselessness) till a time.[60]

55. Do they think that in what We are giving them of wealth and children—

56. So We are speedily expediting virtues for them ?[61] Nay ! They do not understand.[62]

57. Of course, those who tremble with the fear of their Lord[63]—

٥٤۔ فَذَرْهُمْ فِي غَمْرَتِهِمْ حَتّٰى حِيْنٍ ○

٥٥۔ اَيَحْسَبُوْنَ اَنَّمَا نُمِدُّهُمْ بِهٖ مِنْ مَّالٍ وَّبَنِيْنَ ○

٥٦۔ نُسَارِعُ لَهُمْ فِي الْخَيْرٰتِ ؕ بَلْ لَّا يَشْعُرُوْنَ ○

٥٧۔ اِنَّ الَّذِيْنَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُوْنَ ○

60. When the people have corrupted the unanimous guidance and directions of the Prophets and created diverse groups and sects, and every sect has set its heart upon its own convictions, in no way it wants to detach itself from from those ideas and faiths, however efforts you make to lead them to the right path, then you should not also grieve much for them, but give them some respite so that they may remain drowned in their intoxication, ignorance and heedlessness, till the Hour may come and their eyes get aghast i.e. death or chastisement may hover over their heads.

61. It means the Unbelievers are misled by the plentitude of their wealth and childrn, and they think if they would have been wrathed and rejected in the eyes of God, then how they had got so much wealth and children. They said :
نحن اكثر اموالا و اولاداً وما نحن بمعذبين i.e. We have ample wealth and children and we are not to be chastised.

62. But they do not understand that the abundance of wealth is not due to their grace and excellence, it is given for a respite and a trial and that they are drawn step by step. The greater the respite the greater the increase in their misfortune.

سنستدرجهم من حيث لا يعلمون و املى لهم ان كيدى متين (اعراف۔ ركوع ٢٣)

"We draw them from where they do not know, and We give them respite, surely Our device is strong."

63. The Unbelievers are fearless of God's device, but the Believers are not fearless of His device despite their Eman and Ehsan (Belief and Nearness). They are always in a trembling state due to the fear of God. They think if their virtues are accepted or they are simply the show of their self-deception and that they are being drawn step by step in an imperceptible way to a bitter end !

Harat Hasan Basri says :

ان المؤمنين جمع احساناً وشفقةً وان المنافق جمع اساءةً وامناً

"A Momin does good and is fearful, while a Munafiq (Hypocrite) does evil and is fearless."

58. And those who have faith in the Words of God—[64]

59. And those who associate naught with their Lord—[65]

60. And those who give what they give and their hearts are fearing for that they have to return to their Lord[66]—

61. Those people run for the virtues, and they reached them first (ahead of all).[67]

62. And We load not anyone but to his capacity and with Us is a Record (Book) which speaks the truth and they shall not be wronged.[68]

٥٨- وَالَّذِيْنَ هُمْ بِاٰيٰتِ رَبِّهِمْ يُؤْمِنُوْنَ ۙ ○

٥٩- وَالَّذِيْنَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُوْنَ ۙ ○

٦٠- وَالَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا وَّقُلُوْبُهُمْ وَجِلَةٌ
اَنَّهُمْ اِلٰى رَبِّهِمْ رٰجِعُوْنَ ۙ ○

٦١- اُولٰٓئِكَ يُسٰرِعُوْنَ فِى الْخَيْرٰتِ وَهُمْ لَهَا سٰبِقُوْنَ ○

٦٢- وَلَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا وَلَدَيْنَا كِتٰبٌ
يَّنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُوْنَ ○

64. They believe both in the sign of the Universe and in the verses of the constitution, that whatever comes from there is pure wisdom, the tidings which is given is surely truthful, the order which is issued is by all means reasonable and correct.

65. They are adhering to pure Eman and Tauhid. They perform every deed with righteousness and sincerity, not allowing an atom of association, open or secret.

66. They fear whether it was accepted or not, whether it may avail in future or not. Expending in the way of God they are beset with this fear of God, they are not proud of good deeds, they fear and fear despite doing virtues.

67. They are the winners in this world and in the next world as God says :

فاٰتاهم الله ثواب الدنيا وحسن ثواب الآخرة (اٰل عمران - ركوع ١٥)

"So God gave them the reward of this world and the reward of the Hereafter is fairer." (Aale Imran, Section 15)

So in fact real virtue lies in good deeds, excellent morals and supreme traits of character, and not in wealth and children as the Unbelievers thought-

68. It means all those deeds and traits which are mentioned above are not os much difficult that they may be beyond the capacity of man. It is not Our habit to charge the people beyond their capacity. These are all those things which can be attained with the help of due attention very well. And those men, who can not reach the degree of the foremost and the nearest servants, should also try their level best according to their courage and strength to attain those virtues and traits and they are charged not moire than this. With Us there are written the deeds of every one, according to degrees, in the Books of Deeds which shall be presented openly before them and the recompense shall be given in accordance with the degree of actions, and they shall not be wronged an aught therein, neither the good of any one shall be void, nor the recompense diminished, nor the load of any one else shall be laid on him without fault.

63. Nay, but their hearts are unconscious of this and they have other deeds beyond that that they are doing them.[69]

64. Till that when We (shall) seize the well-to-do among them with disaster, then they will begin to cry (supplicate).

65. 'Cry not today, you shall not be released from Us.'[70]

٦٣- بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هٰذَا وَلَهُمْ أَعْمَالٌ مِّن دُونِ ذٰلِكَ هُمْ لَهَا عَامِلُونَ ○

٦٤- حَتّٰى إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْأَرُونَ ○

٦٥- لَا تَجْأَرُوا الْيَوْمَ ۖ إِنَّكُم مِّنَّا لَا تُنصَرُونَ ○

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69. They are heedless of the reckoning of the Hereafter and they are engrossed in other affairs and engagements of the world and they have no time to get rid of them that they may turn to the Hereafter.

Or it means their hearts are drowned in the dark waves of heedlessness, ignorance, doubt and suspicion. The greater sin is this, and there are other sins beyond this which they are earning. These sins never leave them even for a moment, and how can those sins be away from them when those actions are ordained for them because of their evil potentials? and they will have to do them and reap their consequences, of course.

70. When they shall be seized in the chastisement of the world or the Hereafter they will cry and raise noise that they should be saved from that disaster, but who is there to save them ? They shall be ordered not to cry because there is no use to raise hue and cry today. There shall come no one to help you, nor can protect or release you from Our chastisement. As such the sample of this chastisement was shown in Badr to the Unbelievers where their big chiefs were slain or arrested and made captive. Women lamented for them for a long time, they beat their breast with their heads shaven; wept, cried, made hue and cry but to no avail. Once when the Holy Prophet invoked an evil prayer for them being extremely distressed at their oppressions they were seized by a famine of seven years and they were forced to eat of skin, bones and blood of carrion. At last they requested the Holy Prophet—the Mercy for the Universe—that he should pray for mercy for them. Then God raised up that disaster and chastisement. At that time neither the idols of Lat and Manat availed them an aught, nor the idols of Hubul and Naela.

66. 'My verses were recited to you and upon your heels you ran back—'

٦٦۔ قَدْ كَانَتْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَكُنْتُمْ عَلٰٓى اَعْقَابِكُمْ تَنْكِصُوْنَ ۝

67. 'Waxing proud against it[71] leaving a storyteller (talking foolish talk by night).'[72]

٦٧۔ مُسْتَكْبِرِيْنَ ۖ بِهٖ سٰمِرًا تَهْجُرُوْنَ ۝

68. So have they not pondered the Word[73] (this Word), or there has come to them such thing which had not come to their forefathers?[74]

٦٨۔ اَفَلَمْ يَدَّبَّرُوا الْقَوْلَ اَمْ جَآءَهُمْ مَّا لَمْ يَاْتِ اٰبَآءَهُمُ الْاَوَّلِيْنَ ۝

71. When they will cry at the coming of chastisement they shall be asked why then they were crying and making noise. They should remember the time when Divine Verses were recited to them by the Prophets and they took to their heels not even tolerating hearing. Their pride and boasting did not allow them to accept the Truth and give ear unto the Prophets.

72. You ran away from the meeting of the Prophet as if you left some story-teller. Or سمراً تهجرون means that they talked about the Holy Prophet and the Holy Quran in their night meetings, and forged various stories about them. Someone said it was a magic, others said it was but poetry. Someone said it was soothsaying, others said it was something else. They said all such ravings and nonsense as in delirium tremens. It shall be said to them to taste the chastisement of all those irrational talkings ; there was no use making hue and cry.

73. They do not reflect upon and think over the beauties and the excellent qualities of the Quran, otherwise reality would have been divulged that no doubt it is the Word of God, the Exalted, in which there is given a correct remedy for their diseases.

74. Not a new thing has come to them, there had always been coming, since the early days of human life, Prophets or their representatives and viceroys to mankind. The Heavenly Books had also been descending now and then. So it is not some strange thing having no example in previous history. Of course, the most perfect and dignified Book which has come today had never come before. So its demand was that they should have more esteemed and honoured this bounty, and coming forward responded positively to its call as the Sahaba of the Holy Prophet did. God is well-pleased with them.

Note : آباؤالاوّلين perhaps denotes here the ancient and distant fore-fathers, and the word آباءُهم in the verse لتنذر قومًا ما انذر آباءُهم (Sura Yasin) denotes the fathers of the inmmediate past. (God knows better.)

69. Or did they not recognize their Messenger and so denied him (thought him strange).[75]

٦٩۔ اَمْ لَمْ يَعْرِفُوْا رَسُوْلَهُمْ فَهُمْ لَهٗ مُنْكِرُوْنَ ۝

70. Or do they say : 'He is bedevilled?' Nay, he has brought them the truth, but most of them are averse from the truth.[76]

٧٠۔ اَمْ يَقُوْلُوْنَ بِهٖ جِنَّةٌ ؕ بَلْ جَآءَهُمْ بِالْحَقِّ وَاَكْثَرُهُمْ لِلْحَقِّ كٰرِهُوْنَ ۝

75. If they are prone to rejection and belying because they are not aware of the biography of the Prophet? although the whole of Arabia knows that the Prophet from his early childhood has been truthful, righteous, trustworthy, chaste and godly. This is why Hazrat Jaffer, before the King of Habasha ; Hazrat Mughaira Ibne Sha'uba ( ) before the viceroy of Kisra (Kosros) and Abu Sufyan in his period of infidelity before the Roman King (Hiraclitus) expressed the same characteristics of the Prophet which had been observed all times before Prophethood. Then how it can be imagined about such a well-known, famous and righteous servant that he can invent some forgery against God ? (God forbid !)

76. Are the talkings and wordings of the fanatics and the bedevilled men so clear and truthful as the sayings of the Prophet ? In fact, the Unbelievers say such remarks only by the tip of the tongue, otherwise in their hearts they knew that what the Prophet had brought was absolutely true. But because Truth was not in consonance with their wishes and pleasures or interests so they were averse to it, and they were not prepared to accept it.

71. And if the True Lord follow their pleasures (wishes), the heavens and the earth and whosoever is in them may be ruined (corrupted).[77] Nay, We have brought them their advice,[78] and they do not pay heed to their advice![79]

٧١ - وَلَوِ اتَّبَعَ الْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِ السَّمٰوٰتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ أَتَيْنٰهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُّعْرِضُونَ ۝

72. Or dost thou ask them for tribute? So the tribute of thy Lord is better and He is the Best of providers.[80]

٧٢ - أَمْ تَسْـَٔلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ وَهُوَ خَيْرُ الرّٰزِقِينَ ۝

77. Let them resent the truthful fact, if they are prone to this unnatural disposition, because Truth can not be made subservient to their wishes and pleasures. If the True God follow their wishes and pleasures He can not remain a God. God forbid! He will become a puppet in the hands of servants. In such a position how can the administration of the heavens and the earth (Universe) can survive? If the administration of a small village may be made subservient to the wishes and pleasures of the people it can not survive even few days, then less to speak of the administration of the Universe! The reason is that common wishes are generally antagonistic to the Rational System and are also (mutually) self-contradictory. In the struggle (tug of war) between Reason and Wish and in the mutually destructive conflicts of the wishes themselves all the systems shall become upset and get collapsed.

78. They have been given the Remembrance for which they had been craving so long :—

لَو انّا عندنا ذكراً مّن الاوّلين لَكُنّا عباد الله المخلصين (صٰفّٰت ركوع ٥)

"If we had the remembrance of the ancients with us we would have become sincere servants of God. (Sa'ffat, Section 5)

79. When it came and it came such that they got thereby a mighty grace and dignity as a nation, they now turn away their faces and are losing such a high grace and distinction by their own hands.

80. You are not demanding of them an aught as a recompense for your advising and delivering and as a reward for your well-wishing. The wealth of the two worlds which God has given you is far better than this recompense.

73. Verily thou calleth them to the straight path !

74. And those who believe not in the Hereafter have swerved from the way.[81]

75. And if We do mercy on them and remove the affliction which reached them even then they will persist in their insolence, deviated blindly.[82]

76. And We had seized them with disaster, yet they humbled not themselves unto their Lord, neither did they implore.[83]

77. Until when We open upon them a door of terrible disaster, then they will become despondent in it.[84]

٧٣۔ وَاِنَّكَ لَتَدْعُوْهُمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ○
٧٤۔ وَاِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ عَنِ
الصِّرَاطِ لَنٰكِبُوْنَ ○
٧٥۔ وَلَوْ رَحِمْنٰهُمْ وَكَشَفْنَا مَا بِهِمْ مِّنْ ضُرٍّ
لَّلَجُّوْا فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ○
٧٦۔ وَلَقَدْ اَخَذْنٰهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوْا
لِرَبِّهِمْ وَمَا يَتَضَرَّعُوْنَ ○
٧٧۔ حَتّٰٓى اِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيْدٍ
اِذَا هُمْ فِيْهِ مُبْلِسُوْنَ ○

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81. Everyone is aware of your righteousness, truthfulness and trustworthiness ; and the excellent virtues and qualities of the Divine Word you have brought, are very manifest. God forbid ! you are not deranged mentally, you are not the seeker of any recompense from them, the way you are inviting to is straight and clear which everyone of straight wisdom can understand easily : there is no complexity or swerving in it. Of course, walking upon it is the portion of those who believe in the second life after death and have fear of a bad end. Those who have no fear of the end and have no anxiety about the last hour can never walk upon the straight path, surely he shall remain swerving and make the straight thing curved by his curved methods and modes.

82. If We bring them forth from pain into comfort they will never be thankful and refrain from haughtiness and treachery. By the invocation of the Holy Prophet, once famine befell the Meccans, then it was removed by the prayer of the Holy Prophet himself. Perhaps it is that which is mentioned in the present verse.

Or it mens that if We remove their loss i.e. We give them understanding of the Quran, even then they will never adopt obedience and submission due to their eternal loss and bad capacity. God says :

وَلَوْ علم الله فيهم خيراً لا سمعهم ولو اسمعهم لتولّوْ وّهم معرضون (انفال۔ رکوع ۳)

83. They were smitten with disasters like famine, etc. even then they were not humble before God and did not accept the Divine Word.

84. "The chastisement" here means either the chastisement of the Hereafter, or perhaps the door of fights opened in which they being tired, got helpless. (In that stage they were deadly torn and accepted Islam.)

SECTION 5

78. And it is He who produced for you ears and eyes and hearts ; little do you thank![85]

٧٨۔ وَهُوَ الَّذِیْٓ اَنْشَاَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ؕ قَلِیْلًا مَّا تَشْكُرُوْنَ ○

79. And it is He who has scattered you in the earth and to Him you shall be mustered.[86]

٧٩۔ وَهُوَ الَّذِیْ ذَرَاَكُمْ فِی الْاَرْضِ وَاِلَیْهِ تُحْشَرُوْنَ ○

80. And it is He who gives life and makes to die and to Him belongs the alternation of night and day, then will you not use wisdom ?[87]

٨٠۔ وَهُوَ الَّذِیْ یُحْیٖ وَیُمِیْتُ وَلَهُ اخْتِلَافُ الَّیْلِ وَالنَّهَارِ ؕ اَفَلَا تَعْقِلُوْنَ ○

85. By the ears listen to His Divine Verses sent down through the Prophet, by the eyes observe the signs of the Universe, and by the hearts comprehend both. The thanks of these bounties was that they should have utilized those powers for the perception of Divine Reality, but they did not do so. Most of the people utilized these faculties in wrong ways in most times.

86. Every one there shall be given the recompense of thankfulness and thanklessness. At that time no person or deed shall remain absent. One who has spread can also muster.

87. One who is able to bring the dead to life and cause the living to die, and who can bring light from darkness, and can bring darkness from light — how can it be difficult for His almighty power that He may bring you to life again and wipe off the curtains of ignorance and darkness from the sights whereafter the realities may become manifest and brilliant as it is to happen in Qeyamat : فبصرك اليوم الحديد the eyesight in the Hereafter shall become acutely sharp.

81. There is no matter but that they are saying the same as the ancients used to say.

٨١ - بَلْ قَالُوْا مِثْلَ مَا قَالَ الْاَوَّلُوْنَ ○

82. They say, 'What, when we are dead and become dust and bones, shall we be raised up alive ?'

٨٢ - قَالُوْٓا ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ○

83. 'We and our forefathers have been promised this very thing since before— and nothing else, they are the fables of the ancients.'[88]

٨٣ - لَقَدْ وُعِدْنَا نَحْنُ وَاٰبَآؤُنَا هٰذَا مِنْ قَبْلُ اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ○

84. Say : 'Whose is the earth and whoso in it, tell if you know ?'

٨٤ - قُلْ لِّمَنِ الْاَرْضُ وَمَنْ فِيْهَآ اِنْ كُنْتُمْ تَعْلَمُوْنَ ○

85. Now they will say, 'All belongs to God.' Say thou, 'Will you not then think over?'[89]

٨٥ - سَيَقُوْلُوْنَ لِلّٰهِ ط قُلْ اَفَلَا تَذَكَّرُوْنَ ○

86. Thou say : 'Who is the Lord of the seven heavens and the Owner of the mighty Throne ?'

٨٦ - قُلْ مَنْ رَّبُّ السَّمٰوٰتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيْمِ ○

87. And they will tell : 'God's'. Thou say, 'Do you not then fear ?'[90]

٨٧ - سَيَقُوْلُوْنَ لِلّٰهِ ط قُلْ اَفَلَا تَتَّقُوْنَ ○

88. They are merely following the ancient people blindly, nothing to do with reason and wisdom. They present only those conservative doubts which their forerunners did — how shall we be raised up after mixing with the dust and becoming dust particles ? The Unbelievers generally said that such irrational things were also communicated to their fore-fathers but during that long period between them and their ancients they saw no such case that the dead ones would have ever come out of their graves after becoming a part of the earth. A wholesome revival, they imagined, was not rationally possible. So the claims of the Prophet, they remarked, were nothing but the copying of the efforts of the Ancient minds.

89. Whether your handful of dust can be out of His possession, who has full possession of and control over the whole earth and all what is thereupon ?

90. Do you not then fear that such a great Emperor may seize you at your insolence and disobedience ? Is not this a sheer insolence that you deem Him helpless concerning an insignificant particle ?

88. Thou say : 'In whose hand is the dominion of everything and He protects and no one can save from Him, tell if you know ?'

89. They will now point out God.[91] Thou say : 'How then are you bewitched ?'[92]

90. Nay, but We brought them the Truth and they are liars of course.[93]

91. God took no son to Himself, neither the authority (command) of anyone else is exercised with Him, for then each authority would have taken off what he created and some of them would have risen up over others.[94] Allah is secluded (holy) from their utterings—[95]

٨٨۔ قُلْ مَنْ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَّهُوَ يُجِيْرُ وَلَا يُجَارُ عَلَيْهِ اِنْ كُنْتُمْ تَعْلَمُوْنَ ○

٨٩۔ سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ فَاَنّٰى تُسْحَرُوْنَ ○

٩٠۔ بَلْ اَتَيْنٰهُمْ بِالْحَقِّ وَاِنَّهُمْ لَكٰذِبُوْنَ ○

٩١۔ مَا اتَّخَذَ اللّٰهُ مِنْ وَّلَدٍ وَّمَا كَانَ مَعَهٗ مِنْ اِلٰهٍ ۚ اِذًا لَّذَهَبَ كُلُّ اِلٰهٍۢ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلٰى بَعْضٍ ؕ سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ ○

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91. His is the execution of all authority over everything. He gives shelter to whomsoever He desires but others can not give shelter to His criminal and rebellion.

92. Wherefrom does this magic come to you which spoils your senses that you are unable to understand such clear facts ? When He is the Owner of the heavens and the earth and everything is under His power and sovereignty, then where will the particles of the bones go getting out of His control, that He will not be able to execute His will on them ?

93. By means of reasons and observations it is shown and proved that what is being said is absolutely correct and truthful and they are following false ideas only.

94. He alone is the Owner and Master of each and every particle of the Universe. He neither needs a son nor a helper, nor there is any partner in His sovereignty having a permanent control of even an atom. Had it been so, then every self-possessor would have adopted seclusion from the other taking his subjects with himself and would have made an onslaught on the other by dint of his party force, and this formidable and strong system of this great Universe would not have survived even few days. The verse of Sura Anbia : لو كان فيهما آلهة الا الله لفسدتا also supports the subject of the present verse.

95. It is beneath the Divine Glory that someone may dare disobey Him, or an atom may get out of His control.

92. Knower of the hidden and the visible and He is far far above that they associate ![96]

٩٢۔ عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ۝ ع ۵ ۱۵ ۵

SECTION 6

93. Thou say : "O my Lord, if Thou shouldst show me that they are promised,"

٩٣۔ قُلْ رَّبِّ اِمَّا تُرِيَنِّيْ مَا يُوْعَدُوْنَ ۝ ۷

94. "Then, my Lord, put me not among the people of the sinners."[97]

٩٤۔ رَبِّ فَلَا تَجْعَلْنِيْ فِي الْقَوْمِ الظّٰلِمِيْنَ ۝

95. And We are able to show thee that We have promised them.

٩٥۔ وَاِنَّا عَلٰٓى اَنْ نُّرِيَكَ مَا نَعِدُهُمْ لَقٰدِرُوْنَ ۝

96. In answer to the evil word say what is fairer ; We very well know what they tell.[98]

٩٦۔ اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ السَّيِّئَةَ ۭ نَحْنُ اَعْلَمُ بِمَا يَصِفُوْنَ ۝

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9 . Will those things, whose power and knowledge etc. are limited and borrowed, share the sovereign power of that Being whose comprehensive and absolute power has been described before and whose knowledge is so circumventive that no secret and public thing is hidden from Him ? (God forgive)!

97. When such an ugly insolence is committed against God, then surely some disaster shall befall. So the Momins are instructed that fearing the Divine Chastisement they should pray to God : "When the chastisement should befall the transgressors, put me not among those people." The Holy Prophet has said in a Tradition : واذا اردت بقوم فتنة فتوفنى غير مفتون —It means that they should be helped by God in their way of Eman and Ehsan. They should not commit such faults which may become the cause of being seized by the chastisement. In Sura Anfal it is openly declared

واتقوا فتنة لا تصيبن الذين ظلموا منكم خاصة (الانفال ركوع ٣)

Here though the address is made to the Holy Prophet yet it is rehearsed unto others through him and this is the general habit of the Quran.

98. We have power over punishing them in this world before your eyes, but your high degree and supreme morals demand that you repel evil by virtue, so far as it can be repelled by this way, and do not become excited with anger at their profane provocation. We know them very well. At the proper time they shall be given sufficient punishment. Your lenient behaviour and connivance will captivate most of the people, they will bend towards you and the purpose of delivering and reformation shall be achieved.

97. And say : "O Lord ! I want Thy shelter from the spurring of the satans.[99]

98. And want Thy shelter, O Lord, from that they come to me,"[100]

99. Till when death comes to any one of them he will say, 'O my Lord, send me again,

100. Haply I shall do some righteous deed in that I left behind.'[101]
Never, it is a word and it is he who says it,[102] and behind them is a curtain until the day that they are raised up.[103]

101. Then when the Trumpet is blown there shall be no kinship that day among them, neither will they question one another.[104]

٩٧ - وَقُلْ رَّبِّ اَعُوْذُبِكَ مِنْ هَمَزٰتِ الشَّيٰطِيْنِ ۝

٩٨ - وَاَعُوْذُبِكَ رَبِّ اَنْ يَّحْضُرُوْنِ ۝

٩٩ - حَتّٰٓى اِذَا جَآءَ اَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُوْنِ ۝

١٠٠ - لَعَلِّيْٓ اَعْمَلُ صَالِحًا فِيْمَا تَرَكْتُ كَلَّا ؕ اِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ؕ وَمِنْ وَّرَآئِهِمْ بَرْزَخٌ اِلٰى يَوْمِ يُبْعَثُوْنَ ۝

١٠١ - فَاِذَا نُفِخَ فِى الصُّوْرِ فَلَآ اَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَّلَا يَتَسَآءَلُوْنَ ۝

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99. Formerly, the way of behaving with the human satans was told, but the Jinn-satans can not be impressed by that way, no plan or leniency can mould them. It's cure is only استعاذہ — Istea'za (seeking shelter with God) that the Omnipotent may protect us from their spurrings and evil.

Hazrat Shah Sahib says : "The spurring of the satan is that one is excited with anger in the question and answer about religion and fighting may start. At this it is told that in answer to the evil one should be fairer."

100. In any condition let not the satan come to me that he may make an assault on me.

101. You do repel the evils of these Unbelievers in a fairer way and the porfane talks they make, you should leave them to Us, till when some of them draw near death and they begin to feel remorseful in the hours of death pangs, at that time they will wish and request to return them to the world instead of pushing them to the graves so that they could make up for the faults and deficiencies they committed in their worldly life, by doing good deeds, and in future they would not repeat them as God has said :

وَاَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِىَ اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْلَآ اَخَّرْتَنِىْٓ اِلٰٓى اَجَلٍ قَرِيْبٍ فَاَصَّدَّقَ وَاَكُنْ مِّنَ الصّٰلِحِيْنَ (منافقون - رکوع ٢)

102. After the approach of the appointed hour they can not be returned for this purpose (of transformation). And if suppose they are returned, they shall never do good works. They will repeat the bygone errors and treacheries.

وَلَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ وَاِنَّهُمْ لَكٰذِبُوْنَ (انعام - رکوع ۳)

These are mere words of that who is simply uttering them by the tongue of his own and can not keep silent out of the pressure of remorsefulness and pangs. Let him utter this of his own, there shall be no response from Our side.

103. What has he seen as yet ? He is perplexed so much by the death ! onward there is coming thereafter another World of Isthmus reaching where he shall be behind the curtain from the people of this world, and the hereafter shall not also be within the visible distance. Of course, a sample of the hereafter-chastisement comes before, which he shall be going on tasting till the Day of Resurrection.

104. After the end of the Isthmus-World there is the Hour of Qeyamat. After blowing the trumpet second time all the creatures shall be mustered in a plain. At that time every one shall be anxious about himself. The children will have no concern with parents, the brothers will have no concern with brothers, the husband will have no concern with the wife ! They shall be acquit of one another. No one shall question other soul.

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ اَخِيْهِ وَ اُمِّهٖ وَ اَبِيْهِ وَ صَاحِبَتِهٖ وَبَنِيْهِ لِكُلِّ
امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَاْنٌ يُّغْنِيْهِ (عبس - رکوع ۱)

Sometime thereafter it is possible that kinship or other relations may be of some avail as God has said :

وَالَّذِيْنَ اٰمَنُوْا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ
وَمَآ اَلَتْنٰهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ (طور - رکوع ۱)

Note : In some Traditions the Holy Prophet has said that all relations of Kinship and Sonship-in-law shall be severed on the Day of Resurrection (i.e. these relations shall not be of any avail) save the relation of my kinship and my sonship-in-law : (الا نسبی وصهری). It means that the relations with the Holy Prophet are an exception to this rule. Hearing this very Tradition, Hazrat Umar (God is well-pleased with him) married with Umme Kulsoom, the daughter of Hazrat Ali bin Abu Talib. Hazrat Shah Sahib says : "There, son and father are not associated with each other, everyone is answerable for his own reckoning." (Mozihul Quran)

102. So whose scales are heavy they are the prosperers ;

103. And whose scales are light so they are those people who lost their souls in the Hell dwelling for ever ;

104. The Fire shall scorch their faces and they shall be becoming mis-shapen there.[105]

105. "Were My verses not recited unto you and you denied them ?"[106]

106. They said, 'Our Lord, misfortune prevailed over us and we people remained deviated,

107. 'Our Lord, bring us forth out of it, then if we revert we shall be sinners.'[107]

108. He said, 'Remain in it cursed and speak Me not.'

109. There was a sect of My servants who said, 'O our Lord, We believed, so forgive us and have mercy on us and Thou art the best of the merciful.[108]

١٠٢۔ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ○

١٠٣۔ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ○

١٠٤۔ تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ○

١٠٥۔ أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ ○

١٠٦۔ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ○

١٠٧۔ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ○

١٠٨۔ قَالَ اخْسَأُوا فِيهَا وَلَا تُكَلِّمُونِ ○

١٠٩۔ إِنَّهُ كَانَ فَرِيقٌ مِنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ○

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105. The body shall swell due to constant burning. The lower lip shall hang (droop) to the navel and the upper lip shall swell upto the skull and the tongue shall stretch to the ground and the people of the Hell shall trample on it. (May God save us from this and all other kinds of chastisement!)

106. At that time they will be reproached by these words — i.e. "those things which you falsified in the world have now proved true. Now you see with your own eyes whether they were wrong or right."

107. They will confess that no doubt their misfortune pushed them into the everlasting trouble from the righteous way. "Now we have seen everything. Kindly, please give us release once from this place, if we again do it, then we are sinful, prepared for any punishment You pronounce."

108. "Do not utter nonsense. Bear the punishment of what you had done in the world. From the Athaar (sayings of the followers) it is known that after this answer the seeking of mercy shall be banned. Except noising and crying they shall not be able to speak. (God forbid) !

110. But you took them for a laughing-stock, till that you forgot after them My remembrance and you had been mocking at them.[109]

111. Now today We have given them the recompense for their patient enduring and they are those who achieved the goal.[110]

112. He said, 'How long have you tarried in the earth by number of years.'

113. They said, 'We tarried a day or less than a day, ask the numberers .'[111]

114. Said He,' You tarried there not much but a little, if you do know.'[112]

١١٠۔ فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰ أَنسَوْكُمْ ذِكْرِي وَكُنتُم مِّنْهُمْ تَضْحَكُونَ ○

١١١۔ إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ ○

١١٢۔ قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ○

١١٣۔ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ ○

١١٤۔ قَالَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ ○

109. "You laughed at the Muslims when they begged pardon from God and prayed to Him in the world. You made so much fun of their habits and traits and so much jested that in their pursuit you even forgot to remember Me, as if there was no Sovereign or Ruler over you who could take you to task on your such activities and punish you for your such heinous treacheries."

110. "The poor Muslims had endured with patience your oppressions and persecutions. Today you see what fruit (recompense) they are given in your contrast. They have been brought to such a station where they are successful in all directions and are enjoying all kinds of bliss and merriment."

111. "Ask the numberers" i.e. the angels, who have numbered every virtue and vice, they might have also numbered it. "Living in the earth" means living in theworld or in the grave - this period will also appear as very little. "This question is because they hastened for the chastisement in their worldly life, now they will know that the chastisement came soon." (Mozihul Quran)

112. Really the age of the world was little. But if they had understood it in the world by the saying of the Prophets they would have never become heedless of the end being proud of the transient enjoyment of the world, and they would have never committed insolence and treacheries which they did being engrossed in the transient pleasures of the world.

115. So do you think that We created you but for sport and you will not come back to Us?[113]

116. So far far high is Allah, the King, the True. There is no sovereign but He, the Lord of the Noble Throne.[114]

117. And whosoever calls upon another sovereign with God wherefor there is no authority with him, so his reckoning is with his Lord.[115] No doubt, the Unbelievers shall not prosper.

118. And thou say : 'O Lord, forgive and have mercy and Thou art the best of the merciful.[116]

١١٥- أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ○

١١٦- فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۚ لَا إِلَٰهَ إِلَّا هُوَ ۚ رَبُّ الْعَرْشِ الْكَرِيمِ ○

١١٧- وَمَن يَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ ۚ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ○

ع ١١٨- وَقُل رَّبِّ اغْفِرْ وَارْحَمْ وَأَنتَ خَيْرُ الرَّاحِمِينَ ○

113. In the world the full result of good and evil is not attained. If there is no second life after the present life it means this whole workshop was mere sport and purposeless. So God's Excellency is far above it that it may be thought about Him that He created a futile and purposeless workshop. This is a very base idea about God.

114. When He is the Supreme Sovereign and the Absolute Ruler then it is not possible that He may leave the loyal and the criminal in such a suspense without punishing or rewarding.

115. The punishment shall be given there according to the quantum of crime after reckoning.

116. Forgive us our faults and by Your mercy give us prosperity in this world and in the other world. There is nothing difficult in front of Thy unlimited mercy.

From till the end, these verses have great excellence and effectiveness proved by some of the Traditions, and the Mashaekh have experienced it. These verses should be recited very often. Now as a good blessing I write the prayer which was taught to Abu Bakr Siddiq (God is well-pleased with him) by the Holy Prophet (Be peace upon him) because its words are in consonance with these verses.

Sura Mominoon has ended by His grace and kindness and by His good help, and I ask Him the completion of the remaining comments.

سُوْرَةُ النُّوْرِ مَدَنِيَّةٌ اٰیاتها ٦٤ رکوعاتها ٥٩

SURA NOOR, SENT DOWN IN MEDINA, VERSES 64, SECTION 59.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the name of God who is Excessively Compassionate, Extremely Merciful.

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

1. This is a Sura that We sent down and appointed obligatory and sent down in it words clear so that you remember.[1]

1. This sura contains very necessary commandments and injunctions, examples and sermons, realities of Divine Oneness and other admonitions and reformations. Its most distingunished and lesson-giving part is that which belongs to the Story of Slander. Some of the simple and sincere Muslims had also staggered to a certain extent by the heinous propaganda of the Hypocrites against Hazrat Aisha Siddiqa, the holy Mother of the Muslims (God is well-pleased with her). The repercussions of the scandalous propaganda were not only seriously dangerous for the noble position of Hazrat Aisha and her honourable family, but also surreptitiously injured the supreme excellency of the Holy Prophet. As a matter of fact the main purpose of the Hypocrites was to harm the glorious and noble personality of the Holy Prophet in order to mislead the Muslims and make them disbelieve in Islam and the Prophethood of Mohammad (Be peace upon **him).** Hence it was most imperative that such a dangerous activity and misunderstanding should be immediately rectified with full diligence and force and the Muslims should be warned, once for all, not to be misled by the propaganda of the enemies. The supreme excellency of the Holy Prophet and the noble personality of the holy Mothers of the Believers was not such that any Muslim should become indolent in understanding and remembering it. Perhaps it is the reason that the Sura is commenced with a very impressive and emphatic style : سورةٌ انزلنٰها وفرضنٰها الخ so that the audience should know that its subjects and contents bear a special significance and it is incumbent on the part of the Believers to retain these subjects in their memory and practice them in their life. They must deem the instructions and directions given in this Sura as most important for the pure atmosphere of the Muslim Society. They should not be heedless of those instructions and commandments, otherwise there is the danger of the loss of both the Worlds.

2. The fornicatress and the fornicator—scourge each one of them a hundred stripes[2] and in the execution of God's order let no mercy (tenderness) for them seize you if you believe in Allah and the Last Day,[3] and let a party of the Muslims see their punishment.[4]

٢- اَلزَّانِيَةُ وَالزَّانِيْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَّلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِيْ دِيْنِ اللّٰهِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۚ وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ الْمُؤْمِنِيْنَ ○

2. This punishment is appointed for that fornicator or fornicatress who is free, adolescent and wise and is unmarried, or married but consummation has not taken place. The one who is not free shall be scourged (with) fifty stripes. Its commandment is mentioned at the end of the first section of Part V. And the one who is not adolescent or wise is not charged. And that Muslim who bears all qualities (freedom, adolescence, wisdom, marriage with consummation) is known as Muhsan (محصن), and his punishment is stoning as given in Sura Maeda (Verse 43) with the reference of the Taurat : وكيف يحكمونك وعندهم التوراة فيها حكم الله

What was that حكم الله (Commandment of God) ? It was the commandment of stoning as given in the comments of the said verse. The Holy Prophet had decided the case of the Jewish pair (See comments of the Verse 41, Sura Maeda) according to it, and after the execution of the Divine Order of stoning the culprits, the Holy Prophet and said : اللّٰهم انى اوّل من احيا امرك اذا ماتوه

—"O God, I am the first to revive Thy commandment after they had made it dead." The Holy Prophet not only gave the punishment of stoning the Jewish pair, but in all cases which happend thereafter, he stoned the married fornicator. After the Holy Prophet, the Sahaba (God is well-pleased with them) stuck to the same law. Not a single individual of the Ahle Sunnat wal Jama'at dared to differ from it. In other words the continued Sunnat and the concensus of the righteous men has told us that in this case the Mohammadan Shariah has retained the Law of the Taurat, just as the Holy Quran has described the punishment of slaying the intentional murderer with reference to the Taurah : وكتبنا عليهم فيها ان النفس بالنفس الخ (مائدة)

Similarly the punishment of an apostate who denounces Islam after becoming Muslim is also slaying. This capital punishment was prescribed by the Taurat as mentioned in the Quran : فتوبوا الى بارئكم فاقتلوا انفسكم (بقرة)

The capital punishment of an apostate as enjoined by Mosaic Law is incorporated into the Islamic Law.

The Holy Quran, however, confirms the slaying of an intentional murderer and the stoning of a married fornicator or fonicatress with reference to the Heavenly Book, and has greatly condemned those religionists who believe in the Heavenly Religion but do not promulgate the Heavenly Law (despite possessing the coercive power of the state) and finally it is addressed to the Prophet :

وانزلنا اليك الكتٰب بالحق مصدقا لما بين يديه من الكتب و مهيمنًا عليه
فاحكم بينهم بما انزل الله الخ (مائده ۴۸)

"And We sent down upon thee the Book with truth confirming the former Books and guarding their subjects, so judge between them according to what God has sent down and do not follow their wishes (caprices) leaving the straight path which came to thee———" (Maeda, Verse 48).

This verse is purported to show that these laws of the Taurat are now under the custody of the Holy Quran, in the execution and promulgation whereof the Prophet should not care about the wishes and caprices of anyone. So neither he cared, nor his followers took any notice of the whims and fancies of the enemies. This is why when the Caliph Hazrat Umar apprehended, or rather came to know through divine inspiration, that the perverts shall deny these laws one day (as the Kharjees and a perverted sect of our times have done) he stood on the pulpit and proclaimed this Divine Commandment in the presence of the Sahaba and the Tabe'een (followers of the Sahaba) with great force and emphasis and referred to a Quranic Verse while declaring this order of God. This verse had the clear order of God in which the stoning of the married fornicator was stated ; although its recitation was abrogated afterwards, yet its order stood as before.

Note : Abrogation means 'change of order,' or 'change of verse.' The Holy Quran says," We do not abrogate any verse or make it forget but that We bring the like of it or better than it." So if a verse is abrogated, another verse shall come down bearing the like order or knowledge, or bearing better knowledge or order. So there is no wonder if a verse is abrogated in recital, but its order is retained by a like verse. This subject requires a wider research which is not possible in these comments.

3. If you believe in God you should not hesitate a little in the promulgation and execution of His Laws and Commandments. You should not diminish the punishment of the culprit feeling merciful upon him, nor you should withdraw the punishment, nor you should devise a very light form of punishment which may mar its punitive aspect totally. You should understand it very well that God is All-Wise and is Kinder to His servants than you. His order, whether lenient or severe, is not empty of wisdom and mercy for the collective creatures of the Universe. If you fail in promulgating and executing the Laws of God, you shall be seized in the Hereafter.

4. The punishment should not be given in solitary confinement, it should be given before an assembly of the Muslims, because in that humiliation there is the perfection snd publicity of the punishment, and a source of lesson for the hearers and seers, and perhaps it is also purported to move the Muslims, observing the punishment, so that they may pray for his forgiving and pardon feeling merciful at his pitiable condition. (God knows better)

3. The fornicator shall marry none but a fornicatress or an idolatress; and the fornicatress—none shall marry her but a fornicator or an idolator,[5] and this is forbidden upon the Believers.[6]

٣- اَلزَّانِيْ لَا يَنْكِحُ اِلَّا زَانِيَةً اَوْ مُشْرِكَةً ۫ وَّ
الزَّانِيَةُ لَا يَنْكِحُهَآ اِلَّا زَانٍ اَوْ مُشْرِكٌ ۚ وَ
حُرِّمَ ذٰلِكَ عَلَى الْمُؤْمِنِيْنَ ○

5. After describing the punishment of adultery, the extreme heinousness of this deed is mentioned i.e. those men or women who are habituated to this heinous practice are not worthy of marrying with some chaste Muslim. Their ungodly nature and character demands that they should maintain their conjugal relations with a like man or woman of a wicked and unholy character or worse than that—some idolator or idolatress, as God, the High, has said :

الخبيثٰت للخبيثين والخبيثون للخبيثات والطيبات للطيبين والطيبون للطيبات

Birds of the same feather flock together. The real demand of their heinous activity was this which is mentioned. Now it is another thing that God has not permitted, due to some reasons, that a so-called Muslim should marry with a Mushrik or Mushrika (Idolator or Idolatress), or for example, if a wicked man marries with a chaste woman then it is not appointed as void.

Note : The interpretation of the verse which is given is very simple and understandable. In it لا ينكح is interpreted as السلطن لا يكذب may be interpreted, i.e. the negation of the capacity of action is attributed to the negation of action itself. (Understand it and be straight.)

6. It means adultery is Haram on the Momins. How can a Momin commit such a heinous action being a Momin ? The Holy Prophet has said :

لا يزنى الزانى حين يزنى وهو مومن

Or it means that marrying with the fornicatress is made Haram on those pious men who really deserve to be called Momins i.e. schematically their holy souls are prevented from inclining towards such unchaste place. At this occasion حرّم shall mean the same which is taken in وحرمنا عليه المراضع or in حرام على قريه اهلكنها (God knows better)

Note : God had forbidden to Moses to be suckled by any foster-mother when he was picked up by the wife of Pharaoh, and she had called many women to suckle the child. But Moses did not suckle any woman as God had forbidden him to. This forbidding means he was restrained from suckling any woman except his mother.

4. And those who cast (imputation) upon the guarded (chaste) women and then bring not four witnesses (male),[7] scourge them (with) eighty stripes, and do not accept their testimony ever,[8] and those are the people of the disobedient (ungodly).[9]

٤ - وَالَّذِينَ يَرْمُونَ الْمُحْصَنٰتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ
شُهَدَآءَ فَاجْلِدُوهُمْ ثَمٰنِينَ جَلْدَةً وَّلَا تَقْبَلُوا
لَهُمْ شَهَادَةً أَبَدًا ۚ وَأُولٰٓئِكَ هُمُ الْفٰسِقُونَ ۝

5. But those who repented thereafter and became purified then verily Allah is All-Forgiving, All-Compassionate.[10]

٥ - إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذٰلِكَ وَأَصْلَحُوا فَإِنَّ
اللّٰهَ غَفُورٌ رَّحِيمٌ ۝

6. And those who cast (imputation) on their wives[11] and there are no witnesses with them except their own souls, so the form of such a person is that he should testify four times that by God he is indeed truthful—

٦ - وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَّهُمْ
شُهَدَآءُ إِلَّآ أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ
أَرْبَعُ شَهٰدٰتٍ بِاللّٰهِ ۙ إِنَّهُ لَمِنَ الصّٰدِقِينَ ۝

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7. The punishment of casting imputation on such a chaste woman, whose characterlessness is not proved by any constitutional evidence, is now described. And the same order applies to the calumniation of pure men. Because these verses were sent down in the story of a woman so the punishment of calumniating the women is described. If four witnesses according to the Shariah are produced then the outcast shall be punished according to the law given above.

8. This is the punishment (eighty stripes) of those who cast imputation. He shall be punished at the demand of the calumniated person. His witness shall not be accepted in transactions ever. According to the Hanafis his evidence shall not be accepted in transactions even after repentance.

9. If he had cast imputation knowingly and falsely then obviously he is disobedient and transgressor, and if really he had spoken the truth but knew that the claim could not be proved without four witnesses, then the expression of such a thing is nothing but tantamount to the calumniation and disgrace of a Muslim which is in itself a sin and the Ulema have included it in big sins.

10. He shall not be reckoned among the disobedient servants after repentance and reformation, though his testimony is unacceptable on account of the punishment for his casting calumniation. This is the religion of Qazi Sharih, Ibrahim Nakhai, Said bin Jubair, Makhool, Abdur Rahman bin Zaid bin Jabir, Hasan Basri, Mohammad bin Sirin, Said bin Al-Mussayyib (May God have mercy on them). (Ibne Kathir and Durr-e-Manthoor)

11. If the husband cast imputation on his wife or say her child is not born of him....

7. And a fifth time that the curse of God should be upon him if he is of the liars.

8. And it shall avert from the woman the punishment if she testify by God four times that the man is indeed of the liars,

9. And a fifth time that the wrath of God should come upon her if the man is truthful.[12]

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

٨۔ وَيَدْرَؤُا عَنْهَا الْعَذَابَ اَنْ تَشْهَدَ اَرْبَعَ شَهٰدٰتٍ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الْكٰذِبِيْنَ ○

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

12. First four witnesses shall be demanded of the man who accuses his wife of adultery. If he produces four witnesses then the woman shall be given the punishment of adultery. If he does not bring four witnesses then he shall be told to say by God four times that he is truthful in the accusation (claim)— he did not tell a lie in casting upon his wife the imputation of fornication. In other words these are the four witnesses on oath in place of four witnesses of men. On the fifth time he shall have to say that if he is false in his claim then God's curse be upon him. If he denies to say the aforementioned words he shall be closed and the judge shall compell him either to accept that he is a liar (then the punishment of eighty stripes shall be given to him) or he should say five times the words which are mentioned above. If he says those words then the woman shall be ordered to say by God four times that the man is false in casting imputation upon her, and fifth time she should say that God's wrath should befall on her if the man is truthful in his claim. The woman shall be closed unless she says these words. She shall be compelled either to confirm clearly the claim of the husband (then the punishment of adultery shall be given to her), or she should falsify him by the aforementioned words. If she says these words like the husband and the Le'an (لعان) is over, then the intercourse with her and its incentives shall become unlawful (Haram). Then if the man divorces her, it is better, otherwise the Qazi (Judge) should announce separation between them, even though they do not agree to the separation. He should orally say that he has divided them, and this separation shall be deemed as Talaq-e-Baen i.e. they can rejoin after remarriage.

Note : This system of testimony on oath by the husband and wife in the given case is known as لعان (Le'an). It is an exclusive concern of the wife and husband in the given case. The order for other woman is the same as given above.

10. And but for God's grace upon you and His mercy and that God is turning and the Knower of reasons what not would have occurred![13]

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

13. In the absence of oath-testimony (Le'an) the husband was liable to punishment of eighty stripes in case he cast imputation on his wife without producing four withesses, or else he would have to lament for ever, because it is very probable that he might be true in casting. As for a man other than the husband he is not constrained in expression, so he has no such rights in Law. On the other side if the case would have been decided on the basis of oaths by the husband the woman had been in distress, because she may be truthful very probably. Similarly if the woman should have been taken as truthful on the basis of her oaths alone, then the husband was liable to punishment according to law, despite that there is every possiblity of his being truthful. So the prescription of Oath-evidence (لعان), with an open latitude of defence for all, is really the effect of the Divine Grace, Divine Mercy and Divine Wisdom, because the truthful disputant is saved from undue punishment and the liar is given respite in the concealment of his or her sin, haply they may repent. And the acceptance of his repentance is the effect of the Divine Attribute of Turning (تواب).

SECTION 2

11. Those who have brought this slander[14] are a band of you.[15] Do not reckon it evil for you, rather it is good for you.[16] Upon every man of them is as much as he earned of the sin, and for him, who has borne the great load of it among them, is a mighty chastisement.[17]

١١ - اِنَّ الَّذِيْنَ جَآءُوْ بِالْاِفْكِ عُصْبَةٌ مِّنْكُمْ ؕ لَا
تَحْسَبُوْهُ شَرًّا لَّكُمْ ؕ بَلْ هُوَ خَيْرٌ لَّكُمْ ؕ لِكُلِّ
امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْاِثْمِ ۚ وَالَّذِيْ
تَوَلّٰى كِبْرَهٗ مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ ○

14. From here onward is the story of that calumny which was raised against Hazrat Aisha Siddiqa (God is well pleased with her). The story is that the Holy Prophet was returning in 6th Hijri from the Ghazwa of Bani-al-Mustaliq. Hazrat Aisha Siddiqa was also with him and her camel was separate. She sat in the saddle of the camel within curtain, and the loader fastened the saddle with the back of the camel. At one station the caravan was staying. Just before starting Hazrat Aisha stood in need of easing herself and she went out in a jungle away from the caravan. By chance her necklace broke there and fell on the gound. She got late in its search, and the caravan started without notice. The loaders as usual came to the camel of Hazrat Aisha to put the saddle on the camel-back. Due to usual curtain they thought Hazrat Aisha might be sitting in it. She was light in weight because of small age hence the loaders did not feel the absence of Hazrat Aisha in the saddle-chair. In short, the loaders fastened the saddle-chair with the camel-back and the camel started with the caraven. When Hazrat Aisha returned she found no one at that place. She thought with utter confidence that she should stay there because moving from that place was not wise. When they would not find her with them in the onward journey they would definitely return to that place in her search. At last she stayed there. It was night time so she lay there on account of the heaviness of sleep. Hazrat Safwan bin Mu'tal followed the Caravan at some distance in order to pick up what they missed in the way. At this occasion he reached there early in the morning and saw some one sleeping there. When he drew near he recognized it was Hazrat Aisha (because he had seen her before the order of veil came down). When he saw her he was troubled and thinking she was dead he said : انا لله وانا اليه راجعون (the Quranic words said at the death of someone) Hazrat Aisha woke up at these words. At once She covered her face with the chadar (sheet of cloth). Hazrat Safwan made his camel sit near her. She sat on it with the usual curtain. He hastened to the caravan near-about noon. Abdullah bin

Ubai was an evil, misfortuned, wretched man and was a great enemy of the Messenger of God (be peace upon him). He found it a point to give vent to his inimical and treacherous passions against the Holy Prophet. He began to utter all kinds of nonsense against Hazrat Aisha. And some of the simple Muslims (Hazrat Hassan, Hazrat Mistah, Hazrat Hamna bint Jehash) were also affected by the betraying propaganda of the Hyprocrites and began to talk about the story in not a fair way. The Musalmans in general were distressed to hear such talk in different places and the Holy Prophet too was grieved at this propaganda. For about one month the, propaganda continued, the Holy Prophet heard but did not say any word about it without proof. He was, however, sorry in his heart. After one month Hazrat Aisha, the Mother of the Believers, came to know about this propaganda. Due to severe pain she was extremely restless and fell ill. She wept day in any day out. The tears did not stop even for a moment. Meanwhile discourses were held and many events took place. They are described in Bukhari etc. and are worthy of reading. At last, God Himself revealed through the Holy Quran the several verses of Sura Noor : ان الذين جآءُو بالافك الخ and Hazrat Aisha was declared innocent of that calumny for all times to come. Hazrat Aisha felt proud of this divine acquittal. No doubt, the chastity of Hazrat Aisha is immortalized by God Himself.

15. Those who have cast imputation on Hazrat Aisha are those who say they are Muslims and take the name of Islam falsely or truly. Some of them made it a conspiracy, and some people were affected by the treacherous conspiracy of those men. Despite this it is the mercy of God that a majority of the Muslims did not fall prey to their net.

16. This address is to those Muslims who were shocked at this propaganda of the Hypocrites, especially Hazrat Aisha and her folks. Obviously they were all sorrowful and distressed. Though this propaganda was externally detestable, sorrowful and unpleasant, yet there was hidden in it a great virtue for you. The enduring of such aggressive attacks and painful propaganda with an unparelleled patience cannot go empty. Is it not a great grace that God Himself sent down your acquittal in the Holy Quran and desparaged the enemies and made your mention in the Quran as a recital for all readers till Qeyamat. To recognize and appreciate the honour and rights of the wives and folks of the Holy Prophet (be peace upon him) such a lesson is given that can never be forgotten. Praise to God at this grace !

17. The greater the part anyone took in this propaganda the greater the sin he earned in it and became liable for the like punishment. For example, some of them talked about the story with pleasure and merriment, some of them expressed their sorrow in a clandestine way, some of them touched it in some gathering to provocate the heated discussions and at such occasions they themselves heard all these slanderous absurdities silently, some of them fell in doubt, most of them kept silent and most of them falsified it. These two last groups are praised (admired) and others are charged according to the degrees of their feelings and expressions. The great loader is the Leader of the Hypocrites—Abdullah bin Ubai—as proved by numerous Traditions. This evil man gathered the people and provoked them to propaganda and very cleverly keeping aloof urged others to spread this calumny. For him in the Hereafter is great chastisement, in the world too he was much humiliated and cursed, and till Qeyamot he shall be remembered by this very disgrace and humiliation.

12. Why, when you had heard it, did the believing men and women not think a fair thought about their own people, and say : 'This is a manifest calumny ?'[18]

١٢- لَوْلَآ اِذْ سَمِعْتُمُوْهُ ظَنَّ الْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بِاَنْفُسِهِمْ خَيْرًا ۙ وَّقَالُوْا هٰذَآ اِفْكٌ مُّبِيْنٌ ○

13. Why did they not bring four witnesses against it ? But when they did not bring the witnesses, then those people, with God—they are the liars.[19]

١٣- لَوْلَا جَآءُوْ عَلَيْهِ بِاَرْبَعَةِ شُهَدَآءَ ۚ فَاِذْ لَمْ يَاْتُوْا بِالشُّهَدَآءِ فَاُولٰٓئِكَ عِنْدَ اللّٰهِ هُمُ الْكٰذِبُوْنَ ○

14. And but for God's grace upon you and His mercy in the present world and in the last World, there would have befallen upon you for this propaganda some mighty disaster.[20]

١٤- وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ فِى الدُّنْيَا وَالْاٰخِرَةِ لَمَسَّكُمْ فِىْ مَآ اَفَضْتُمْ فِيْهِ عَذَابٌ عَظِيْمٌ ○ ج

18. A Muslim should have a good thought about his sister/brother Muslim, and when he hears some calumny against a good man without proof at random, he should not allow such ideas to enter into his own heart, he should rather falsify them. The Holy Prophet has said that anyone who helps his brother Muslim at his back, God shall help such Muslim at his back. Without research or proof raising calumny against anyone is far distant from Eman. A man should estimate the honour of others at his own honour, as Hazrat Abu Ayyub Ansari did at the propaganda of calumny against Hazrat Aisha. One day his wife said to him that people were talking such about Hazrat Aisha Siddiqa. Hazrat Ayyub Ansari said they were liars. Could she do that work ? She said "Never" He said the daughter of Hazrat Siddiq and the wife of Hazrat Mohammad (be peace upon him) was far more holy and purified than she ? Why should they think so about her without reason ?

19. It means according to the Divine Constitution those people are declared liars who do not produce four witnesses after slandering anyone and spread the scandal without proof required by Shariah.

20. "It means God has saved this Ummat by virtue of the grace of the Holy Messenger from the worldly disasters and chastisements, otherwise this scandalization was liable to chasitsement." (Mozihul Quran)

Moreover, the sincere ones are forgiven by giving them divine help in resorting to repentance at that occasion, otherwise like the slander-mongering Hypocrites they would have also been involved in the mighty chastisement on the Day of Resurrection. (God forbid)

15. When you took it to your tongues and began to speak with your mouths the thing whereof you had no knowledge and you think it a light thing and with God it is a mighty thing—[21]

16. And why, when you had heard it, did you not say : 'it is not for us to bring this thing to our mouths, God Thou art Holy ! This is a mighty calumny ?'[22]

17. God admonishes you that again you may not do such work ever if you have Eman,[23]

١٥ - إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ
مَّا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَّتَحْسَبُونَهُ هَيِّنًا ۖ
وَّهُوَ عِندَ اللَّهِ عَظِيمٌ ○

١٦ - وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَا أَن
نَّتَكَلَّمَ بِهَٰذَا ۖ سُبْحَانَكَ هَٰذَا بُهْتَانٌ
عَظِيمٌ ○

١٧ - يَعِظُكُمُ اللَّهُ أَن تَعُودُوا لِمِثْلِهِ أَبَدًا إِن
كُنتُم مُّؤْمِنِينَ ○

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21. Why would you not have been liable to the mighty chastisement when you were spreading such a baseless and self-contradictory thing, and uttering random things (without investigation) by your tongue of which you had no knowledge.

The tragedy becomes serious when you took in a light way the most heinous crime of slandering a chaste woman and especially that who was the pious wife of the Holy Prophet and the spiritual mother of all the Momins. It was a very serious crime in the eyes of God and you thought it unimportant or light (in your ignorance). This is a greater crime than the original crime of casting imputation.

22. It means the demand of good-thought about a Momin was that it must not have struck the heart even, as it is said above ; but suppose if some bad whim strikes the heart by the insinuation of Satan then it is not permissible that such ungodly and profane thing should come to the tongue. A Momin should be mindful of his own position and integrity and he should clearly say that it does not behove him to express such a baseless thing by his tongue.

O God ! Thou art Glorious and Holy ! How do the people say such things by their tongues ? How is it possible that a woman, whom Thou hast chosen for wifehood of the Supreme Prophet, the Chief of Messengers, will degrade the Prophet by committing such an indecency ? Never ! The enemies have concocted this scandal against an innocent (guiltless) soul.

23. It means the Believers should always keep vigilant and cautious, and should never be snared by the frauds of the evil souls. They should always be mindful and conscious of the reverence of the Prophet and his kinsmen.

18. And He expounds unto you acute things, and God is All-Knowing, All-Wise.[24]

19. Those people who desire that scandal (indecency) should go abroad amongst those who believed,[25] for them is a grievous chastisement in this world and in the next world.[26] And God knows and you know not.[27]

١٨- وَيُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

١٩- اِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ تَشِيْعَ الْفَاحِشَةُ فِى الَّذِيْنَ اٰمَنُوْا لَهُمْ عَذَابٌ اَلِيْمٌ ۙ فِى الدُّنْيَا وَالْاٰخِرَةِ ؕ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ○

24. "God expounds unto the Momins acute things concerning their society and the religious bounds. He informs them through perceptible signs of the activities of the enemies detrimental to their worldly and religious aspects. It shows therefore that the whole concoction was discovered and the chief protagonist was known." (Mozihul Quran)

The Commentators have commonly interpreted the word آيات in the present verse by the sense of laws, commandments, directions, Hudood (حدود) and the subject of the acceptance of repentance. Here the mention of the attributes of knowledge and wisdom is purported to show that God knows very well the condition of heart-repentance of the sincere ones, therefore He granted the repentance ; and because He is All-Wise, therefore they are trained and taught with prudence and wisdom.

25. Either indecency should spread or the news of indecency should spread— the Hypocrites desired it, but in mentioning the Hypocrites and their propaganda the Muslims too are warned that if some evil thought came to the heart of anyone of them and some word came out of the mouth in carelessness, he should not broadcast it. If he degrades any Momin consciously or unconsciously he should know well that his honour will not also remain secure. God shall degrade him assuredly, as given in a Tradition of Musnad Imam Ahmad.

26. In the world the punishment of eighty stripes, dishonour and other different kinds of punishment and in the world to come the Chastisement of Hell - - - -.

27. God knows well such mischief-mongers though you do not know them, and it is also in His knowledge how far one is criminal i.e. He knows the degree of crime of everyone, and He knows what is the purpose (behind it) of the mischief-mongers.

Note : The love of spreading indecency is one of heart-actions like that of malevolence, jealousy, etc.; it is not included in the order of intention. So there should be no difference in taking to task for it.

20. And but for God's grace upon you and His mercy and that God is Lenient, Kind, what not would have happened !28

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

النصف ٢ ع ٨

SECTION 3

21. O Believers, follow not the steps of Satan! And whosoever follows the steps of Satan, so assuredly he shall bid to indecency and evil thing.29 And but for God's grace upon you and His mercy, not one of you would have been purified ever, but God purifies whom He will and God is All-Hearing, All-Knowing.30

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 يُزَكِّيْ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ○

28. This scandal was so horrible that no one knows how many would have succumbed to it, but God by His grace, mercy, love and kindness granted the repentance of the turners amongst you, and some were purified by the execution of the legal punishment, and those who were more vile were given respite for a while.

29. Beware of the treacheries of Satan ! It is not upto the Muslim that he may follow the steps of men-satans and the jinn-satans. The mission of those cursed fellows is nothing but to push man to indecency and evil. Why do come into their snare knowingly ? Just behold, how the Satan raised an enormous scandal with a little insinuation and how some simple Muslims followed his foot-steps ?

30. The Satan would have corrupted all and would have not let them go to the right. It is but the grace of God and His mercy that He protects many of them by helping His sincere servants, and to some of them He gives the divine succour of repentance and then ameliorates them. It is in the power of One God only and He alone knows by His comprehensive knowledge and perfect wisdom that who is that servant who has the capacity of being purified and whose repentance should be granted. He hears the repentance of all and is fully aware of the conditions of their hearts.

22. And let not those of you who possess high degrees and ample means swear off giving kinsmen and the poor and those who have left their native land in the way of God, but let them pardon and pass ever. Do you not wish that God should forgive you? And God is All-forgiving, All-Kind.[31]

٢٢- وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ
يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ
فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا
تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ○

31. Among those who had spread the scandal against Hazrat Aisha some of the Muslims had also joined with them unfortunately. One of them was Hazrat Mistah who was a sincere devotee and was either the sister's son or maternal cousin of Hazrat Abu Bakr Siddiq. Before the story of slander Hazrat Siddiq Akbar helped and took care of Hazrat Mistah. When this story was over and the acquittal of Hazrat Aisha was sent down from the heaven, Hazrat Abu Bakr said on oath that he would not help Mistah in future. Perhaps it might have also occurred to other Sahaba too. At this the present verse was sent down i.e. those who are given religious distinction and worldly affluence should not say such an oath. Their ambition should be highly lofty, and the great valour is that evil should be answered by good. It does not behove the religious dignitaries and the valiant souls to give up the helping of needy relatives and migrants in God's way. If they have sworn by God, they should not fulfil it. The atonement of the breach of oath should be given. You should possess the trait of connivance at the faults of the defaulters and forgive their mistakes and pass over their blunders. If you do so God will pass over your faults. Do you not wish and expect forgiveness and pardon from God? If you do you should also adopt the same character concerning His servants. In other words they are taught to create and develop the morals of God. It is given in the Traditions that when Hazrat Abu Bakr Siddiq heard the proclamation of the Holy Quran : الا تحبون ان يغفر الله لكم
(Do you not like that God should forgive you), he atonce spoke out : بلى يا ربنا انا نحب. (No doubt, O Lord, we certainly desire). Saying this he r continued the help which he gave to Mistah. It is also said in the traditions that he ; oubled the help. God is well-pleased with him.

23. Those who cast it up on chaste women, negligent, believing—they shall be cursed in this world and in the last world and for them is a mighty chastisement—[32]

24. The day when their tongues and their hands and their feet shall testify against them the thing that they did.[33]

٢٣- إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنٰتِ الْغٰفِلٰتِ
الْمُؤْمِنٰتِ لُعِنُوا فِي الدُّنْيَا وَالْاٰخِرَةِ ۖ وَلَهُمْ
عَذَابٌ عَظِيمٌ ۝

٢٤- يَوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَاَيْدِيهِمْ وَ
اَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ۝

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32. It is given in Bukhari and Muslim :

اجتنبوا السبع الموبقات الشرك بالله و قتل النفس التى حرّم الله الا بالحق و اكل الربٰو
و اكل المال اليتيم والتولّى يوم الزحف وقذف المحصنٰت المؤمنات الغافلات

It shows slandering of chaste women is one of the absolute destructive offences and the slandering of the pious wives of the Holy Prophet is still more fatal. Hazrat Aisha Siddiqa has a special distinction among the pious wives of the Holy Prophet and slandering her is more heinous and fatalistic. The Ulema have said that after the revelation of these verses, whosoever slanders Hazrat Aisha or anyone of the pious wives of the Holy Prophet is an unbeliever, rejector of the Quran and is out of the circle of Islam. And according to a Tradition of Tibrani, slandering of a pious woman destroys the good deeds of hundred years :

قذف المحصنة يهدم عمل مائة سنة (God forbid !)

33. It means the criminal will not himself desire to speak and express by his own mouth, but his tongue, the hands and the feet will speak of themselves. Everyone of these organs will disclose the action done by it.

A Humour :—The slanderer had cast imputation by the tongue and there was the demand of presenting four witnesses which could not be fulfilled by the slanderer. In its comparison here also five things are mentioned : One is the tongue, the chief organ of slander, and four hands and feet which will testify his treachery.

25. Upon that day God shall give them their punishment which is due in full, and they shall know that God is the True, Opener.[34]

26. The vile women to the vile men and the vile men to the vile women, and the good women to the good men and the good men to the good women,[35] those are quit of what they say—[36] for them is pardon and a noble provision.[37]

٢٥- يَوْمَئِذٍ يُّوَفِّيْهِمُ اللّٰهُ دِيْنَهُمُ الْحَقَّ وَيَعْلَمُوْنَ
اَنَّ اللّٰهَ هُوَ الْحَقُّ الْمُبِيْنُ ○

٢٦- اَلْخَبِيْثٰتُ لِلْخَبِيْثِيْنَ وَالْخَبِيْثُوْنَ لِلْخَبِيْثٰتِ ۚ
وَالطَّيِّبٰتُ لِلطَّيِّبِيْنَ وَالطَّيِّبُوْنَ لِلطَّيِّبٰتِ ۚ
اُولٰٓئِكَ مُبَرَّءُوْنَ مِمَّا يَقُوْلُوْنَ ؕ لَهُمْ مَّغْفِرَةٌ
وَّرِزْقٌ كَرِيْمٌ ○ ع ٣ ٦ ٩

34. God is the Truthful Opener who opens all the deeds even to the atom and whose reckoning is quite clear, there can be no conception of injustice and wrong with Him. This subject will be clear and open to everyone on the Day of Resurrection.

35. The vile and wicked women are worthy of vile and wicked men. Similarly vile and wicked men are worthy of maintaining relations with vile and wicked women. The pure and good men have no concern with the vile and wicked souls. Hazrat Ibne Abbas has said that the wife of a Prophet is never vile (fornicatress) i.e. God protects their modesty. (Mozihul Quran)

Note : Some early commentators have said that in the present verse الخبيثات and الطيبات do not denote women, they denote words and utterances i.e. profane words are worthy of the dirty souls and good words are worthy of good souls. Pure and pious men and women are quit of such vile language as the ensuing words : اولئك مبرءون مما يقولون show. Or it can be said that vile words come out of the vile men, so whosoever said some dirty words against a pious soul, we should understand that the sayer is himself wicked.

36. The pure men are pure of those things which these dirty men utter.

37. Slandering does not make them bad, on the other hand when they endure the unholy propaganda with patience their sins are obliterated in consequence. And the pious ones get the reward of noble provision in recompense of humiliating words uttered against them.

SECTION 4

27. O Believers, do not enter houses other than your houses until you first talk (ask leave) and salute the people thereof ; that is better for you so that you may remember.[38]

28. Then if you find not anyone therein enter it not until leave is given to you;[39] and if you are told, 'Return', then return, that is purer for you[40] and God knows what you do.[41]

٢٧- يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ
بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا عَلٰٓى اَهْلِهَا ۭ
ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ○
٢٨- فَاِنْ لَّمْ تَجِدُوْا فِيْهَآ اَحَدًا فَلَا تَدْخُلُوْهَا حَتّٰى
يُؤْذَنَ لَكُمْ ۚ وَاِنْ قِيْلَ لَكُمُ ارْجِعُوْا فَارْجِعُوْا
هُوَ اَزْكٰى لَكُمْ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ○

38. One should not enter the houses of others beside his own house of living, without information and permission. He knows not in what condition the house-mates are sitting or working, and they do not like the entering of others in that condition. It is therefore necessary to take permission of the house-mates before entering their houses. The best way of taking permission is the saying of salam (saluation). There is given in the Tradition that the visitor should say salam three times and take permission of coming inside. If he receives no answer after saluting three times he should go back. In fact, this is a very good and reasonable teaching. If it is followed honestly it is better for the host and the guest both. But alas ! The Muslims are ignoring these directions ond other nations are learning and making progress.

Connection :—From the early start the commandments and laws dealing with the punishment of fornication and calumniation etc. were discussed; because entering the houses of others without permission very often urges to such heinous movements and affairs, so the laws of taking permission are described in these verses.

39. If it is known that no one is there in the house, even then one should not enter the house without the permission of the resident or owner, because no one has a right to touch the property of others without their permission. It can not be said before-hand what strife may come out of entering without permission. Of course, if there is clear or tacit permission then there is no harm in entering the house.

40. One should not resent this reply. Sometimes a man does not want to meet the visitors, or he does not want to be disturbed at that particular time, or he is in some private business at home, so it is not worthwhile on the part of the visitors to be a burden on him. This attitude injures the harmony of mutual understanding and relations.

41. God is aware of all of your actions of the body and heart. God shall give recompense according to the nature and intention. And God has issued these commandments with full consideration of all affairs.

29. There is no sin upon you in that you enter those houses where no one is inhabited wherein something belongs to you.[42] And God knows what you reveal and what you conceal.[43]

30. Say to the Believers that they cast down somewhat their eyes[44] and guard their private parts.[45] In it there is good purity for them. No doubt, God is well aware of what they do.[46]

٢٩۔ لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَدْخُلُوْا بُيُوْتًا غَيْرَ مَسْكُوْنَةٍ فِيْهَا مَتَاعٌ لَّكُمْ ۭ وَاللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ○

٣٠۔ قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ۭ ذٰلِكَ اَزْكٰى لَهُمْ ۭ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ ○

42. You can enter such houses, of course, which do not belong to any particular man, nor there is any check or restraint or prohibition, as mosque, school, monastaries, rest-houses, etc. If you have something of your interest there or if you want to utilize it for a time then there is no sin to go there. There is no need for any permission to enter such houses.

(See Books of Fiqh for such masael.)

43. God has made these laws considering all your public and private conditions and circumstances. They are purported to close the doors of corruption and seduction. A Momin should follow these laws with the intention of this very purpose.

44. Casting of bad eye is generally the first stair-case of adultery. It is the door of great indecencies. To abolish indecency and adultery the Holy Quran has primarily shut this very hole. The Muslim Men and Women are ordered to abstain from bad-looking and control their sexual passions. If a man's eye is once cast on a strange woman involuntarily or vice versa, they should not cast their eyes second time by intention, because this second looking will happen by his intention and power, and he shall not be deemed excused therein. If a man develops the habit of casting down his eyes and look not at unlawful things by his intention and power, his soul can be soon purified, because the first casting of eye all of a sudden is not out of sexual desire and lustfulness, and is forgiven in Tradition as such. Perhaps in the present verse the use of من indicates the forgiving of the first sight.

45. They should abstain from adultery and should not open their hidden parts before anyone, save before their wives and hand-maidens as permitted by the Law of Shariah.

46. The theft of the eyes, the secrets of the hearts and the condition of the intentions—everything God knows. So keeping God in mind one should abstain from all kinds of bad actions, otherwise He shall punish you according to His Knowledge : يعلم خائنة الاعين وما تخفى الصدور (سورہ مومن۔ رکوع ۲) . Hazrat Shah Sahib has interpreted the word يصنعون by the immodest activities of the pre-Islamic days. It means God knows all those immodest activities which you have been doing since long before. Therefore He has promulgated these commandments through His Prophet so that you may get purified.

31. And say to the believing women that they cast down somewhat their eyes and guard their private parts and reveal not their adornment save such as is outward of it,[47] and let them cast their sheets over their bosoms[48] and not reveal their adornment save to their husbands, or their fathers,[49] or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women,[50] or what their right hands own,[51] or such men as attend them who have no interest,[52] or boys who have not yet become familiar with the secrets of women,[53] and should not stamp their feet so that there may be known what they hide of their ornament,[54] and turn to God all together, O Believers, that you may attain to prosperity.[55]

٣١- وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ
وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ
اِلَّا مَا ظَهَرَ 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 ۝

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47. زينة (adornment) is generally the external and the artificial adornment which is attained through dressing and ornamentation, but here the word زينة is used in a broader sense which denotes both natural and artifical adornment, whether it belongs to the creational manner of the body or it belongs to the dressing and ornamental decoration. The substance is that it is not lawful for a woman to make open any kind of artifical and natural adornment before any person save the consanguine relations etc. mentioned below. Of course, there is no harm in revealing that adornment which is beyond her power to hide and whose disclosure is inevitable, provided there is no danger of fitnah (corruption). From the Tradition and sayings of the Sahaba it appears that the face and palms are included in الا ما ظهر منها because many of the religious and worldly necessities compel their opening. If they are ordered to hide them totally the women will have to suffer great trouble and narrowness in daily business. The Fuqha (Jurists) on the permission of palms have also included the feet. And when these organs are excepted their blongings as ring, bangles, powder, etc are also excepted. But it should be noticed that the words : الا ما ظهر منها permit only the women to reveal those parts in necessity, but the strangers are not allowed to cast their eyes on the women and see their organs. Perhaps this is why that God has, first ordered Muslim men and women to cast down their eyes and guard their private parts and then given this permission described in الا ما ظهر منها . It shows therefore that the permission of revealing some parts on one side does not legalize the action of seeing them from the other side. The men are not ordered to keep purda (veil) but women are ordered to cast down their eyes in the same verse. It should be noted, however, that in the

present verse the law of concealment is descrilbed i.e. which part of the body can be opened by a woman, either inside or outside the house, and before whom and in what circumstances. As for the Law of Veil i.e. in what conditions and circumstances the Sharia has given them permission to go out of the house and tour in the land, is not mentioned here. Its details shall come, if God will, in Sura Ahzab.

As for the condition of Fitna, which is given above in connection with the permission of revealing some parts, it is proved by other arguments and the rules of Sharia, which can be easily understood with a little ponderance and a perusal of the Quranic Verses and the Holy Traditions of the Holy Prophet.

48. Of the creational adornments of the body the most prominent is the pomp of the breast. Its hiding is additionally ordered with emphasis, and how to abolish the manners of the Days of Ignorance is also told. In the Days of Ignorance the women cast the sheet over their heads and then hung it over their backs, thus the breast remained prominent, and it was an (illicit) demonstration of beauty. The Holy Quran has told that the sheet should cover the head and the bosom both so that the ear, neck and the chest may be hidden fully.

49. 'Save to their husbands or their fathers--the uncles (maternal and paternal) of the husbands have the same order, but there are degrees with respect to these forbidden relatives. For example, the adornment which she can reveal to husband can not reveal before other Maharim (Forbidden Relatives). The details can be found in the Books of Fiqh. Here it is to be told that there is difference between the strangers and relatives. It does not mean that she can reveal herself equally before all mentioned relations.

50. 'Or their women—those women who generally move in her company provided they possess good character. Many early commentators have said they are Muslim-Women and not the Kafir-Women. The Unbelieving Women are included in strangers.

51. 'Or what their right hands own—, they are slave-women and some scholars have also included slave-men in them. The apparent elucidation of the Quran also supports it, but the majority of the early scholars do not hold this religion.

52. Those men 'who have no interest—, they have no interest in the affairs of women, they are engrossed in their service and attendance, absorbed in eating and sleeping, not flirt and wanton, having no lascivious eyes, or they are imbecile living with the members of the house as indolent servants.

53. The boys who are unaware of the secrets of women and donot have sexual desire or passions.

54. The women should not walk or move in such a manner that the sound of the ornaments may enchant the strangers or captivate their attention. Sometimes this sound is more dangerous than the sight in the excitement of sexual emotions.

55. Repent on the past activities, and in future every man and woman should adopt piety and turning in all movements, motions and manners, fearing God. In it lies the prosperity of this world and the world to come.

32. And marry the spouseless among you[56] and those who are virtuous of your slaves and handmaidens.[57] If they are poor God will enrich them by His grace,[58] and God is of boundless Extension and Knowledge.[59]

٣٢ - وَاَنْكِحُوا الْاَيَامٰى مِنْكُمْ وَالصّٰلِحِيْنَ مِنْ عِبَادِكُمْ وَاِمَآئِكُمْ ؕ اِنْ يَّكُوْنُوْا فُقَرَآءَ يُغْنِهِمُ اللّٰهُ مِنْ فَضْلِهٖ ؕ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ۝

56. In the above verses the orders of taking permission, casting down the eyes and the unrevealing of bodily organs and adornment etc. were described so that the movements of indecency and adultery may be checked and restrained. In the present verse this order is given that the single and spouseless persons should be married at opportune time. The Holy Prophet has said in a Tradition, "Ali, do not delay in three works—(i) The obligatory prayer when its time comes, (ii) the coffin when ready (iii) and the widow when her equal is found." Those people who frown at the marriage of widows should know that their Eman is not secure.

57. Marry the slave-man and the slave-woman also if you see that they shall not fail their rights and duties i.e. they will fulfil the obligations of marital life and will also carry on their duties to you and will not denounce you becoming proud after marriage.

58. Some men hesitate in marrying thinking that how they will bear the burden of wife and children after marriage. They are made to understand not to postpone marriage at the thought of such imaginary apprehensions. The provision of yours and the wife and children is in the hand of God. Very probable it is that God may increase your provision by their luck. Neither single living is the cause of opulence, nor marriage necessarily brings about poverty. These things belong to the Will of God as mentioned elsewhere :

وان خفتم عيلةً فسوف يغنيكم الله من فضله ان شآءَ (سوره توبه - ركوع ٤)

And from the viewpoint of external factors it is reasonable that after marriage the burden increases and he makes further struggle for his economic activities. Moreover, the children and wife and sometimes the relatives of the wife also support him in his economic struggle. However, the opulence and scantiness of provision does not depend upon marriage or singleness. Then why this idea should hinder marriage ?

59. God increases provision for whom He will.

33. And let those who find not the means to marry be abstinent till God gives them resources by His grace.[60] And those, who seek a writing of emancipation by giving wealth, of the slaves of whom you are the owners, so give them such a writing if you understand in them some good (virtue),[61] and give them of the wealth of God which He has given you.[62] And do not force your slave-girls to prostitution, if they desrie to live in abstinence, that you may earn the chance goods of the worldly life.[63] And whosoever forces them then God after their helplessness is Forgiving, Kind.[64]

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

60. Those who do not possess even as much resources as to bear the necessary expenses of marriage, they should control themselves till God gives them power to marry, and should try to keep chaste. It is not improbable that by the blessing of self-control and chastity God may make them rich and provide best chances of marriage.

61. If some slave-man or slave-woman says, or for confirmation desires a writing, that he or she would earn for him so much wealth in such and such a period if he gave him or her emanicpation, the master should grant the request and give him or her in writing that he would do so. This affair is knwon as Mukatebat—the Writing, (and this is a particular form of slave-emancipation), but the master should accept this offer when he understands that emancipation shall be better for that slave-man or slave-woman, and he will not resort to theft, adultery or other wicked activities after the emancipation. When the master has got satisfaction he should, no doubt, give him the chance of freedom so that he may make good progress in the field of prosperity, and if desires marriage he may do it by his own free-will. His field should not be narrowed in slavery.

62. This is said to the rich Muslims that they should help such slave-man and slave-woman either by Zakat or charity so that he may get freedom soon, and if the master forgives some portion of the written amount for emancipation it is also a great help.

Note : The item of فی الرقاب which is inserted in the classification of the expenditure of Zakat is the fund for the emancipation of such slaves who promise to give the masters a certain amount as a cost of emancipation. During the period of Khulafa-e-Rashideen such slaves were given help from the Baitul Mal.

63. In the Days of Ignorance some men subjected their slave-women to prostitution. Abdullah bin Ubai had many slave-girls and he used to earn through their prostitution. Some of those girls embraced Islam and denied this unholy profession. At this the cursed fellow beat them. This verse is sent down in connection with this story. The limits of : ان اردن تحصنا (If they desire to live in wedlock or abstinence) and لتبتغوا عرض الحيوة الدنيا (that you may earn the chance goods of the worldly life) are added in regard of the said origin, otherwise prostitution is utterly unlawful and the wealth earned through this means is unholy and unlawful, either the slave-girls do this work willingly or under compulsion. Of course, if the slave-girls do not want it and are averse of it and the masters compel them by force to prostitution for the sake of contemptible worldly gain, then this work becomes more wretched and abominable, and is the demonstration of extreme shamelessness and impudence.

64. Fornication is such a bad thing that it remains bad even after compulsion. But seeing the helplessness of the compelled girl God passes it over by His mercy. In this way the cruel master shall be chastised severely and the forced prostitute shall receive God's merey.

34. And We sent down unto you clear verses and some condition of those who passed away before you and an admonition for the fearers.[65]

٣٤- وَلَقَدْ اَنْزَلْنَآ اِلَيْكُمْ اٰيٰتٍ مُّبَيِّنٰتٍ وَّمَثَلًا مِّنَ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ۝ ع ٤ ٨ ١٠

SECTION 5

35. God is the Light of the heavens and of the earth.[66] The similitude of His Light is a niche wherein is a lamp, the lamp is put in a glass, the glass as it were a shining star, kindled from a blessed tree, it is olive neither of the east nor of the west, well-nigh its oil may shine even if no fire touched it, light upon light, God guides to His light whom He will and God strikes similitude for men and God knows of everything—[67]

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 شَيْءٍ عَلِيْمٌ ۝

65. The Holy Quran comprehends all sorts of instructions, laws, and the stories of the past nations giving lesson to mankind, that God-fearing persons hearing them may receive lesson and reflect upon their final end.

Or there may be an implication in the words من الّذين خلَو that the past nations were also given the same orders and injunctions which are described in this sura, and also events similar to the present 'story of imptation' took place, but God supportd His good servants by His help. Hazrat Maryam Siddiqa and Hazrat Yusuf Siddiqven were slandered, but God raised them to glory by giving them divine support. Even Hazrat Aisha was slandered by the Hypocrites but God proved her chastity and eminence by Divine Revelation and made her immortal, and the faces of the enemies were blackened.

66. "Allah is the source (origin) of the inhabitation and decoration of the heavens and the earth. But for His help everything may be destroyed." (Mozihul Quran).

Every creation has received the light of existence from God. The external or internal light of the sun, the moon, the stars, the angels, the Prophets and Saints has emanated from the same Fountain of Light. The spark of guidance and recognition which comes to anyone, comes from that transcendent source of Light. All the celestial and terrestrial creations are enlightened by His Verses of Revelation and His Signs of the Universe. Any spark of beauty or grace, virtue or excellence, visible anywhere in the Universe, is but the reflection of the grace and perfection of His Bright Countenance and Blessed Self.

It is said in the Seerat of Ibne Ishaq that when the people of Ta'ef teased the Holy Prophet the following prayer was on his tongue :

اعوذ بنور وجهك الذى اشرقت له الظلمت و صلح عليه امر الدنيا والآخرة
ان يحل بى غضبك او ينزل سخطك لك العقبىٰ حتىٰ ترضىٰ ولاحول ولا
قوّة الا بالله

"I take refuge with the Light of Thy Countenance wherewith the shadows were lighted and the affair of this World and the Last World was set aright that Thy wrath may befall on me or Thy severity may come down on me, unto Thee is the threshold till Thou become well-pleased, and there is no authority and power save with Allah, the Mighty."

In the shadows of night the Holy Prophet called upon God :
انت نور السمٰوات والارض — Thou art the Light of the heavens and the earth—and asked Him for light in his ears, eyes, heart, every organ of the body, rather in each and every hair, and finally said in short :

Assign for me light,	واجعل لى نوراً
or Increase my light,	اعظم لى نوراً
and Make me light (as a whole)	واجعلنى نوراً

It means the Holy Prophet prayed the increase of his light, or prayed that he should become light all in all.

One of the Traditions says :

ان الله خلق خلقه فى ظلمة ثم القىٰ عليهم من نوره فمن اصابه من نوره
يومئذٍ نن اهتدىٰ ومن اخطأه ضلّ (فتح البارى ٤٣٠/٦)

"God created His creation in the darkness (of non-existence) then threw of His Light on them, so he who got the portion of light at that time got guidance, and he who failed went astray. (Fathul Bari—430/6)

It must be noted that as the real state of the Divine Attributes like Hearing, Seeing, etc. can not be described, similarly the attribute of Light should not be taken on the light of the creatures.

(For detailed study see Imam Ghazzali's Pamphlet—Mishkat-ul-Anwaar.)

67. Obvious it is that the appearance of the whole creation is from the Light of God, the High. But the similitude of the special portion of guidance and recognition given to the guided Momins from the Divine Light is as the body of a submissive Momin is like a niche in which a glass is put like a shining star. This glass is his heart which has its connection with the Upper World. In that glass the lamp of recognition and guidance is lighted. This light is being received from such a bright and clear and delicate oil which has come out of a very blessed tree of olive—that olive which is neither in the east nor in the west with respect to any curtain i.e. there is no hindrance to the sunshine on any side, standing in an open plain receiving the sunshine in the morning and in the evening (experience has shown that the oil of such a tree is very delicate and pure). In short, its oil seems so clear and bright that it appears to shine without the touch of fire. This oil, in my opinion, is that good internal capacity and that light of divine succour which was cast in the very nature of a Momin (as it is mentioned above) and as the blessed tree was said to be neither of the east nor of the west, that Divine Light is also pure from direction. The substance is that the glass of the heart of a Momin is very bright and clear, and by the grace and help of God such a great capacity of absorbing truth is found in his heart that it is ready to shine without the touch of a match. Now when a fire is shown to it i.e. the bright light of the Quranic Revelation touched it (or the face of the Holy Prophet turned to it) atonce its natural light was kindled. This is said as light upon light. Now it is in the possession of God that He may give His Light whom He will, and He alone knows who deserves this light and who does not deserve it. The main purpose of relating these similitudes is also that those who have capacity should gain the light of insight. God alone knows well the opportune occasions of striking similitudes. No one else has such a power to relate such similitudes. Onward it is told that this light is gained through attention to those mosques where the perfect men worship God morning and evening.

Note : The Commentators have variously explained the similitude of the present verse. Hazrat Shah Sahib has also given a very deep and profound elucidation of the similitude in Mozihul Quran. The lovers have different approaches to their beloved object.

The fire in— يوقد ولو لم تمسسه نار —is similiarized by the Divine Revelation (and this has its support in the comments, of the verse in Baqara : مثلهم كمثل الذى استوقد نارًا by Hazrat Shah Sahib,) and a Tradition of Bukhari and Muslim also confirms it in which the Holy Prophet has used these words.

انما مثلى و مثل الناس كرجلٍ استوقد نارًا فلمّا اضآءت ماحولهٗ
جعل الفراش وهٰذهِ الدّوابُّ الّتى يقصن فيها الخ

36. In those houses which, God has ordered to be raised (exulted)[68] and His Name to be commemorated therein[69] glorifying Him therein morning and evening,[70]

٣٦- فِيْ بُيُوْتٍ اَذِنَ اللّٰهُ اَنْ تُرْفَعَ وَيُذْكَرَ فِيْهَا اسْمُهٗ ۙ يُسَبِّحُ لَهٗ فِيْهَا بِالْغُدُوِّ وَالْاٰصَالِ ۙ

37. Those men who do not become heedless, neither in trafficking nor in selling, of God's remembrance and establishing prayer and paying Zakat,[71] fearing that day wherein hearts and eye shall be turned about,[72]

٣٧- رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَاِقَامِ الصَّلٰوةِ وَاِيْتَآءِ الزَّكٰوةِ ۙ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ الْقُلُوْبُ وَالْاَبْصَارُ ۙ

38. That God may recompence them for their fairest work and give them in addition of His grace[73] and God provides whomsoever He will without reckoning.[74]

٣٨- لِيَجْزِيَهُمُ اللّٰهُ اَحْسَنَ مَا عَمِلُوْا وَيَزِيْدَهُمْ مِّنْ فَضْلِهٖ ۗ وَاللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ۝

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68. God ordered to revere and purify them i.e. they should be supervised and should be kept pure from all kinds of defilement and absurd words and actions. It is also included in the reverence of the Mosques that after entering it two raka'at should be performed in its reverence. This prayer is known as Tahayyat-al-Masjid and it is optional and not obligatory.

69. It includes glorifying, divination and all other commemorations (افکار).

70. They remember God in all suitable times. Some Commentators have said that غدو here is the "Morning Prayer" and آصال includes the rest four prayers, because اصیل is spoken for the space of time between Zawal (mid-day) and the next morning.

71. The economic activities do not make them heedless of the remembrance of God and the compliance of the Divine Orders. The greatest trafficking and the most ordinary transactions (selling and purchasing) do not restrain them from remembering God. This was exactly the state of the Sahaba (God 's well-pleased with them).

72. On that day the hearts shall understand those things which they have not understood as yet and the eyes shall see such horrible scenes which they have never seen before. Sometime the hope of deliverance shall come into the heart, and sometime the fear of utter destruction shall creep into the hearts. The eyes shall sometime see to the right and sometime to the left to see wherefrom they shall be seized or from which side the Book of Deeds shall be given.

73. The recompense of good actions which is appointed shall be given and by the grace of God much more shall be given which can not be ascertained and demarcated today.

74. There is no scantiness with Him. If He gives without the reckoning to the People of Paradise then it is not difficult for Him.

39. And those who are Unbelievers—their works are as a mirage in a field which a thirsty man deems as water, till when he reaches it, he finds it nothing and finds God with him, then He gives him his account in full and God is swift at the reckoning.[75]

٣٩- وَالَّذِينَ كَفَرُوٓا أَعْمَٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ الظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ شَيْـًٔا وَوَجَدَ اللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ۝

75. The Unbelievers are of two kinds—those who in their false pretence and faith do some good works and think those deeds shall be useful to them after death, whereas the deeds of the Unbelievers, though outwardly they may be good, but they are not good with God on account of the misfortune of unbelief. These self-deceived Unbelievers are as if a thirsty man saw in a jungle, water at a distance but in fact it was the shining mirage. The thirsty man due to the intensity of thirst reached there but he was utterly disappointed when he saw the sand instead of water. Of course, the Hour of Destruction was awaiting and God was present there to reckon up the account of the whole life. So at once God finished the reckoning of his account in his distress and grief. There can be no delay in the divine reckoning, of course ! All the mischievous deeds and treacherous activities were accounted hand to hand.

The second group is of those Unbelievers who are drowned in the luxurious pleasures of the world from head to foot, and are lost in the dark shadows of ignorance, unbelief, wrong and sin. Their example is described onward. They have not with them even such a ray of light which was possessed by that man who was mistaking the sand for water. These people are shut up in closed darkness and the continuous layers of shadows. They do not allow any ray of light to reach them from anyside. (God forbid)

40. Or as dark shadows in a sea coming upon it a wave, upon it a billow, above it are clouds—shadows one upon another,[76] when he puts forth his hand, it is as if he can not see it.[77] And to whom God did not give light, for him there is no light anywhere.[78]

٤٠ - اَوْ كَظُلُمٰتٍ فِيْ بَحْرٍ لُّجِّيٍّ يَّغْشٰهُ مَوْجٌ مِّنْ فَوْقِهٖ مَوْجٌ مِّنْ فَوْقِهٖ سَحَابٌ ظُلُمٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ ؕ اِذَاۤ اَخْرَجَ يَدَهٗ لَمْ يَكَدْ يَرٰىهَا ؕ وَمَنْ لَّمْ يَجْعَلِ اللّٰهُ لَهٗ نُوْرًا فَمَا لَهٗ مِنْ نُّوْرٍ ۝ ع ١١

SECTION 6

41. Hast thou not seen that whosoever is in the heavens and in the earth remembers God, and the birds spreading their wings ?[79] Each one of them has known the manner of its worship and remembrance.[80] And God knows what they do.[81]

٤١ - اَلَمْ تَرَ اَنَّ اللّٰهَ يُسَبِّحُ لَهٗ مَنْ فِي السَّمٰوٰتِ وَ الْاَرْضِ وَالطَّيْرُ صٰٓفّٰتٍ ؕ كُلٌّ قَدْ عَلِمَ صَلَاتَهٗ وَتَسْبِيْحَهٗ ؕ وَاللّٰهُ عَلِيْمٌۢ بِمَا يَفْعَلُوْنَ ۝

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76. The darkness of the sea itself, together with the dark produced by the waves following one after the other, and then over all of them the clouds making a canopy adding to the atmospheric shadows. And if the time may be supposed to be night then the dark shadows shall increase in thickness. In short, these Unbelievers are deep-drowned in the thick shadows of pitch darkness of error and unbelief.

77. If the hand is lifted unto the eyes, the eyes can not be able to see the hand due to dark atmosphere, which is known in the East by a famous proverbial expression that the hand does not recognize the hand.

78. Formerly it was said : يهدى الله لنوره من يشآء (God guides to His Light whomsoever He will). This sentence is a supplementary remark which means that no one can give light to a man whom God has not given light. Their capacity was vile so they could not receive the light from God and going deep down into the sea they shut up all doors of light upon themselves. Then wherefrom the light can come to them ?

79. Perhaps the birds are mentioned separately because they are in that position suspended between the heavens and the earth and their flying in such a manner in the air is a great sign of God's power.

80. Everything in the great Universe performs its commemoration understanding the manner of worship, turning to God and saying His glory which God has revealed unto it according to its natural character and formation. But it is a place of great sorrow and surprise that most of the so-called men are heedless of the performance of the commemoration of God's worship and His remembrance being entangled in arrogance, heedlessness and ignorance.

Note : The subject of glorification by the creatures is somewhat discussed in the comments of verse 44, Sura Bani Israeel. The Holy Prophet has said in a Tradition that Hazrat Noah had instructed a glorification to his sons and said : وانها لصلوٰة الخلق
(And it is the prayer of the rest of the creatures.)

81. Though you may not understand their glorification and worship, yet God knows what everyone of the universal creatures do.

42. And the Kingdom belongs to God in the heavens and earth and to Him alone is the returning.[82]

43. Hast thou not seen how God drives the (clouds) cloud, then gathers them, then composes them in layers, then thou seest the rain issuing out of the midst of them,[83] and sends down from the sky wherein are mountains of hail, then He throws them down upon whom He will and turns it aside from whom He will,[84] well-nigh the gleam of His lightning snatches away the sight.[85]

44. God changes the day and the night.[86] In it are moments of reflection for those who have eyes.[87]

٤٢- وَلِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَاِلَى
اللّٰهِ الْمَصِيْرُ ○
٤٣- اَلَمْ تَرَ اَنَّ اللّٰهَ يُزْجِىْ سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهٗ
ثُمَّ يَجْعَلُهٗ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ
مِنْ خِلٰلِهٖ ۚ وَيُنَزِّلُ مِنَ السَّمَآءِ مِنْ جِبَالٍ
فِيْهَا مِنْ بَرَدٍ فَيُصِيْبُ بِهٖ مَنْ يَّشَآءُ وَيَصْرِفُهٗ
عَنْ مَّنْ يَّشَآءُ ۗ يَكَادُ سَنَا بَرْقِهٖ يَذْهَبُ
بِالْاَبْصَارِ ○
٤٤- يُقَلِّبُ اللّٰهُ الَّيْلَ وَالنَّهَارَ ۗ اِنَّ فِىْ ذٰلِكَ
لَعِبْرَةً لِّاُولِى الْاَبْصَارِ ○

82. As His knowledge is encircling all things, His Kingdom also prevails over all celestial and earthly objects, and at last everyone shall have to return to Him, Onward the sovereign and powerful actions are described.

83. In the beginning the small clouds rise up, then they join with a big cloud, then the clouds are put in layers.

84. As there are rocky mountains on the earth, similarly there are mountains of hail in the sky.

Note : Modern atmospheric researches have shown that the Cirrus clouds are like mountains of hail in the sky spreading from 45,000 ft. to 55,000 feet high above the earth. (Tr.)

God smites some people with the hail, and some of them are kept secure. This is the administration of the Divine Providence.

85. The glamour of the ıghtning is so sharp and penetrating that the eyes become pur-blind, well-nign the sight may be snatched away and total blindness may occur.

86 After the day the night and after the night the day comes by His power alone. Sometimes He diminishes the day and sometimes He diminishes the night and changes their heat by cold and their cold by heat.

87. A man should receive lesson seeing such signs of God's Nature, and incline towards that True Emperor with a sincere heart, in whose power lies the rein of all revolutions and executions.

45. And God has created every moving creature from a water,[88] then there is some that walks upon its belly,[89] and there is some that walks upon two feet,[90] and there is some that walks upon four;[91] God creates whatever He will. No doubt, God is powerful over every thing (God can do every thing).[92]

٤٥- وَاللّٰهُ خَلَقَ كُلَّ دَآبَّةٍ مِّنْ مَّآءٍ ۚ فَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰى بَطْنِهٖ ۚ وَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰى رِجْلَيْنِ ۚ وَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰٓى اَرْبَعٍ ۗ يَخْلُقُ اللّٰهُ مَا يَشَآءُ ۗ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

46. We sent down verses telling clearly (openly), and God guides whomsoever He will to the straight path.[93]

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

47. And they say : 'We believed in God and in the Messenger and we came in obedience, then after that a party of them turn away, and those—they are not believers.[94]

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

88. Refer to the comments of verse 30, Sura Anbia.

89. As the serpent and fish etc.

90. As men and birds etc.

91. As cows, goats, sheep, etc.

92. It is not beyond thought if some animals are given more than four feet. His infinite power can not be delimited by any one.

93. The Verses of the Revelation and the Signs of the Universe are so clear and manifest that no one should go astray seeing them, but on the straight path walks only that whom God has guided. Millions of men see these signs but their seeing and unseeing is alike so for as the result is concerned.

94. This is the description of the Hypocrites. By the tongue they claimed to Eman and Islam, but when the time of action came they turned away. In reality there was no Eman and submission from the very beginning in their hearts. The oral claims were exposed at the time of examination and tryst.

48. And when they are called to God and His Messenger that he may decide (dispute) between them, then a party of them turn their face.

٤٨ - وَإِذَا دُعُوٓا إِلَى اللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ ○

49. And if they are getting some thing (right) then they will come to him submissively.[95]

٤٩ - وَإِن يَكُن لَّهُمُ الْحَقُّ يَأْتُوٓا إِلَيْهِ مُذْعِنِينَ ○

50. What, is there sickness in their hearts,[96] or are they lying in deceit, or do they fear that God shall do injustice unto them and His Messenger ? Nay, they are those who are unjust.[97]

٥٠ - أَفِى قُلُوبِهِم مَّرَضٌ أَمِ ارْتَابُوٓا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُۥ ۚ بَلْ أُولَٰٓئِكَ هُمُ الظَّٰلِمُونَ ○ ع

95. If they have a dispute with anyone and they understand that they are on the wrong, at that time if other party says that they should go to the Holy Prophet for the decision of their dispute, these Hypocrites never get ready to go to the Prophet, because they know that the Holy Prophet shall decide according to justice without prejudice or partiality, and it will be detrimental to their self-interests, though they had been claiming since before that they were ready to believe in Allah and the Rasool and obey their commands. Now where has the claim gone ? If suppose in some matter they are on the right then they will at once come to the Court of the Prophet bowing their heads and assign the judgment to the equity of the Holy Prophet, because they expect a favourable judgment from the Prophetic court. So this is neither Eman, nor it is Islam. It is but wish-worshipping.

96. The sickness is that they recognize the truthfulness of Allah and Rasool, but the greed does not quit them to follow the order of the Divine Will, as a sick man wants to walk but the feet do not stand up.

97. Are they in doubt or deceit about God and His Messenger, or are they in suspicion of the Prophets' truthfulness or the promises and threats of God, or do they think that God and His Messenger would decide their affairs against justice and fair play?—so they turn away from taking their suits in his court. They should remember that there is no chance of wrong and injustice in the Prophetic Court. Of course, they are adhering to wrong and injustice, they want to take their right in full and deprive others of their rights. This is why they are embarrased to take those affairs to the court of the Prophet in which they understand the judgment shall be against their interests. This is the description of the Hypocrites, the description of the sincere Muslims is as follows :

SECTION 7

51. The only word of the Believers was but that, when they were called to God and His Messenger that he might judge between them, they said : 'We heard and we obeyed the order,' and those—they are the prosperous.[98]

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

52. And whoso obeys God and His Messenger and dreads God and fears Him, so they are the people who will reach the goal.[99]

٥٢ - وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ○

53. And they swear by God the most earnest oaths, if thou commandeth them they will go out leaving all. Say thou : 'Donot swear, compliance is required according to custom. Of course, God is aware of what you do.'[100]

٥٣ - وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۖ قُلْ لَا تُقْسِمُوا ۖ طَاعَةٌ مَعْرُوفَةٌ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ○

98. The affair of a true Muslim is that and should be that when they are called to God and His Messenger in any matter they should never hesitate ever for a moment whether there is loss or gain to them in it outwardly. At once saying : 'We heard and we obeyed', they should become ready to obey the order. In it alone is hidden the secret of their real prosperity and abiding welfare.

99. Whoso is obedient at present and turns to God fearing Him and repenting on his past errors, and in future leads a good path warding off evil line—for him is the success of the World and the Hereafter.

100. The Hypocrites want to convince you by swearing most earnest oaths that they are ready to go out in the way of God leaving all their belongings and houses, only if you order them. They say that they will expend of all their wealth and property if they find only a hint from the Prophet that he desires so. At this it is said to them that there is no need of announcing their loyalty swearing on such wide oaths. The reality of their obedience and loyality is already exposed that they make bombastic claims by the tongue and when the time of action comes they slip away. They should show their loyalty by acting and obeying the order in the manner of true Muslims. Oral oaths are not useful. Suppose you make the servants believe you by dint of your oaths, but before God the treachery and cleverness of anyone can not do anything. He has got the knowledge of all hidden and open things. Onward He will disclose your treacheries and frauds.

54. Thou say : 'Obey the order of God and obey the order of the Messenger; then if you turn your face so his is the responsibility of the load which is put on him and yours is the responsibility of the load that is laid on you. And if you obey him, you will get guidance, and there is no responsibility of the Bringer of the Message but to deliver it clearly (openly).'[101]

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. God has promised those people of you who have believed and they have done good deeds that of course He will make them Ruler afterwards in the land (earth) as He had made Ruler those who were before them and will establish for them their Religion that He preferred for them and will give them in return of fear the peace. They will worship Me not associating anything with Me.[102] And whoso is unthankful after that those people—they are the disobedient.[103]

٥٥. وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۠ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ۭ يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْـــًٔا ۭ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰۗىِٕكَ هُمُ الْفٰسِقُوْنَ ○

101. On the Messenger the load of delivering (Tabligh) is laid by God, so he fulfilled his duty fully well. And the load which is laid on you is that of the confirmation and the acceptance of the Truth and that of following his order. If you follow his orders feeling and realizing your responsibility you will find the way of success of the two worlds, and will be happy in the present world and the future world, otherwise there is no harm to the Prophet, the evil consequences of your treachery and haughtiness you will yourselves reap. The Prophet is quit of his duty when he has delivered unto you what he has brought from God. Onward some fruits of the obedience to the Prophet are described, whose series will start from this very world.

102. This address is made to the people of the days of the Prophet i.e. God will give those who are the best among them and the greatest followers of the Messenger, rule in the land after the Messenger and establish by their hands the Religion which is most pleasing to God. In other words they shall not be merely worldly rulers and kings as the word استخلاف (make caliph) indicates, rather they will be the succes-

sors of the Prophet and establish the heavenly rule over the earth, and will fortify the walls of the True Religion and make it prevail over land and sea. At that time the terror of the Unbelievers will not overawe the Muslims. They will keep engaged in the worship of God with perfect peace and tranquility. The rule of peace shall become the order of the world. The distinguished state of these honourable and accepted servants shall be that they will worship purely One God and there shall be no atom of assoication in their service, neither open association (شرکِ جلی), or hidden association (شرکِ خفی) Even hidden association is inconceivable on their part much less to speak about big or open association. They shall be the slaves of only One God. They will fear none but Him and they will hope from none but Him. They will trust only in Him. They will live for His good-pleasure, they will die for His good pleasure. The fear of any other being shall not come to them, nor they will mind the pleasure and displeasure of anyone else. Praise to God ! This divine promise was fulfilled at the hands of the Four Caliphs (God is well-pleased with them) and the whole world saw the truth of this mighty prediction by its own eyes. After the Four Caliphs different Kings of this sample came in different periods of Islamic History and when God will, there shall come such rulers who will revive the memory of the early age of Islam. Traditions show that the last Caliph shall be Hazrat Imam Mehdi (رضی اللہ عنہ) about whom strange and wonderful prophecies have been related. He will establish the rule of justice all the world over and by dint of extra-ordinary Jehad in the way of God (جہاد فی سبیل اللہ) shall extol the Kalema of Islam : لَآ اِلٰـهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

اَللّٰهُمَّ احْشُرْنِيْ فِيْ زُمْرَتِهٖ وَارْزُقْنَا شَهَادَةً فِيْ سَبِيْلِكَ اِنَّكَ وَاسِعُ الْمَغْفِرَةِ ذُوالْفَضْلِ الْعَظِيْمِ

Hazrat Hafiz Ibne Kathir has given a very good account of this Divine Promise which is given as under to evaluate the Quranic Prophecy in its resplendent glory and truth :

'God, the Supreme Sovereign, is giving His Divine Promise to His Messenger (صلی اللہ علیہ وسلم) that He will make his Ummat the Ruler and Owner of the earth. He will make them the leader and chief of the human world. The land shall become blessed by their existence. The men shall be well-pleased with them by their hearts. They shall be gay and happy. Today they are fearful of the people (Unbelievers), tomorrow they shall be tranquil and peaceful. They shall execute authority over them. The kingdom and rule shall be theirs'. Praise to God ! This is what actually happened. Mecca, Bahrain, Yemen and the Arabian Peninsula were conquered in the days of the Prophet himself. The Majoosis of Hijr surrendered and accepted to pay the Kharaj (Jizziyah) and some parts of Sham did the same. The Roman King, Heraclitus, sent gifts; the Ruler of Egypt also sent gifts to the Holy

Prophet. The King of Alexandria, Maqoqas and the Rulers of Amman did the same, thus they showed their subordination. The King of Abyssinia, Ashama, had embraced Islam (Be God's mercy on him). His successor too sent gifts in devotion to the Holy Prophet. When God, the Lord of Honour, called the Prophet to Himself and Hazrat Siddiq Akbar became his Caliph, he further established the reign of Arabian Peninsula. Soon afterwards he sent a mighty army under the command of Hazrat Khalid bin Weleed to the land of Iran and conquests began to become the fortune of the Muslims. The trees of unbelief were rooted out and the trees of Islam were planted. Hazrat Abu Ubaida bin Jarrah and others led the army of Islam towards Sham. They too raised there the Banner of Mohammad (صلی اللہ علیہ وسلم) and overturned the cross. Hazrat Umar bin Aas was sent to Egypt leading a strong army of the Mujahedeen. After the conquest of Basra, Damascus, Hurran, etc. Hazrat Siddiq also passed away and by the Divine Inspiration handed over the caliphate to a strong man like Hazra. Umar Farooq (God is well-pleased with him). It is a resplendent fact that the earth below the heavens has never seen such a golden period after the Prophets. It is useless to search for a man possessed of such a strong determination, excellent morals, the sublime justice, the God-fearing nature, as Hazrat Umar had. The whole country of Sham, Egypt, a greater part of Persia were conquered during his period of caliphate. The Kingdom of Kosroes was broken to pieces. Kosros himself was bewildered to find a shelter and roamed about in abasement. Qaesar was extirpated and his name was obliterated. He was compelled to give up the reign of Sham. He fled to Constantinople. The centuries-long wealth of these Kingdoms and countless amassed treasures were spent on the poor and indigent servants by these Holy Caliphs and God's promises were fulfilled which He had made to the Holy Prophet. (Be peace upon them and His mercy).

Then the period of Hazrat Usman's Caliphate comes. God's religion goes to the remotest corners of the East and West. On the one side the armies of God reached the remotest West and on the other side they reached the farthest East, the shining swords of the Mujahedeen brought the Divine Religion of Islam and the Divine Oneness of God to the wide parts of the world. Andulusia, Cyprus, Qairwan, Sibta and parts of China were conquered during his time. Kisra (Kosros) was killed and no vestige of his name or Kingdom was left on earth and the thousands-year old Fire-Temples were extinguished and from every mountain top the voice of Allaho-Akbar (Allah is Great) was heard vibrating in the space. On the other side Madyan, Iraq, Khorasan, Ahwaz, etc. were conquered. A fierce battle was fought with the Turks. Eventually their big King, Khaqan, was defeated and finished. The Kharaj of the East and West poured into the Baitual Mal of Hazrat Usman. Hazrat Usman redundantly recited the Holy Quran. It was the blessing of his oft-recitation that

animated the spirit of sacrifice in the Mujahideen. He was so much absorbed in the Quran that his absorption can not be described in words.

The magnificent services, which were rendered by Hazrat Usman in the collection of the Holy Quran, in its memorization, in its publication and in its upholding, are really matchless in the History of Religion. Just behold his period and the prophecy of the Holy Messenger of God that the earth was summarized before him till that he saw the East and the West and in no time the rule of his Ummat would reach those corners of the world which were shown to him."

"Ye Muslims ! Just observe this promise of God mentioned in the present verse and just see the prediction of the Holy Messenger and then turn over the pages of history and see your pristine glory and honour ! Just cast your eyes and see that the standard of Islam is still high and the Muslims are moving in their conquered lands in a glorious and royal manner. God is True and His Messenger is true. It is very unfortunate of Muslims if they go beyond the orbit of Islam. Woe to those who destroy the treasures of their pious forefathers, and sacrifice the toils and hardships of their fathers at the altar of strangers out of folly and intransigence and spoil the wealth which was earned by their fathers after shedding their blood, and themselves indulge in luxuries and comforts ! O God, give us perfect Eman ! O God, give us real ardour ! O God, make us true Muslims ! O God, admit us into Thy Army of Mujahideen ! Amen, Then Amen !"

103. To be thankless after such great rewards is the character of a great criminal and a perverse disobedient. Hazrat Shah Sahib says : Whoso denies the caliphate of the Four Caliphs and denies their honour and grace is understood from these words."

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِّلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ

Our Lord, forgive us and our brothers who preceded us in Eman and put not Thou into our hearts any rancour towards those who believed ; Our Lord, surely Thou art Gentle and Kind !

56. And be punctual in performing prayer and paying Zakat and follow the order of the Messenger so that you may obtain mercy (too).[104]

٥٦- وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَطِيْعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ○

57. Think not that these who are mis-believers shall frustrate God in the earth (fleeing), and their abode is Fire, and that is a very bad place to return to.[105]

٥٧- لَا تَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا مُعْجِزِيْنَ فِي الْاَرْضِ ۚ وَمَاْوٰىهُمُ النَّارُ ۭ وَلَبِئْسَ الْمَصِيْرُ ○ ع ١٣

104. If you want to take the share of God's mercy you should also follow the way of those accepted servants described above. That way is but to establish prayers and pay zakat punctually and in all departments of life to follow the orders of the Prophet.

اَللّٰهُمَّ ارْزُقْنَا مُتَابَعَةَ رَسُوْلِكَ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَتَوَفَّنَا عَلَيْهِ وَاَلْحِقْنَا بِالصَّالِحِيْنَ - آمين

'O God, give us the grace of following Thy Messenger (Be peace upon him) and draw us on that way, and enter us into the people of the righteous.' (Amen)

105. This is the description of the end of the rejected and the wrathed servants in contrast to the righteous ones i.e. when the kingdom of the land the caliphate of the earth is given to the righteous, all the vicious plannings and insidious conspiracies of the wicked and unbelieving people are defeated. No one can check the intention of God. If they flee here and there in the Divine Kingdom, even they can not save themselves from the Divine punishment—they shall go to the Hell surely.

SECTION 8

58. O Believers, let those whom your right hands own[106] and those amongst you who have not reached the border of wisdom (puberty) ask leave of you three times—before the Fajr Prayer (Prayer of Dawn) and when you put off your garments at the noon and after Esha Prayer (Prayer after Nightfall)—these three times are of nakedness for you.[107] There is no narrowness upon you or them apart from these times, you do go about one to the other.[108] Thus does God open before you the facts (things), and God is All-Knowing, All-Wise.

٥٨ - يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِيَسْتَاْذِنْكُمُ الَّذِيْنَ مَلَكَتْ اَيْمَانُكُمْ وَالَّذِيْنَ 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 ○

59. And when your boys reach the border of wisdom (puberty) they should take permission in the same way as those before them took.[109] So God makes clear to you His verses, and God is All-Knowing, All-Wise.

٥٩ - وَاِذَا بَلَغَ الْاَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَاْذِنُوْا كَمَا اسْتَاْذَنَ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ○

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106. It means the man-slaves and the woman-slaves. Four sections before, the subject of taking permission (استیذان) was described. This is the supplement of that subject.

107. In these three times generally the super-dress is put off, or the night-dress is put on and intercourse with wives is generally taken up in these hours. Sometimes man intends to take bath before Fajr (dawn) or at noon time with privacy, therefore it is ordered that the boys and slave-men (slave-women) should enter with permission. In other times they do not require to take permission like strangers save that someone binds them to take prior permission on acccount of some reason.

108. Apart from these times they do not require prior permission i.e. the boys and slaves (men and women) are exempted from the general order in those hours (when they go one to another) because there is a great harm and suspension of business in binding them with such order and it is against divine wisdom.

109. Till the boy does not reach the age of puberty he is not required to take permission beyond these three times. When he reaches the border of puberty then he will have to take permission like other adolescent men whose order is described above in verse : يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا عَلٰٓى اَهْلِهَا

60. And those women who have sat in houses having no hope of marriage— there is no sin upon them if they put off some clothes not making a show-off of their adornment, and if they abstain even from that, it is better for them.[110] And God is All-Hearing, All-Knowing.[111]

٦٠۔ وَالْقَوَاعِدُ مِنَ النِّسَآءِ الّٰتِیْ لَا یَرْجُوْنَ نِكَاحًا
فَلَیْسَ عَلَیْهِنَّ جُنَاحٌ اَنْ یَّضَعْنَ ثِیَابَهُنَّ
غَیْرَ مُتَبَرِّجٰتٍۭ بِزِیْنَةٍ ؕ وَاَنْ یَّسْتَعْفِفْنَ
خَیْرٌ لَّهُنَّ ؕ وَاللّٰهُ سَمِیْعٌ عَلِیْمٌ ۝

61. There is no charge upon the blind and there is no charge upon the lame and there in no charge upon the sick[112] and neither upon ye people that you eat of your houses or your fathers' houses or your mothers' houses or your brothers' houses or your sisters' houses or your (paternal) uncles' houses or your paternal aunts' houses or your maternal uncles' houses or your maternal aunts' houses or the houses whereof you own the keys or the house of your friend.[113] There is no sin upon you that you eat collectively or individually. Then when you enter houses say salam to your people, a good prayer from God, blessed and excellent. So God makes clear to you His verses that you understand.[114]

٦١۔ لَیْسَ عَلَی الْاَعْمٰی حَرَجٌ وَّلَا عَلَی الْاَعْرَجِ حَرَجٌ
وَّلَا عَلَی الْمَرِیْضِ حَرَجٌ وَّلَا عَلٰۤی اَنْفُسِكُمْ
اَنْ تَاْكُلُوْا مِنْۢ بُیُوْتِكُمْ اَوْ بُیُوْتِ اٰبَآىِٕكُمْ اَوْ
بُیُوْتِ اُمَّهٰتِكُمْ اَوْ بُیُوْتِ اِخْوَانِكُمْ اَوْ بُیُوْتِ
اَخَوٰتِكُمْ اَوْ بُیُوْتِ اَعْمَامِكُمْ اَوْ بُیُوْتِ عَمّٰتِكُمْ
اَوْ بُیُوْتِ اَخْوَالِكُمْ اَوْ بُیُوْتِ خٰلٰتِكُمْ اَوْ مَا
مَلَكْتُمْ مَّفَاتِحَهٗۤ اَوْ صَدِیْقِكُمْ ؕ لَیْسَ عَلَیْكُمْ
جُنَاحٌ اَنْ تَاْكُلُوْا جَمِیْعًا اَوْ اَشْتَاتًا ؕ فَاِذَا
دَخَلْتُمْ بُیُوْتًا فَسَلِّمُوْا عَلٰۤی اَنْفُسِكُمْ تَحِیَّةً
مِّنْ عِنْدِ اللّٰهِ مُبٰرَكَةً طَیِّبَةً ؕ كَذٰلِكَ یُبَیِّنُ
اللّٰهُ لَكُمُ الْاٰیٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ۝ ع ١٤

110. Hazrat Shah Sahib says "If the old women live with small dress or garment in the house then it is correct for them, but if they keep a full veil it is better. If outside the house they do not take the veil (Burqa) etc. then there is no harm provided they do not intend to make the ostentation of that adornment which is ordered to be concealed by the verse : وَلَا یُبْدِیْنَ زِیْنَتَهُنَّ الخ

From this verse it can be easily understood what is the main purpose behind the the veiling of the young women as put forward by the Quran.

111. These instructions are given for the external administration of the abolition and prevention of corruption (Fitna). As for those things which are done within the four walls, it should be remembered that God hears and knows all of them, and He will deal with everyone according to the individual conditions and circumstances.

112. "Those things in which there are some difficulties or hardships are forgiven for them. e.g. Jihad, Haj, Juma prayers and congregational prayers and similar other

things." (Mozihul Quran). Or it means that there is no harm for the poor and the disabled men to eat with the healthy persons. In the period of Ignorance such helpless and disabled persons hesitated to eat with the opulent and the healthy men. They thought that rich people and the healthy men would not like to eat with them and would be averse to their some movements or manners, and the fact was that they were jealous of and troubled by the company of such men. Moreover, the Believers thought due to extreme piety that perhaps they would not be able to keep the principle of equality and justice in eating with the sick and disabled persons—the blind could not see what was before him, the lame perhaps would falter in coming within time and might not be able to take a proper seat, and similar was the case with the sick men. Due to these reasons they were very presumptous to eat with these persons lest they might mistake in observing their due rights. Sometimes the host was not able to provide genuine hospitality, so he took them to his father, brother, sister, uncle, etc. At this these poor men thought it a point of insult to themselves—they came to him and he took them to others—thinking that he was not well-pleased with their visit. So all these thoughts are rectified in the present verse that the people should not indulge in such whims and fancies. God had given them a great space in such matter then why they were going to cover narrowness upon themselves.

113. The house whereof you own the keys—someone has handed over his house to you for watching, or you have been made a guard of the house, then you can eat or drink from its house according to custom.

114. It is not necessary to take every time the permission of eating something in that place where you have got some relations. Neither the eater should be shy, nor the host should be hesitant. For a woman it is, however, necessary to take the permission of her husband, if the house belongs to the husband. There is also no harm in eating together or separately. Rancour should not be kept in the heart when eating together i.e. one should not think about the quantity which the other ate. In the joint system such considerations are void. But if a person does not give his consent then it is not lawful to eat his thing. Another important manner of social life is the salutation i.e. when they meet together they should say Assalam-u-alaikum. This is the teaching of God, and those persons who leave it and adopt other words of salutation then their proposal can not be better than that of God.

Note :- This verse shows that there is no harm in separate eating. Some people, it is heard, did not take meal unless there was guest with them. It is but exaggeration. Of course, eating together (if there are many persons) draws the blessing of God as mentioned in the Tradition.

SECTION 9

62. The people of belief are those who have believed in Allah and His Messenger and when they are with him upon a collective matter they go not away until they ask his permission. Surely those who take permission from thee—they really believe in Allah and His Messenger.[115] So when they ask thee permission for some affair of their own, give leave to whom thou wilt and ask God's forgiveness for them, God is All-Forgiving, All-Kind.[116].

٦٢- إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ
وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا
حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ
أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا
اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ
مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ
رَّحِيمٌ ○

115. In the above verse it was given that when one wants to come or enter certain place he should take permission to do so. In this verse it is told that when one intends to go away he should also take permission, particularly when the Holy Prophet summons anyone he should come and when he wants to go away he should take his permission. Consequently those men have full belief who come when they are called and go when they are permitted e.g. when they come to attend some collective affair as Juma prayers, Eidain prayers, Jehad or Conference, they do not go away without permission. They are those who are perfect in their belief and truthful in their devotion to God and His Messenger.

116. The Holy Prophet is told to give permission after due consideration to whom he deems necessary or suitable. Because this action has some implication of being deprived of the company of the Holy Prophet and a preference of the world to the religion, hence the Holy Prophet is said to ask forgiveness for those sincere Muslims who take permission for their departure, so that the blessing of asking forgiveness for them might make up this deficiency, or so to say, an imperceptible loss (of Prophetic enlightenment).

63. Make not (understand not) the calling of the Messenger among yourselves like your calling one of another.[117] God knows those of you who slip away surreptitiously (covertly),[118] so let those people who do against his (His) command fear lest a disaster should befall them or a painful chastisement visit them.[119]

٦٣- لَا تَجْعَلُوْا دُعَآءَ الرَّسُوْلِ بَيْنَكُمْ كَدُعَآءِ
بَعْضِكُمْ بَعْضًا ۭ قَدْ يَعْلَمُ اللّٰهُ الَّذِيْنَ يَتَسَلَّلُوْنَ
مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِيْنَ يُخَالِفُوْنَ
عَنْ اَمْرِهٖٓ اَنْ تُصِيْبَهُمْ فِتْنَةٌ اَوْ يُصِيْبَهُمْ
عَذَابٌ اَلِيْمٌ ○

117. To come to the Prophet at his calling is obligatory because the calling of the Messenger is not a common matter that the summoned person may respond to the call if he pleases and may not respond to the call if he is not pleased. It is an obligation to respond to the call of the Holy Prophet. If some one does not come to the Holy Prophet at his calling then he should be afraid of God's wrath which can come at the invocation of the Holy Prophet, because the prayer of the Holy Prophet is not an ordinary thing like that of other men. Moreover, while addressing the Holy Prophet full courtesy and politeness should be adopted and the dignity of the Holy Prophet should be put in the mind with full consciousness of his sublime rank. He should not be addressed like 'O Mohammad' etc. rather he should be addressed 'O Messenger of God' or 'O Prophet of God'. Hazrat Shah Sahib says it becomes obligatory to come to the Holy Prophet when he calls some one for some affair, and it was also (obligatory) not to go away from his presence without his permission. Today also this behaviour should be adopted by the Muslims to their Chief or Leaders (Ustaz and Sheikh).

118. There were some hypocrites who slipped away covertly because they were not well-pleased with the company of the Holy Prophet and to be attentive to his sermons as it was very heavy on them. Whenever they found a chance they would, all of a sudden, slip away from the meeting without permission i.e. as some Muslim moved after taking permission the Hypocrites also followed behind him making him the curtain. So God says that concealment from the Prophet was not something useful for the Hypocrites because God knows all their conditions and movements.

119. Those who disobey the order of God and the Messenger should be fearful lest the dissension (فتـنـه) of unbelief and hypocricy etc. should take root in their hearts for ever and they become liable to some worldly disaster or the horrible chastisement of the Hereafter. (God forbid)

٦٤- اَلَآ اِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ قَدْ
يَعْلَمُ مَآ اَنْتُمْ عَلَيْهِ ؕ وَيَوْمَ يُرْجَعُوْنَ اِلَيْهِ
ع ٩ ١٥ فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا ؕ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

64. Do you listen? Surely to God belongs whatsoever is in the heavens and the earth. He ever knows what state you are upon, and the day when they shall be returned unto Him, then He will tell them of what they had done and God knows everything.[120]

120. It is very probable that you may do some work surreptitiously or covertly, but from God no condition of yours is hidden, nor it can be hidden, nor you can flee out of His heavens and earth. He equally knows your present conditions and those states which can occur to you on that Day, when the whole creation shall be returned to Him for reckoning, and before each individual even the smallest possible action like an atom shall be openly brought before Him. How can a criminal save himself from the All-Knowing and All-Possessing ?

تمّ سورة النور بفضل الله وتوفيقه ـ اللّٰهم نوّر قلوبنا بالايمان والاحسان
ونوّر قبورنا واتمم لنا نورنا واغفر لنا ـ انّك على كل شئٍ قدير
وبالاجابة جويرٌ

Sura Noor has ended by the grace of God and His help. May God enlighten our hearts with Eman and Ehsan and enlighten our graves and perfect for us our lights and forgive us ! Verily Thou art powerful over everything and Thou art more proper for accepting our prayers !

اٰیاتها ۷۷ سُوْرَةُ الْفُرْقَانِ مَكِّيَّةٌ رکوعاتها ٦

(SURA FURQAN—MECCAN—VERSES 77—SECTIONS 6)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God who is Exceedingly Merciful, Extremely Compassionate.

١ - تَبٰرَكَ الَّذِيْ نَزَّلَ الْفُرْقَانَ عَلٰى عَبْدِهٖ لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرًا ۙ ○

1. Great blessing is of That who sent down the Book of Decision[1] on His servant[2] that he might be a warner to the people of the world,[3]

1. "Furqan" (the Book of Decision) is used for the Quran which is the final decision of Wrong and Right, and which discriminates between lawful and unlawful (Haram and Halal) clearly. This is the Book which has presented the state of dignity, the sublime attribute and the transcendent wisdom and the love of its Sender in a sublime form, and has provided ample treasures of guidance and information for the whole world and has provided for them tremendous good and never-ending blessing.

2. It means He has sent down this Book on His most perfect servant Mohammad the Messenger of God, (be peace upon him) whose distinguished title has become Abdullah (عبد الله) on account of his sublime service (Be God's blessing on him and his salutations)

3. It means the Holy Quran is the warner to the whole world of the bad and good end of unbelief and sin. Because in this sura the rejectors and the enemies are oft-mentioned, perhaps this is because here the attribute of warner is described and the giver of good tidings (بشير) is not mentioned. The word (للعالمين) shows that this Quran is not only sent down for the Ummis of Arabia but is sent down for the guidance and amelioration of all men and jinn.

2. That whose kingdom is in the heavens and the earth and He took no son to Him and there is no partner with Him in the kingdom and He created every thing then He ordained it with exact measure.[4]

3. And the people have taken beside Him so many rulers (sovereigns) who do not make anything and they are themselves made, and they are neither the owner of something bad nor of good, and nor they are the owner of death nor of life nor of raising up.[5]

٢ - الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَلَمْ يَتَّخِذْ
وَلَدًا وَّلَمْ يَكُنْ لَّهُ شَرِيْكٌ فِي الْمُلْكِ وَخَلَقَ
كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيْرًا ○
٣ - وَاتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً لَّا يَخْلُقُوْنَ وَ
شَيْئًا وَّهُمْ يُخْلَقُوْنَ وَلَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ
ضَرًّا وَّلَا نَفْعًا وَّلَا يَمْلِكُوْنَ مَوْتًا وَّلَا حَيٰوةً
وَّلَا نُشُوْرًا ○

4. He has maintained just balance of everything that only those effects emanate from everything for which it is created and it can not step out of its ordained orbit, neither it fails to work within its limitations. In short, He has created everything with such an exactness that objection can not be raised against it, nor diminution or excess can be suggested for its natural worthiness. Great Scientists have gone very far deep into the ocean of wisdom but their final words are not more than that He has created everything with exemplary exactness and that He is the Blessed One, the best of creators.

صنع الله الذى اتقن كل شئ تبارك الله احسن الخالقين

5. It is a great matter of wonder and amazement and at the same time it is a great injustice to consider such a Powerful Being—the Absolute Ruler of all things and the Absolute Wise—to be insufficient for them, and take others as their rulers and gods, as if they are the partners in Divinity, whereas these poor creatures are not self-existent, neither they have the power to create even an atom, nor causing to die and giving life is in their possession, nor by their own power can they damage or avail any one an aught. On the contrary, they can not even draw any benefit for themselves, nor save themselves from any loss. What a superlative folly and impudence it is to make such poor and helpless beings as the partners of God.

Connection :-This was the description of the quality and state of the Sender of the Holy Quran, and in this connection a repudiation of the foolish and wrong beliefs was forwarded. Henceforth an answer to the foolish and insane objections of the Polytheists, about the Quran and the Upholder of the Quran, is given.

4. And said those who were rejectors : 'This is naught but a calumny which he has forged and other folk have helped him to it';[6] so they have come upon injustice and falsehood.[7]

٤ ۔ وَقَالَ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّآ اِفْكُ ِۨ افْتَرٰىهُ وَاَعَانَهٗ عَلَيْهِ قَوْمٌ اٰخَرُوْنَ ۚ فَقَدْ جَآءُوْ ظُلْمًا وَّزُوْرًا ۝

5. And they said : 'Fables of the men of the old which he has had written down so they are dictated (recited) to him morning and evening.'[8]

٥ ۔ وَقَالُوْٓا اَسَاطِيْرُ الْاَوَّلِيْنَ اكْتَتَبَهَا فَهِيَ تُمْلٰى عَلَيْهِ بُكْرَةً وَّاَصِيْلًا ۝

6. Polytheists and Misbelievers said about the Quran that these were all forged utterances which were named as the Quran. They said : "Quran was never the Book of God." They said (God forbid) that Mohammad by the help of several jews had prepared a work and imputed it falsely to God, and his companions began to make a propaganda of that forged (divine) word and that was all.

7. They are given answer that what a more injustice and falsehood would be than that to say about such a Miraculous Word and Wise Book that it was a forgery, although its dignity and truthfulness is more resplendent than the sun. How it was it possible that by the help of several jews such a great work was produced which could not be challenged by all the versatile and literary scholars and wise men among men and jinn for ever, and whose single ray of knowledges and insights could enlighten the minds of great Philosophers and Scientists and could dazzle their eyes extraordinarily ?

8. These Mis-believers said that Mohammad (be peace on him) had noted some parables and stories from the People of the Book, or he had made some one to note down from them, and the compendium of those stories and parables was repeatedly recited and commemorated day-in and day-out before him and with new styles turned over and over again. Hazrat Shah Sahib says : "There were two times of prayer appointed for the Muslims—morning and evening-in the early days. The Muslims gathered around the Prophet and when some Quran was sent down they noted it for remembering. The Unbelievers saw it and began to utter such things." (Mozihul Quran)

6. Thou say : 'He sent it down who knows the hidden secrets in the heavens and the earth.[9] No doubt, He is All-Forgiving, All-Compassionate.'[10]

٦ - قُلْ اَنْزَلَهُ الَّذِیْ یَعْلَمُ السِّرَّ فِی السَّمٰوٰتِ وَ الْاَرْضِ ؕ اِنَّهٗ كَانَ غَفُوْرًا رَّحِیْمًا ○

7. And they said : 'What ails this Messenger that he eats food and walks in the bazars ?[11] Why has an angel not been sent down to him that he might keep with him to terrify?

٧ - وَقَالُوْا مَالِ هٰذَا الرَّسُوْلِ یَاْكُلُ الطَّعَامَ وَ یَمْشِیْ فِی الْاَسْوَاقِ ؕ لَوْلَاۤ اُنْزِلَ اِلَیْهِ مَلَكٌ فَیَكُوْنَ مَعَهٗ نَذِیْرًا ○

9. The Book is itself telling that it is not the product of any mortal or a committee. On the other hand, it is sent down by that God whose comprehensiveness of knowledge has left nothing in the heavens and the earth beyond its circle. The miraculous versatality, eloquence, knowledges, insights, recognitions, knowledge about the Unseen, laws and orders and theis hidden mysteries (which are so profound that the wisdom and comprehension of the mortal can not reach them without the divine succour) clearly demonstrate and vindicate that this Word can not be the product of man's limited knowledge, nor it can be the product of a conspiring party.

10. God has sent down this Quran with His grace and abundance (Mozihul Quran) and this is the clemency of God that despite full knowledge about the crimes of the criminals, rejecting this resplendent truth, He does not punish them all of a sudden, and this is also a reflection of His great clemency and forgiveness.

11. The Unbelievers had great misconceptions about Prophethood. They said that when the Prophet ate food like them and went to the bazar to buy and sell like them then what the difference was between him and them. And if he was really a Messenger then he might have also been immune like angels from the necessities of eating and drinking and seeking livelihood.

8. Or a treasure would have come down to him or a garden would have belonged to him that he might eat of it.'[12] And the unjust said : 'You only follow this a man bewitched.'[13]

9. See how they strike out for thee similitudes, so they have deviated, now they can not find the way.[14]

٨ - اَوْ يُلْقٰٓى اِلَيْهِ كَنْزٌ اَوْ تَكُوْنُ لَهٗ جَنَّةٌ يَّاْكُلُ
مِنْهَا ؕ وَقَالَ الظّٰلِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا
رَجُلًا مَّسْحُوْرًا ○
٩ - اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا فَلَا
ع ١ ٩ ١٦ يَسْتَطِيْعُوْنَ سَبِيْلًا ○

12. Moreover they said that if he was really a Messenger then an army of angels, or at least one angel should have been always with his side to prove his truthfulness, or for casting awe into the hearts of the people so that they might be forced to surrender before him. They thought that such a helpless condition was not worthy of a Prophet especially when he was inviting the whole world to his mission. Sometimes they said that if angels did not accompany him then at least he would have got some hidden treasures of gold and silver from the heaven so that he could draw the people towards him by spending a lot of wealth, and if he could not get the hidden treasure of gold and silver at least he would have been the owner of good gardens of palm and vine etc. like ordinary zamindars and rich men, wherewith he could make a peaceful living, if he would not expend it for others. In the absence of all those requirements how could they believe that God had appointed him on the glorious rank of His Messengership despite being an average man of an ordinary status ?

13. They also wondered that with such a low position he was making such bombastic claims. Nothing could be said, they remarked, but that his wisdom was lost, or he was bewitched that his mind was disturbed, and he began to utter nonsense. (God forbid).

14. Sometimes they said that all the words of the Prophet were forgery. Sometimes they claimed that he had learnt those things from others and moulded them into his own language. Sometimes they said he was bewitched, he was a sorcerer, he was a sooth-sayer or a poet or a mad man. This insane perturbation of the Unbelievers is an evident proof of their folly, and it clearly shows that nothing of those foul utterances of the Unbelievers apply to the Holy Prophet, and it was the main reason of their bewilderment. They jumped from one accusation to a new censure. They were bewildered and could not find a decisive way of casting upon the Prophet. Such people who are so much insolent to the Prophet and utter such baseless remarks about a highly pious soul——there is no hope of their coming to the right way.

SECTION 2

10. Great blessing is of That who if He will may make for thee better than that, gardens beneath which rivers flow and may make for thee palaces.[15]

١٠۔ تَبٰرَكَ الَّذِيْٓ اِنْ شَآءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذٰلِكَ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ وَ يَجْعَلْ لَّكَ قُصُوْرًا ۝

11. Nay, but they call the Qeyamat a lie and We have prepared for him who cries lie to the Qeyamat, Fire.[16]

١١۔ بَلْ كَذَّبُوْا بِالسَّاعَةِ ۫ وَاَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيْرًا ۝

12. When it sees them from a far-off place, they shall hear its raging and roaring.[17]

١٢۔ اِذَا رَاَتْهُمْ مِّنْ مَّكَانٍۭ بَعِيْدٍ سَمِعُوْا لَهَا تَغَيُّظًا وَّزَفِيْرًا ۝

13. And when they are cast in it into a narrow place grouped in fetters they will call out there for death.[18]

١٣۔ وَاِذَآ اُلْقُوْا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِيْنَ دَعَوْا هُنَالِكَ ثُبُوْرًا ۝

15. There is no scantiness in the Divine Treasures. He can give him so many gardens better than that they are demanding. He has power to give all those gardens, canals, palaces and hoors, which shall be given hereafter, in this very world. But the wisdom of God does not demand it at present. As for the Rejectors they are hopeless men from the viewpoint of guidance; if all their demands are fulfilled even then they shall not be ready to accept the Truth, and as for the arguments which are presented in favour of the truthfulness of the Prophet (Be peace on him) they are more than enough.

16. These people are not demanding all these things (afore-mentioned) with the sincere intention of seeking the truth. They are simply demanding them out of treachery and corruption. The reason of their treachery is that they do not believe in the truth of the Quran and the recompense and punishment of the Hereafter. So they should remember that if they falsify the Holy Prophet there shall be no harm of God or the Prophet. The Hour shall definitely come and the Rejectors shall have to enter and live in the prison of Hell which is prepared for them.

17. The fire of the Hell shall become furious when it will see its people from a far distance, and even the most dauntless of them shall become over-awed and horrified at its wrathful sounds and terrifying breaths.

18. Every criminal in the Hell shall be confined to a particular cell wherefrom he shall not be able to move away, and the criminals of the same type shall be grouped together and fastened in chains. At that time they will call out for death out of misery and they will wish that death should come and put an end to their terrible afflictions in the Hell.

14. 'Call not out today for one dying and call for many dyings !'[19]

15. Thou say : 'Well, is that thing better or the Garden of Eternity that is promised to the God-fearing ?'[20] That would be their recompense and homecoming.

16. For them there is therein what they desire[21] dwelling for ever. This promise is done upon thy Lord demanded, fulfilled.[22]

17. And upon the day when He shall muster them and those they worship beside God then He shall say to them : 'Did you misguide these My servants or did they themselves go astray from the way ?'[23]

١٤- لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَّاحِدًا وَّادْعُوا ثُبُورًا كَثِيرًا ○

١٥- قُلْ أَذٰلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ ط كَانَتْ لَهُمْ جَزَاءً وَّمَصِيرًا ○

١٦- لَهُمْ فِيهَا مَا يَشَاءُونَ خٰلِدِينَ ط كَانَ عَلٰى رَبِّكَ وَعْدًا مَّسْئُولًا ○

١٧- وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللّٰهِ فَيَقُولُ ءَأَنْتُمْ أَضْلَلْتُمْ عِبَادِي هٰؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ○

19. "If they die once they can be free, but dying thousand times in a day is worst condition". (Mozihul Quran)

20. Now you have heard the end of the Rejectors and the Unbelievers so decide yourself what you prefer ; either you prefer this Hell or that promise which is given to the pious believers ?

21. مَا يَشَآءُوْنَ means that they will be given what they desire in paradise. And they will desire only that which shall be befitting their degrees.

22. وعداً مسئولا means the final promise which God has taken upon Himself only by His grace and kindness ; or it means that the pious believers shall ask about the fulfilment of this promise and it shall be surely fulfilled as it is given in a prayer mentioned in the last section of Sura Aale Imran :

رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى رُسُلِكَ

23. Rehearsing unto the worshippers, their gods shall be questioned if they had persuaded their worshippers to commit association and worship them, or those worshippers had themselves erred from the way out of their own folly, ignorance, heedlessness and inattentiveness.

18. They will say : 'Thou are Holy ! We could not do that we might adopt without Thee comrades[24] but Thou didst give them benefit and their forefathers until they forgot thy remembrance and they were the people to be destroyed.[25]

١٨ - قَالُوْا سُبْحٰنَكَ مَا كَانَ يَنْۢبَغِيْ لَنَآ اَنْ نَّتَّخِذَ مِنْ دُوْنِكَ مِنْ اَوْلِيَآءَ وَلٰكِنْ مَّتَّعْتَهُمْ وَاٰبَآءَهُمْ حَتّٰى نَسُوا الذِّكْرَ ۚ وَكَانُوْا قَوْمًۢا بُوْرًا ○

19. So they belied you in your word,[26] then you can neither avert nor help;[27] and whoso among you is sinner We shall make him taste a great chastisement.[28]

١٩ - فَقَدْ كَذَّبُوْكُمْ بِمَا تَقُوْلُوْنَ ۙ فَمَا تَسْتَطِيْعُوْنَ صَرْفًا وَّلَا نَصْرًا ۚ وَمَنْ يَّظْلِمْ مِّنْكُمْ نُذِقْهُ عَذَابًا كَبِيْرًا ○

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24. They would answer that they had not the courage to take others beside God as their comrades and protectors. When for their own selves they had not any prop beside Him then how they could order others to take them as their gods and providers of their needs,

25. The fact is that these unfortunate souls were themselves going to destroy themselves. Destruction was destined for them, and the external cause of that destruction was that they forgot God indulging in comforts and luxuries and throwing themselves in utter heedlessness. They paid no ear to any instruction of the Prophets and completely closed their eyes towards the guidance and sermons of the Messengers and became proud of their worldly wealth. The greater they and their fathers received benefit from Divine kindness and benefaction the greater they progressed in their heedlessness and forgetfulness. It was imperative on their part to be more thankful and be absorbed in the worship of the Real Benefactor seeing the Divine rewards. But on the contrary they became proud and resorted to unbelief and sins. In other words what was the water of life, turned into poison for them due to their misfortune.

26. It would be said to them, "Lo! your own gods and idols whom you worshipped and in whom you trusted are themselves falsifying your claim and they are showing their public detestation against your activities."

27. "Neither you can avert the Divine chastisement, nor you can turn about the word, nor you can help each other. For you there is nothing except the punishment which shall be surely given to you. So taste on the chastisement dwelling therein—in the Hell."

28. Perhaps 'Zulm' (ظلم) here means association, or perhaps every kind of wrong and sin is included.

20. And We sent not before thee Messengers but that they ate food and walked in the bazars.[29] And We have made some of you a trial for the others, (to see) if you keep steadfast.[30] And Thy Lord sees all things.[31]

٢٠ ۔ وَمَآ اَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِيْنَ اِلَّآ اِنَّهُمْ لَيَاْكُلُوْنَ الطَّعَامَ وَيَمْشُوْنَ فِى الْاَسْوَاقِ ؕ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ؕ اَتَصْبِرُوْنَ ۚ وَكَانَ رَبُّكَ بَصِيْرًا ۝ ع ٢ ١١ ١٧

29. This is the answer of their old remark : مالهذا الرسول یاکل الطعام الخ i.e. All those Messengers who were sent before you were mortals. They ate and drank and fulfilled their economic needs like all other men. They were not sent being made as angels who are independent of eating, drinking and other human needs. It shows that going to the markets is not against the state of piety and sainthood. On the other hand, if the reason of not going to the bazars is self-conceit and self-elevation then it is against piety and sainthood.

30. The Prophets are to test the faith of the Infidels and the Infidels are to test the patience of the Prophets i.e. now We see now much do you endure patience and perseverence hearing the absurd objections, ignoble taunts and heart-rending sentences of the Unbelievers.

31. The unbelief and annoying of the Unbelievers and the patience and perseverance of the patient, are all in the eyes of God. He shall give to everyone the fruit of the deeds done by him.

SECTION 3

21. And said those people who do not have hope that they will meet Us (of meeting Us) : 'Why have the angels not been sent down to us, or we would have seen our Lord?'[32] Much greatness have they in their souls and they are exceeding in their extreme haughtiness.[33]

٢١ - وَقَالَ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا لَوْلَآ اُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ اَوْنَرٰى رَبَّنَا ؕ لَقَدِ اسْتَكْبَرُوْا فِيْٓ اَنْفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيْرًا ○

32. Those who have no hope of meeting Us or coming to Our presence for the reckoning they utter insolent and inimical words being fearless of punishment. For example they say :

"Why have not the angels brought divine Revelation upon us as they are said to bring upon Mohammad (Be peace on him), or why has God not spoken to us in front of us, or at least the angels should have come to confirm you or God. He Himself would have come before us and we would have seen Him with our eyes confirming and supporting your claims ?" And they are quoted to have said such words at other occasions :

وَقَالُوْا لَنْ نُّؤْمِنَ لَكَ حَتّٰى نُؤْتٰى مِثْلَ مَآ اُوْتِيَ رُسُلُ اللّٰهِ (انعام - رکوع ۱۵)

اَوْ تَاْتِيَ بِاللّٰهِ وَالْمَلٰٓئِكَةِ قَبِيْلًا (بنی اسرائیل - رکوع ۱)

33. They have thought themselves to be very great in their hearts that they wish for the descension of the Divine Revelation and the angels upon them. Their haughtiness knows no bound when they wish to see God by their open eyes and speak to Him despite their so much black deeds.

22. Upon the day that they see the angels, no good tidings that day for the sinners and they will say, 'Some barrier interdicted.'[34]

٢٢۔ يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرٰى يَوْمَئِذٍ لِّلْمُجْرِمِيْنَ وَيَقُوْلُوْنَ حِجْرًا مَّحْجُوْرًا ○

34. Do not worry ! A day is coming when the angels will come in your sight but the criminals like you shall not be happy to see them. On the other hand, you shall have to face grievous miseries. Even those who are demanding the descension of the angels today shall seek shelter by saying حِجْرًا مَّحْجُوْرًا and they will wish that some barrier might be erected between them and the angels, that they might not reach them. But how can the decision of God be reverted. The angels will also tell by saying حِجْرًا مَّحْجُوْرًا that thenceforth prosperity and bliss were forbidden to them for ever.

Note : It is possible that this description may belong to the last hour of life when death-pangs begin and the hidden world is revealed, and the angels strike at the faces and backs of the dying unbelievere before drawing the soul.

وَلَوْ تَرٰى اِذْ يَتَوَفَّى الَّذِيْنَ كَفَرُوا الْمَلٰٓئِكَةُ يَضْرِبُوْنَ وُجُوْهَهُمْ وَاَدْبَارَهُمْ وَلَوْ تَرٰى اِذِ الظّٰلِمُوْنَ فِيْ غَمَرٰتِ الْمَوْتِ وَالْمَلٰٓئِكَةُ بَاسِطُوْٓا اَيْدِيْهِمْ اَخْرِجُوْٓا اَنْفُسَكُمْ اَلْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ (انعام - رکوع ١١)

In other words this condition of the Believers shall be opposite to that mentioned elsewhere about the Believers :

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا تَخَافُوْا وَلَا تَحْزَنُوْا وَاَبْشِرُوْا بِالْجَنَّةِ الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ الخ (حٰمٓ السجدہ - رکوع ٤)

And it is possible that it is the description of the Day of Resurrection. (And God, the Glorious, knows better.)

23. And We advanced upon those works which they had done, then We made it a dust flying.[35]

24. The people of Paradise shall have on that day an excellent abode and excellent is their resting place at noon.[36]

25. And upon that day when the heaven is split asunder from the cloud and the angels are sent down in succession—[37]

26. The Kingdom that day is true for Rahman. And that day upon the Unbelievers is indeed harsh.[38]

٢٣- وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنٰهُ هَبَآءً مَّنْثُورًا ○

٢٤- أَصْحٰبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَّ أَحْسَنُ مَقِيلًا ○

٢٥- وَيَوْمَ تَشَقَّقُ السَّمَآءُ بِالْغَمَامِ وَنُزِّلَ الْمَلٰٓئِكَةُ تَنْزِيلًا ○

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

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35. They called Us and We reached them, but not to honour them. On the other hand We have come to obliterate those deeds which they thought good in their self-pride and in which they had great trust, and make them fly into the air like insignificant particles which are flown in the air by the wind. It is because those deeds are quite empty of the spirit of sincerity and Eman, or they are quite antagonistic to the truthful manner. God says :

مَثَلُ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ اَعْمَالُهُمْ كَرَمَادِنِ اشْتَدَّتْ بِهِ الرِّيْحُ فِيْ يَوْمٍ عَاصِفٍ (ابراهيم - ركوع ٣)

There are other verses supporting the present verse.

36. Those people who laugh at the Muslims today shall be involved in and seized by great distress, but those who are being derided by them in the world shall enter Paradise to dwell therein with excellent comfort and enjoy ever-lasting bliss.

37. On the Day of Resurrection when the heaven shall be torn to pieces, something will alight from the canopy over-head. Perhaps it is the same thing which in the Tradition of Abu Razeen is called عَمَاء (God knows better). With this Tajjalli (Divine Reflection) there would be a great congregation of countless angels and the angels of the heavens shall descend successively to the Plain of Resurrection on that day. (Refer Verse 210, Baqarah)

38. Externally and internally, in form and reality, the Kingdom of the whole world shall exclusively belong to One God—Rahman. And only His absolute authority and execution shall prevail. When the Kingdom shall belong to Rahman alone there shall be no scantiness of divine mercy, and those who deserve mercy shall be endowed with countless mercies. But inspite of this unlimited mercy of God that day shall be very much harsh and miserable for the Unbelievers.

کہ بازار چنداں کہ آگندہ تر تہی دست را دل پراگندہ تر

"The more the bazar is busy

The more the empty hand is in distress."

27. And that day the Sinner shall bite his hands and say : 'Would that I had taken the way along with the Messenger !'[39]

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

28. 'Woe to me ! Would that I had not taken such and such a one for a friend.'[40]

٢٨۔ يٰوَيْلَتٰى لَيْتَنِيْ لَمْ اَتَّخِذْ فُلَانًا خَلِيْلًا ○

29. 'He indeed led me astray from the advice after it had come to me, and the Satan betrays man at the moment.'[41]

٢٩۔ لَقَدْ اَضَلَّنِيْ عَنِ الذِّكْرِ بَعْدَ اِذْ جَآءَنِيْ ؕ وَ كَانَ الشَّيْطٰنُ لِلْاِنْسَانِ خَذُوْلًا ○

39. He will bite his hand out of remorsefulness, anguish and pain and shall grieve at the failure in following the way of the Holy Messenger of God in the world, and at thinking why he was decieved by the jinn-satans and man-satans that he had to see that bad day.

40. At that time he will feel extremely remorseful that why he had made such persons his friends whose friendship led him astray in the world and increased him in his error. At that time he would wish there would have never been any friendship and companionship between him and that man !

Note : Some of the commentators have related here the story of Aqba Bin Mo'eet and Ubai Bin Khalaf. There is no need to delimit the sense of this verse with this story. It automatically comes within the comments given above.

41. The advice of the Prophet, which had come to me and which was sufficient for my guidance, was about to enter into my heart and make a place therein. But the friendship of this wretched man completely destroyed me and did not allow my heart to attend to that advice. No doubt, the Satan is a great knave and betrayer. He deceives man at the critical moment and badly disgraces him.

30. And said the Messenger : 'O my Lord, my nation has dubbed this Quran obsolete !42

31. And thus We have placed for every Prophet enemies among the sinners.43 And sufficient is thy Lord to guide and help.44

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

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

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42. When the refractory and perverse did not pay heed to the advice, and persisted in their disbelief and denial, then the Prophet complained in the Divine Court : "My Lord ! My nation does not listen to me. These people have dubbed the Holy Quran as quack. (God forbid). When the Holy Quran is recited they raise hue and cry, chatter and prattle lavishly lest someone should listen to it and understand it. Thus these most unfortunate souls have deserted and denounced this Valuable Book, the Quran."

Note : Though this verse mentions only Infidels and Unbelievers, yet slackness or indolence in confirming the Quran, or reflecting on it, or acting upon it, or reciting it, or attending to its correct pronunciation, and attending to other insignificant and baseless things turning from it—all these forms can be put under the Hijranul Quran (هجران القرآن)—desertion of the Quran according to their degrees.

43. God has created for every Prophet his enemies who create hindrances in the Prophetic mission of the Prophet and bar the people from embracing the Truth.

44. Though Infidels betray and mislead, yet God shall guide whomsoever He will. Or it means God shall guide whomsoever He will and shall help thee against those who remain deprived of guidance. Or it means that God shall help thee and bring thee to the desired destination, and no hurdles shall hinder thy way.

32. And said those who are rejectors : 'Why has the Quran not been sent down upon him all at once ?'[45] Even so We sent down so that We may strengthen thy heart thereby and We have recited (revealed) it pausingly.[46]

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

33. And they bring not to thee any similitude but that We communicate to thee the true fact and better than that in exposition.[47]

٣٣- وَلَا يَاْتُوْنَكَ بِمَثَلٍ اِلَّا جِئْنٰكَ بِالْحَقِّ وَ اَحْسَنَ تَفْسِيْرًا ۝

45. The enemies of the Prophet raised different objections only to misguide the people. For example they said, "Why has the Quran not been sent down in full all at once like other Books ? Why is it being sent down gradually in years ? Does God also require to reflect and ponder ? These things create doubt and we are forced to believe that the Prophet himself produces the matter of the Quran after thoughtful reflections and then recite it to the people now and then at suitable times."

46. They are given answer that it is not necessary that the reason of the gradual descension of the Quran might be that which they have understood. If you think over, you shall see that there are very many benefits in the manner of gradual sending down of the Quran, and those benefits could not be obtained if it would have been sent down all at once. For example, in this way the commemoration of the Quran is easier, and it is easier to understand it, the preservation of the Word became easier and the people became informed of all those reasons and arguments which were put in it at opportune moments. Seeing the state of separate descension of each verse they could easily appoint the exact meaning of the verses. When the Prophet and the Muslims got the answer of their problems at the right time and at the right occasion their hearts were strengthened and satisfied. In this way the claim of its miraculous nature was also repeatedly renewed. In this connection Hazrat Jibraeel descended on this world of matter over and over again which was definitely the cause of immense blessing. There may be more benefits in God's knowledge. Some of them, however, are described here.

47. Whenever the Unbelievers criticize the Quran and raise any objection or strike out some similitude upon you, the Holy Quran tells the real fact in its answer wherein there is no equivocalness or ambiguity. The answer is always clear, moderate, balanced and unequivocal. Of course, those men of crooked intellect will always give a crooked interpretation to the straight realities. The end of such people of crooked nature and mentality is mentioned below.

34. Those who shall be mustered upon their faces unto the Hell—theirs' is the bad station and they are far deviated from the way.[48]

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

SECTION 4

35. And We gave to Moses the Book and appointed with him his brother Haroon as helper.

٣٥۔ وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَجَعَلْنَا مَعَهٗٓ اَخَاهُ هٰرُوْنَ وَزِيْرًا ۝ ع

36. Then We said : "You both go to the people who cried lies to Our Signs."[49] Then We devastated them uprooting.

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

37. And the people of Noah when they cried lies to the messengers[50] We drowned them and appointed them to be a sign to mankind. And We have prepared for the sinners a painful chastisement.

٣٧۔ وَقَوْمَ نُوْحٍ لَّمَّا كَذَّبُوا الرُّسُلَ اَغْرَقْنٰهُمْ وَجَعَلْنٰهُمْ لِلنَّاسِ اٰيَةً ۭ وَاَعْتَدْنَا لِلظّٰلِمِيْنَ عَذَابًا اَلِيْمًا ۝ ع

48. These are the people whose wisdom has turned reversed. They denounced the celestial realities and bent on their low desires. Onward the end of such nations is described in order to open the eyes ofmankind.

49. Signs—Signs of God in the Universe which prove the Divine Oneness etc. It means they belied the clear signs of Divine Unity and some of the uniform teachings of the Divine Messengers which were translated to them from their forefathers. Hazrat Yusuf (be peace on him) was the Messenger of God and he had ruled over Egypt for a pretty long time. His teachings were not entirely obliterated from the soil of Egypt and some of them must have been scattered here and there during the reign of Pharaoh when Hazrat Moosa was sent as a Messenger. Consequently Hazrat Moosa and Hazrat Haroon were ordered to go to the people of Egypt and deliver the Divine Message unto them.

50. The belying of one Messenger is the belying of all Messengers. The people of Noah did not only reject Hazrat Noah but all other Prophets sent before him.

38. And A'ad and Thamood and the People of the Well[51] and between that many generations,

39. And for each We struck similitudes and We wasted each of them plundering.[52]

40. And these people have come by that city whereon an evil rain fell,[53] did they not see it?[54] Nay, but they have no hope of upraising.[55]

41. And when they see thee they have nothing to do with thee but mocking. 'Is this he whom God has sent forth with the message ?"

٣٨- وَّعَادًا وَّثَمُوْدَا وَاَصْحٰبَ الرَّسِّ وَقُرُوْنًا
بَيْنَ ذٰلِكَ كَثِيْرًا ○
٣٩- وَكُلًّا ضَرَبْنَا لَهُ الْاَمْثَالَ ۖ وَكُلًّا تَبَّرْنَا
تَتْبِيْرًا ○
٤٠- وَلَقَدْ اَتَوْا عَلَى الْقَرْيَةِ الَّتِيْٓ اُمْطِرَتْ مَطَرَ
السَّوْءِ ۭ اَفَلَمْ يَكُوْنُوْا يَرَوْنَهَا ۚ بَلْ كَانُوْا
لَا يَرْجُوْنَ نُشُوْرًا ○
٤١- وَاِذَا رَاَوْكَ اِنْ يَّتَّخِذُوْنَكَ اِلَّا هُزُوًا ۭ
اَهٰذَا الَّذِيْ بَعَثَ اللّٰهُ رَسُوْلًا ○

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51. Who were the People of the Well ? There is a lot of difference about them. Many words have been quoted in Ruhul Ma'ani and as a substance it is given that they were a people destroyed in punishment of rejecting their Prophet.
ومُلخص الاقوال انهم قوم اهلكهم الله بتكذيب من أرسل اليهم
Hazrat Shah Sahib, says, 'A people had shut their Messenger into a well, then chastisement came upon them and he was set free." (Mozihul Quran)

52. First they were made to understand the Divine Message. But when they did not accept by any way they were overturned.

53. They are the destroyed habitats of the people of Hazrat Lut. The Meccans passed by these ruins cnroute to Sham.

54. Did they not see their rui with open eyes ?

55. How could they receive lesson when they did not believe in the upraising after death ? Only that can receive lesson who has some fear of God in his heart and he believes that some day he will have to go before God to answer for his actions and deeds of the world. But he who is heedless of his end can gain no lesson from the history of nations destroyed by the wrath of God for their unbelief and transgressions.

42. 'He had well-nigh led us astray from our gods if we would have not stuek steadfast to them.[56] And onward they shall know when they see the chastisement who is far astray from the way.[57]

۴۲۔ اِنْ كَادَ لَيُضِلُّنَا عَنْ اٰلِهَتِنَا لَوْلَآ اَنْ صَبَرْنَا عَلَيْهَا ؕ وَسَوْفَ يَعْلَمُوْنَ حِيْنَ يَرَوْنَ الْعَذَابَ مَنْ اَضَلُّ سَبِيْلًا ○

43. Well, see the one who has adopted to worship his wish. Whether thou canst take his responsibility ![58]

۴۳۔ اَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ ؕ اَفَاَنْتَ تَكُوْنُ عَلَيْهِ وَكِيْلًا ○

56. Instead of gaining lesson, the main hobby of the Unbelievers is to mock at the Messenger and take his teachings as mockery. Whenever and wherever they see the Prophet they make jesting remarks, "Is this the man whom God has chosen for His Messengership ? This position and the rank of Prophethood ! Is that he alone was left in the whole Divine Kingdom to become the Messenger of God ? After all, there must be some distinctive thing in a Messenger and we see nothing of the sort in him. Yes, one thing is there, of course, that his speech has an effect of magic. By dint of his versatile power and oration he had created such an atmosphere that even the most staunch of us would have slipped away, and well-nigh he had provoked us against our own gods, but we were strong enough to resist his magic speeches and stuck steadfast to our old creed, otherwise he would have totally pushed us all into error." (God forbid)

57. God says that they shall know in future who was gone astray from the way and who was in error, when they see the divine chastisement.

58. God addressed the Holy Prophet, "How can you take the responsibility of guiding such wish-worshiping people whose god is merely their wish and who are subservient to the order of their wish. They simply accept what is concommitant with their wish and reject what is against it. Today they found the stone pleasing to them they began to worship it. Tomorrow they find a more beautiful one, they shall denounce the old one and bow down before the new one.

44. Or deemest thou that most of them hear or understand ? And nothing of the sort but they are equal to the cattle, nay, they are far more astray from the way.[59]

٤٤- اَمْ تَحْسَبُ اَنَّ اَكْثَرَهُمْ يَسْمَعُوْنَ اَوْ يَعْقِلُوْنَ ؕ اِنْ هُمْ اِلَّا كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ سَبِيْلًا ۝ ع ٤ ٢

SECTION 5

45. Hast thou not seen towards thy Lord how He prolonged the shadow (shade)? And had He willed He would have made it stationary, then We made the sun a guide thereto,

٤٥- اَلَمْ تَرَ اِلٰى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ۚ وَلَوْ شَآءَ لَجَعَلَهٗ سَاكِنًا ۚ ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيْلًا ۝ ٢

46. Then We drew it towards Us contracting it slowly.[60]

٤٦- ثُمَّ قَبَضْنٰهُ اِلَيْنَا قَبْضًا يَّسِيْرًا ۝

59. Whatever instructions and sermons you give them but they are not prepared to listen to them. They are cattle and worse than the cattle. The cattle, however, bow down their heads before their masters and owners and recognise their benefactors, and they have also some instinct of discriminating between useful and detrimental. If we let them alone they will go to their pasture or watering-place, but the condition of these wretched souls is so miserable that they neither recognise their obligation to

their Creator and Provider, nor they are conscious of His benefactions, nor discriminate between what is bad for them and what is good for them, nor differentiate between their friends and foes, nor step towards spiritual food and fountain of guidance. On the other hand, they fled far away from the spiritual provision and the heavenly guidance and made dormant those powers with which they were endowed by God. They utilised those powers in wrong works. Had they used wisdom and understanding they would have found in this great universe countless signs which are providing a clear guidance to the Divine Oneness and Purity and ever proving the truthfulness and reality of the religious principles, whereof some are described in the following verses.

59. From the dawn to the rise of the sun shadow is spread all over. If God would have not let the sun rise the shadows would have become permanent. But God by His power let the sun rise, whereby sunshine spread all over the length and breadth of the space and the shadows began to gradually diminish towards one side. But for the existence of sunshine we could not understand the shadows, because things are recognised by their opposites.

قُلْ اَرَاَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ الَّيْلَ سَرْمَدًا اِلٰى يَوْمِ الْقِيَامَةِ مَنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِضِيَآءٍ الخ (قصص-رکوع ۷)

Hazrat Shah Sahib says, "First the shadow of everything falls at length, then it recedes towards the moving direction of the sun, till at last it comes to the root. 'He draws it towards Him' means the shadow goes to its origin, and the origin of everything is God." (Mozihul Quran).

After mid-day the sun-shine contracts from one side and the shadow elongates on the other side, till at last at the end of the day the sun-shine disappears. This is the similitude of the existence of the world. First there was non-existence, then the light of existence came, then this light at last will go into non-existence, Similarly we can imagine the spiritual light and darkness on the example of physical light and shadow. Had God not sent the light of the Sun of Prophethood into the darkness of unbelief, sin, ignorance and haughtiness, no one would have found the way of correct recognition.

47. And He it is who made the night for you a garment and sleep for rest and made the day for rising.[61]

48. And He it is who loosed the winds to bear good tidings beforehand of His mercy, and We sent down from heaven water to purify—

49. To revive by it the dead land and give it for drink to many of Our created cattle and men.[62]

50. And variously We divided it between them that they may think, yet most men do not live without committing ingratitude.[63]

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

٤٨۔ وَهُوَ الَّذِيْ اَرْسَلَ الرِّيٰحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهٖ ۚ وَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً طَهُوْرًا ○

٤٩۔ لِّنُحْيِيَ بِهٖ بَلْدَةً مَّيْتًا وَّنُسْقِيَهٗ مِمَّا خَلَقْنَآ اَنْعَامًا وَّاَنَاسِيَّ كَثِيْرًا ○

٥٠۔ وَلَقَدْ صَرَّفْنٰهُ بَيْنَهُمْ لِيَذَّكَّرُوْا ۖ فَاَبٰۤى اَكْثَرُ النَّاسِ اِلَّا كُفُوْرًا ○

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61. The shadow of the dark night covers all like a sheet and the people rest in it leaving their business, then the light of the day comes and the people wake from sleep, walk hither and thither and do their business. Similarly after the sleep of death the morning of Qeyamat shall come wherein the whole world shall again rise up. And same is the condition which occurs when the Prophets of God enlighten the world by the light of Divine Revelation and Inspiration, and the world sleeping in ignorance and heedlessness at once rises up rubbing its eyes.

62. It means the rainy winds first bring the tidings of rainfall, then the water rains from the heaven which is itself pure and also purifies others. When the water falls on the earth it gains a new life. The fields become green and the barren land becomes verdant, and so many cattle and men satisfy their thirst by drinking water. Similarly on the Last Day by an unseen rainfall the dead bodies, which were mixed with the dust, shall be revived. In this material world too those hearts which had died of ignorance and sinfulness, are revived by the heavenly rain of Divine Revelation, and those souls (spirits) which were defiled by association and evil deeds become purified being washed by the water of spiritual rainfall. And those who have a thirst for the Divine Recognition and communion with God are satisfied by drinking only this spiritul water.

63. The rainy water does not reach all lands and men equally. On the other hand, it reaches somewhere in a small quantity and somewhere in a great quantity, somewhere it reaches soon and somewhere it reaches late, as God's Wisdom demands it, so that the people should understand that its distribution is in the possession of an absolute, powerful and wise Hand. But even then most people do not understand and do not thank God for this Divine Bounty. Conversely they resort to unbelief and ingratitude. Similar is the case with the spiritual rainfall which is received by different persons according to their capacity and the space of their internal vessel. But there are others who go on rejecting this mighty blessing and bounty of God.

51. And if We willed We would have raised in every city a warner,

52. So obey not the rejectors and face them with it with a mighty force.[64]

53. And He it is who let forth the two rivers meeting, this one is sweet quenching the thirst, and this one is saline, bitter, and He has put between them a curtain and a barrier forbidden.[65]

٥١ - وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَّذِيرًا ۝

٥٢ - فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُم بِهِ جِهَادًا كَبِيرًا ۝

٥٣ - وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ ۖ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ۝

64. The coming of a Prophet is not something strange. If God will He may now send numerous Prophets and He may appoint separate Prophets for each city. But it was determined by Him to send in the last, for the whole world, Mohammad alone as the last Messenger of God (Be peace upon him).

So you should not care for and pay heed to the foolish taunts and rebukes and the unwise criticism of the Disbelievers. You go on performing your work with full strength and zeal, and taking the Quran in hand face these Unbelievers with a mighty force, God shall make you successful.

65. Students of Oceanography know very well that there are horizontal and vertical currents flowing with different salinity in the seas. In some countries there are rivers in which two currents of different tastes flow side by side. One is sweet and the other is saline. The flowing of two different currents of water side by side demonstrates the great power of God, which indicates that in spiritual world also two currents of guidance and error flow together but there is a barrier between the two so that guidance may not be completely over-shadowed by error (Tr.)

54. And He it is who created of water, man and then appointed for him blood-relationships and marriage and Thy Lord can do all things.

55. And they worship leaving God that thing which neither profits them nor harms them, and the Unbeliever is ever turning (his back against (from) his Lord.[66]

56. And We sent thee but to give good tidings and warning.

57. Thou say : 'I do not ask of you any wage for it but whoever desires to take unto his Lord the way.'[67]

58. And put thy trust in that Living One who dies not, and remember His praises,[68] and sufficient is He to be aware of the sins of His servants ;[69]

٥٤- وَهُوَ الَّذِيْ خَلَقَ مِنَ الْمَآءِ بَشَرًا فَجَعَلَهٗ
نَسَبًا وَّصِهْرًا ؕ وَكَانَ رَبُّكَ قَدِيْرًا ○
٥٥- وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُهُمْ وَلَا
يَضُرُّهُمْ ؕ وَكَانَ الْكَافِرُ عَلٰى رَبِّهٖ ظَهِيْرًا ○
٥٦- وَمَآ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّنَذِيْرًا ○
٥٧- قُلْ مَآ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِلَّا مَنْ شَآءَ
اَنْ يَّتَّخِذَ اِلٰى رَبِّهٖ سَبِيْلًا ○
٥٨- وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِيْ لَا يَمُوْتُ وَسَبِّحْ
بِحَمْدِهٖ ؕ وَكَفٰى بِهٖ بِذُنُوْبِ عِبَادِهٖ خَبِيْرًا ○

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66. It is also a great power of God that He has made a wise and perfect man from an insignificant sperm-drop, and then let forth generation after generation and maintained relations of blood and marriage. In its initial stage man was simply a negligible thing, but God gave him different powers to attain fulness, and this man after a while forgot its origin denouncing his powerful Lord and began to adopt the humble creatures of God as gods. Not to speak of recognising their obligation towards God, they turned their backs from God and joined with the army of the Satan in order to help him in his seductive and subversive mission and cooperate with him in misleading and misguiding the creatures of God. "We take refuge in God from the evils of our souls and from the vices of our deeds !"

نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّئَاتِ اَعْمَالِنَا

67. Your job is to give good tidings at the loyalty towards God, and warn the betrayers, of the evil consequences of betrayal and misguidance. If someone rejects or denies there is no harm to you. You are not taking some fee or some wage for the work of delivering the Divine Message that you will lose those wages or fees if they reject you. You do not require from them but that they come to the way of their Lord receiving the divine succour, and this is the wage or fee (whatever you call it) of this labour.

68. You go on performing your duty (of Tableegh and Irshad etc.) trusting in One God and care not for any opposition or apposition. No prop of the transient things ! The only prop is He who is Eternal and He never dies.

69. Put your trust only in Him and commemorate His praise and admiration, and adhere to His worship alone. He shall deal with these criminals Himself.

59. Who created the heavens and earth and what is between them in six days, and sat Himself upon the Throne,[70] that All-Compassionate, so ask him who has got information about Him.[71]

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

60. And when it is said to them, 'Perform sajda to Rahman.' They say, 'What is Rahman? Should we do Sajda to what thou commandeth us?' And their avèrsion increases.[72]

٦٠- وَاِذَا قِيْلَ لَهُمُ اسْجُدُوْا لِلرَّحْمٰنِ قَالُوْا وَمَا الرَّحْمٰنُ ق اَنَسْجُدُ لِمَا تَاْمُرُنَا وَزَادَهُمْ نُفُوْرًا ○ ع السجدة ٦ ٣

SECTION 6

61. Blessed be He who has made in the heaven constellations[73] and placed (set) in it a lamp[74] and moon illuminating.

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

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70. See Sura Aaraf.

71. Ask about the states and mercies of God, the High, of those who know. These ignorant associators have little knowledge of Him. وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ As a matter of fact, God Himself knows about His perfections and attributes in full, اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ , but among the creatures the greatest knower of God's attributes and His states is Hazrat Mohammad, the Messenger of God, (Be peace on him) in whose self God has placed the compendium of all ancient and later knowledges. Let one ask him about the Divine States of God.

72. How can these ignorant associators understand the state of Rahman, who are averse to this Name ? When they hear the Name of Rahman they ask with extreme ignorance, impudence and disdainfulness, (as if they are unaware of this Name) "Who is Rahman ? Why thou wanteth us that we should perform sajda to Him ? Shall we obey thy word only because thou art saying it ? We can never do it at thy command." In short the more they are invited to submission and obedience to Rahman the more they are averse to Him.

73. There are great stars or the heavenly forts in which the angels guard, or perhaps they are the signs of the Zodiac, or the twelve constellations of the sun which are described by astronomers.

Hazrat Shah Sahib says, "There are twelve zones of the heaven which are known as Bruj. Every zone has a sign of the stars. These divisions are appointed for the sake of reckoning." (Mozihul Quran)

74. The sun is here called as 'lamp' because of the combination of light and heat, and because it has a burning quality.

62. And He it is who made the night and the day a succession[75] for that person who wants to reflect or wants to thank.[76]

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

63. The servants of Rahman are those who walk upon the earth with humble steps,[77] and when the ignorant address them they say, 'Peace'.[78]

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

75. The word 'succession' perhaps is used that sometimes the days are longer and sometimes the nights are longer, or because the days follow the nights and the nights follow the days, or because what is lost in the day is made up in the night, and what is lost in the night is made up in the day, e.g. some commemoration is left in the night and it is completed in the day, as given in the Tradition.

76. The revolution of the sun and moon etc. and the alternation of nights and days are perhaps purposed for the reflection of mankind that they may search for the divine recognition, and conclude that all these mighty revolutions and administrations are the performances of Divine Nature, and seeing various benefits and comforts in day and night, they should turn to thankfulness. And as such the sincere servants of Rahman mentioned below do the same.

77. They are not frowned to hear the Name of Rahman just as the associators do. On the other hand, they demonstrate by each and every action and word, that they are the humble servants of God. Their manners manifestly show that they are the embodiment of humbility, seriousness, meekness and naturalness. They do not walk ostentatiously on the earth like proud men. It does not mean that they step on the earth like sick men with an implicit show-off because the manner of walking of the Holy Prophet as quoted in the Tradition does not support it.

78. It means they reply to the words of the unwise and the insolent people with forgiveness and pardon. Whenever some ignorant man tries to wrangle with them they respond softly and depart with salutation. Neither they join with them, nor they fight with them. Their manners do not conform to what was customary in the period of Ignorance as one of its poets says :

أَلَا لَا يَجْهَلَنْ أَحَدٌ عَلَيْنَا فَنَجْهَلَ فَوْقَ جَهْلِ الْجَاهِلِينَ

"No one should treat us with ignorance ; otherwise we will respond with a greater ignorance of the Ignorant."

This was the description of the day of the sincere servants of Rahman. Onward the state of their night is mentioned.

64. And those who pass the night before their Lord in Sajda and standing,[79]

٦٤ - وَالَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّقِيَامًا ○

65. And those who say, 'O our Lord, turn Thou from us the chastisement of the Hell, surely its chastisement is persisting.

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

66. That is a bad place for staying and an evil place for dwelling.[80]

٦٦ - إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَّمُقَامًا ○

67. And those people that, when they expend, they neither squander wastefully, nor spend parsimoniously, and between that is a straight living.[81]

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

68. And those people who do not call upon another sovereign with God, and they do not slay the soul God has forbidden except by right,[82] and do not fornicate, and whoso does that he falls down in sin—[83]

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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79. In the night when the indolent and heedless servants sleep comfortably, they pass it lying prostrate and standing before God. Rukoo is not mentioned here, because it is placed in between Qayam and Sujood, perhaps this is why it is not separately mentioned, as if it is come in between them.

80. They are not proud of their worship to God. They are always fearful and they do not think themselves immune from chastisement of god after performing eight Rakaat of Tahajjud (Mid-night Prayer).

81. They are not parsimonious, they are not prodigal. They lead a moderate economy-line. Neither they love wealth, nor waste it, and live according to the order of God :

وَلَا تَجْعَلْ مَغْلُوْلَةً إِلٰى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ (بنی اسرائیل - رکوع ۳)

82. إِلَّا بِالْحَقِّ (except by right) i.e. they do not kill anybody except by the permission of Islamic Law, e.g slaying in punishment of an intentional murder, stoning a married fornicator in punishment of fornication, slaying an apostate in punishment of deserting the Ummat-e-Mohammadiya—all these forms come under إِلَّا بِالْحَقِّ as given in Tradition.

83. These are major crimes—association, slaying and fornication—and the workers of these major sins also deserve major punishment, and it shall be definitely given to them (provided they are not pardoned by God). According to some Traditions أَثَامًا is the name of a terrible valley in the Hell, wherein torments of horrible nature are described.

69. His chastisement shall be doubled on the Day of Ressurection and he shall dwell therein dishonoured,[84]

٦٩۔ يُضٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيٰمَةِ وَيَخْلُدْ فِيْهٖ مُهَانًا ○

70. But he who repented and believed and did some good work—so God will change for them their evils into virtues, and God is All-forgiving, All-Compassionate.[85]

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

71. And whosoever repents and does good deeds so he returns to God, the place of returning.[86]

٧١۔ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَاِنَّهٗ يَتُوْبُ اِلَى اللّٰهِ مَتَابًا ○

72. And those who donot participate in false work[87] and when they pass by playful things they pass by honourably.[88]

٧٢۔ وَالَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ ۙ وَاِذَا مَرُّوْا بِاللَّغْوِ مَرُّوْا كِرَامًا ○

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84. i.e. these are major sins greater than others ; chastisement shall also be given for them and it will go on increasing moment by moment.

85. In place of sins God shall give the grace (succour) of virtues and shall forgive the sins of unbelief, or obliterating the sins by the blessing of repentance and righteous deeds He shall write virtues (in the Book of Deeds) in proportion to their number, as it appears from some Traditions.

86. Previously the sins of that Unbeliever were mentioned who afterward embraced Islam. In this verse those sins are mentioned which are done in the state of Islam. They too are forgiven provided he repents and abstains from evil deed. Such a man shall get a place with God.

From this interpretation it can be inferred that the everlasting entrance into the Hell for the intentional murder of a Muslim as described in Sura Nisa, verse 94, is for that who does not turn to God and ask forgiveness for his sin of murder. (God knows better)

87. Neither they speak falsehood, nor give false witness (evidence), neither attend meetings of wrong affairs and sins.

88. Hazrat Shah Sahib says, "They neither join with the sins, nor pay heed to playful things—neither they join with them, nor fight with them."

73. And those who when they are reminded of the words of their Lord do not fall down thereat deaf and blind.[89]

٧٣- وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ○

74. And those who say, 'Our Lord, grant us from our wives and send the coolness of eyes,[90] and appoint us leader of the pious.'[91]

٧٤- وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ○

75. Those shall be recompensed with the windows of the upper chamber for that they kept steadfast and they shall be brought there with greetings and salutations,[92]

٧٥- أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ○

89. They listen to the verses of God with reflection and preponderance, and hearing them they are much impressed not becoming stone-statues at the verses of God like associators and polytheists. It means there is neither blind hearing, nor blind following in Islam.

90. These sincere servants pray to God that they should be given such wives and children that seeing them the eyes become cool and the hearts become peaceful. And it is evident that the heart of a perfect Momin can become cool and peaceful when he sees his wife and children walking rightly on the path of God, and he finds them absorbed in the attainment of useful knowledge. All other material bounties and enjoyments are after that (secondary in importance).

91. They pray to God that they should be made such that the people become pious by following them. The substance is that such sincere servants of God not only pray that they should become guided but also pray that they too should become a guide to others, and their family and other relations should follow them in piety and purification.

Note : This prayer does not imply any element of self-pride and egotism because leader of the pious men shall be only that person who is pre-eminently God-fearing. Consequently a prayer suggestive of advancement in the attribute of piety and fear of God should never indicate any egotism or self-pride. (Tr.)

92. These men, whose attributes and qualities are mentioned above, shall reach high chambers in the Paradise. The angels shall greet them with prayer and salutation. And the words of prayer and salutation shall be in common use among them when they meet one another. And these words shall be purposed to increase their honour and reverence.

76. Therein they shall be dwelling for ever, an excellent place for staying and excellent place for abiding !93

٧٦ - خٰلِدِيْنَ فِيْهَا ؕ حَسُنَتْ مُسْتَقَرًّا وَّمُقَامًا ○

77. Thou say, 'My Lord cares not for you if you do not call on Him,94 and you have cried lies, now onward there shall be an encounter.'95

٧٧ - قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّيْ لَوْلَا دُعَآؤُكُمْ ۚ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُوْنُ لِزَامًا ○ ع

93. Hazrat Shah Sahib says : "It is indeed a great thing to stay for some while at such a place, and that would be the house of those men (for permanent residence)" (Mozihul Quran)

94. Things of your harm and profit are brought home to you. A servant should not be proud and dauntless. God cares not for him. Of course, He feels merciful at his importune. If you do not entreat and do persist in selfpride, so be ready for an encounter which is going to take place in near future.

95. The Unbelievers who have cried lies to the Truth—this crying lies shall be turned into a necklace round their neck, they shall never get release from its punishment. The eternal destruction of the Hereafter is certain, but in this world too an encounter is near at hand i.e. Jihad and Wars. As such they saw the result of that encounter in the Gazwa of Badr.

Sura Furqan has ended, and praise to God at His kind benefaction.

سُوْرَةُ الشُّعَرَآءِ مَكِّيَّةٌ اٰياتها ٢٢٧ ركوعاتها ١١

SURA SHU'ARA, MECCAN, VERSES = 227, SECTIONS = 11

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In The Name of God, the Most Merciful, the Most Compassionate

1. Ta Sin Mim.

2. These are the verses of the Manifest Book.[1]

3. Haply thou may vex thyself that they believe not.[2]

4. If We will We may send down upon them from the heaven a sign and then their necks may bend down before it.[3]

5. And never some fresh advice comes to them from Rahman that they turn not away from it.[4]

المنزل ٥ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

١ - طٰسٓمٓ ○

٢ - تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ○

٣ - لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ ○

٤ - اِنْ نَّشَاْ نُنَزِّلْ عَلَيْهِمْ مِّنَ السَّمَآءِ اٰيَةً فَظَلَّتْ اَعْنَاقُهُمْ لَهَا خٰضِعِيْنَ ○

٥ - وَمَا يَاْتِيْهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمٰنِ مُحْدَثٍ اِلَّا كَانُوْا عَنْهُ مُعْرِضِيْنَ ○

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1. It means the miracle of this Book is quite manifest, the commandments are clear, and it is the precise discriminator between right and wrong.

2. It means there is no nead to vex yourself so much in the grief of these misfortuned Unbelievers. Would you vex yourself to death after them ? After all, sympathy and the spirit of well-wishing has got some limit !

3. This world is a house of examination, wherein the obedience and disobedience of God's servants is examined. Therefore, Divine Wisdom does not demand that their optional power should be entirely snatched away, otherwise had God willed He would have shown some heavenly sign that their necks would have bent down before it perforce. Even the most dauntless chiefs would not have the power of turning away and denying. But God did not do this. Of course, He sent those signs which can be a source of guidance to man if he want to understand the Truth, and sometimes there may be no way out except to bend down when overcome by the comprehension of the Divine Truth.

4. You are lying in their sorrow, and their condition is that when Rahman sends any advice or instruction for their welfare by His mercy and love they do not attend to it, but flee away from it turning their faces, as if some evil thing has come before them.

6. So they have cried lies, now the reality of that thing shall come to them at which they mocked.[5]

7. Do they not look to the earth how many We caused to grow therein of fair things of every kind ?

8. Verily in that is a sign, but most of them will never be believers.[6]

9. And thy Lord verily is Mighty, Merciful.[7]

٦- فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ○

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

٨- إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ○

ع ٩- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ○ ع ٥

5. Not only an ordinary turning away, but there is also mockery and belying with it. So in the near future they shall suffer the punishment of their evil deeds in this world and in the Hereafter. Then the reality of that thing shall be disclosed to them which they scoffed at.

6. If these man who are crying lies to the Divine Truth had pondered over the changing conditions of the desolate land they would have easily understood their own origin and resurrection. Do they not observe that how many products i.e. corn, fruits, flowers of various kinds and colours grow from this dry and insignificant earth under a strong system of natural laws ? Does this observational fact not prove this reality that the Real Creator, who possesses unlimited power and wisdom has created all the fascinating charms of this beautiful garden of the earth ? And it is He who possesses the rein of existence in His powerful hand, He can destroy this garden whenever He will, and after destroying it can again revive it. After understanding these signs of Physical Nature, what is the difficulty or embarrassment in confirming the heavenly verses of Spiritual Nature. Of course, it is quite a different thing if they do not want to accept the Truth despite its undeniable emergence.

7. He is so powerful that He could send the chastisement at once at their misbeleving, but He is very merciful and delays in sending chastisement perhaps they may come to believe some day in near future. Onward some stories of the Rejectors are related to open the eyes of mankind. These stories show that how far God gave them respite, but when in no way they accepted the Divine Message and they persisted in denying the Messengers of God how they were destroyed ? The first story is that of People of Pharaoh whose details have been given before in the comments of Sura Aaraf and Sura Ta Ha.

SECTION 2

10. And when thy Lord called to Moses, 'Go to that sinful people—

11. The people of Pharaoh. Do they not fear ?'[8]

12. He said, 'My Lord, I fear that they may belie me,'

13. 'And my breast becomes straitened and my tongue does not give (articulate) utterance, so give message to Haroon[9],'

14. 'And they have a claim of sin against me,[10] so I fear that they may kill me.'[11]

15. Said He, 'Never, go both of you with Our signs, We shall be with you hearing.'[12]

١٠ - وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ ۝
١١ - قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ۝
١٢ - قَالَ رَبِّ إِنِّي أَخَافُ أَن يُكَذِّبُونِ ۝
١٣ - وَيَضِيقُ صَدْرِي وَلَا يَنطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ۝
١٤ - وَلَهُمْ عَلَيَّ ذَنبٌ فَأَخَافُ أَن يَقْتُلُونِ ۝
١٥ - قَالَ كَلَّا ۖ فَاذْهَبَا بِآيَاتِنَا ۖ إِنَّا مَعَكُم مُّسْتَمِعُونَ ۝

8. Hazrat Moosa was ordered to go to the People of Pharaoh, who were sinners and did not fear God, that he should frighten them by God's wrath.

9. Hazrat Moosa said that they would begin to belie him before listening to him in full, and there would be no one in the assembly to support him. So it was possible that he would become straitened in his heart and the tongue might stagger in expression. So his Brother Haroon, who was more fluent than he, should be made his partner lest there might be difficulty in expressing himself before the People of Pharaoh. Therefore, it would be very kind of Him if He helped him with his brother, Haroon.

10. Hazrat Moosa also said that they had a claim against him of murder. Its story shall come in Sura Qasas. A man of the people of Pharaoh (Qibti) was killed by Hazrat Moosa without intention.

11. So he feared that the People of Pharaoh would kill him before he completed his mission of delivering the Divine Message. They would say that Moosa was the same man who had killed their man and fled away. In such a situation how could he perform the duty of Tableegh ?

12. God said to Hazrat Moosa that they could not dare touch him, so he should go there, and according to his request also take Haroon with himself, bearing the miracles and signs they were given from God. In the presence of those signs and miracles it was not for him to have any fear. Not to speak of the signs, God was Himself with them and was to hear the conversation of the two parties.

16. So go you to Pharaoh and say, 'We have brought the Message of the Lord of the Worlds—

17. That send forth with us the Bani Israeel.'[13]

18. He said, 'Did we not bring thee up amongst us as a child ?[14] And thou didst dwell amongst us for many years of thy life,[15]

19. And thou didst do thy deed which thou didst[16] and thou art of the ungrateful.'[17]

20. He said, 'Indeed I had done that deed and I had mistaken.'[18]

١٦ - فَأْتِيَا فِرْعَوْنَ فَقُولَآ إِنَّا رَسُولُ رَبِّ الْعٰلَمِينَ ۝

١٧ - أَنْ أَرْسِلْ مَعَنَا بَنِيٓ إِسْرَآءِيلَ ۝

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

١٩ - وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ وَأَنتَ مِنَ الْكٰفِرِينَ ۝

٢٠ - قَالَ فَعَلْتُهَآ إِذًا وَّأَنَا مِنَ الضَّآلِّينَ ۝

13. The native land of Bani Israeel had been the country of Sham since Hazrat Ibrahim. On account of Hazrat Yusuf they came to the country of Egypt and a period passed in that country. Now God intended to give them the country of Sham. Pharaoh did not let them leave his country because he subjected them to various forced labours like slaves. Hazrat Moosa demanded their emancipation.

14. They said, "You are the same fellow who was brought up in our house with great hospitality and in great comforts that now you are grown up so old. Now your mind is so high that you are making demands from us and want us to recognize your greatness."

15. They said, "Moses, you lived among us so many years but y ou never made such strange claims. And no sooner did you go from here thanyou became the Messenger of God. Surely it is very wonderful ! "

16. They said, "We have not forgotten thy deed (the murder of Qibti) which you had done in our land and then fled away."

17. Pharaoh said to Moses, "Thou forgot all our favours and began to claim to prophethood. At that time (God forbid) thou wast one among them whom today thou art calling Kafir."

18. Hazrat Moosa replied that he had not committed that murder intentionally. That man was killed by mistake. He did not know that only one fist, which was struck to teach him manners, would put an end to his life

فَوَكَزَهُ مُوسٰى فَقَضٰى عَلَيْهِ (قصص۔ رکوع ۲)

21. 'Then I fled from you when I saw your fear, then my Lord gave me command and appointed me one of His Messengers.'[19]

22. 'And is that the favour thou obligest me with that thou hast enslaved the Bani Israeel ?'[20]

23. Said Pharaoh, 'What is the meaning of the Lord of the Worlds[21]?'

٢١ - فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَّجَعَلَنِي مِنَ الْمُرْسَلِينَ ○

٢٢ - وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدْتَ بَنِي إِسْرَائِيلَ ○

٢٣ - قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ○

19. Hazrat Moosa said, "No doubt I fled away from here being fearful of you, lest you should kill me. But God willed to give me Wisdom and Prophethood. By His grace He endowed me with Prophethood and made me Messenger and sent towards you. This is also one of the reasons of my truthfulness that a man who fled away fearing you has again come before you without any fear of his life."

20. Hazrat Moosa said, "It does not behove you to reproach me with the benefaction of my rearing in childhood. The rearing of a Israeeli child can not be an answer to that you have made the whole nation your slave, especailly when the main cause of rearing that child would have been the deliberate persecution of Bani Israeel. My mother would not have flown me in a box into the river if you had not oppressed the whole nation, nor would I have reached your palace. Bearing in mind all these conditions you should not recount your benefactions before me, rather you should be ashamed of it. And the clear fact is that the Lord who has got me brought up in the house of enemy like thee, He has also sent me today for thy welfare making me Messenger."

21. Hazrat Moosa called himself as a Messenger of the Lord of the worlds in compliance with the words : فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ . At this Pharaoh spoke out of his disbelief, obstinacy and perverseness, "What is this Lord of the worlds ? And in my presence what is the meaning of calling the name of other lord apart from me." That eternal misfortuned made claims before his nation that there was no God of theirs beside him and he said to them : أَنَا رَبُّكُمُ الْأَعْلَى . 'I am the Great Lord of you.' So some of the people of his nation worshipped him out of extreme ignorance and stupidity, and some of them worshipped him out of fear and greed. But in his heart that accursed was sure of God, as it appears from the following verse of Sura Bani Israeel :

لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بَصَائِرَ - (بنی اسرائیل - رکوع ۱۲)

24. He said, 'The Lord of the heavens and the earth and what is between them if you feel sure.'[22]

25. Said he to those around him, 'Do you not hear.'[23]

26. He said, ' Your Lord and the Lord of your fathers of the ancients.'[24]

27. Said he, 'Verily your apostle who is sent to you is surely mad.'[25]

28. He said, 'The Lord of the East and West and what is between them, if you have understanding.'[26]

٢٤ - قَالَ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ط
اِنْ كُنْتُمْ مُّوْقِنِيْنَ ○
٢٥ - قَالَ لِمَنْ حَوْلَهٗٓ اَلَا تَسْتَمِعُوْنَ ○
٢٦ - قَالَ رَبُّكُمْ وَرَبُّ اٰبَآئِكُمُ الْاَوَّلِيْنَ ○
٢٧ - قَالَ اِنَّ رَسُوْلَكُمُ الَّذِيْٓ اُرْسِلَ اِلَيْكُمْ
لَمَجْنُوْنٌ ○
٢٨ - قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ط
اِنْ كُنْتُمْ تَعْقِلُوْنَ ○

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22. "Under whose training and lordship are all the things of the heavens and the earth." He is the Lord of the Worlds. If you have the potential power of believing in something, then human nature, first of all, is sufficient to make you believe in this thing i.e. that there is a Lord of the Worlds.

23. By these words Pharaoh wanted to interrupt Hazrat Moosa lest his people should believe him. So in order to provocate his courtiers and tone down the words of Hazrat Moosa he said to them, "Do you hear what Moosa is telling before you? Will any one of you confirm the lordship of anyone beside me in the heavens and the earth ?"

24. Hazrat Moosa said, "The Lord of the Worlds I am mentioning is that who has created you and your fathers and He had been administering and cherishing the heavens and the earth when there was no vestige of you."

25. Pharaoh said to his people, "I suppose that the Messenger that is sent to you is a mad man, who takes the names of our fathers and is not afraid of our dignity and honour. It seems his head is empty of wisdom."

26. Hazrat Moosa again said one thing more which Hazrat Ibrahim had said in the last before King Namrood i.e. 'Lord of the Worlds is that who is the owner of the east and the west, and who administers the celestial world according to a strong and formidable system of laws.' Hazrat Moosa said if they had an atom of reason in their head they should tell who was the administrator of the stupendous system of the universe beside God ? Was there anyone who had power to disturb that system made by God even for a second, or change it ? Hearing this last word of Hazrat Moosa, Pharaoh was confounded and became answerless and passing from disputation he came upon threatening as described in the ensuing verses.

Hazrat Shah Sahib says : "Hazrat Moosa said one thing to describe the powers of God and Pharaoh interrupted him to excite his chiefs lest they should believe him." Mozihul Quran)

29. Said he, 'If thou dost take a god other than me I shall surely make thee one of the imprisoned.'[27]

30. He said, 'Even though I have brought to thee a thing making obvious.'[28]

31. Said he, 'Bring it then if thou art of the truthful.'

32. So he cast his staff then at once it became a serpent manifest.

33. And he drew forth his hand and it was atonce white to the beholders.

SECTION 3

34. Said he to the chiefs around him, 'Surely he is a professor of magic.'

35. 'He wants to expel you from your native land by dint of his sorcery, so what do you command now ?'[29]

36. They said, 'Put him off and his brother and send into the cities, musterers,

37. To bring thee every knowing sorcerers.'

38. So the sorcerers were gathered on the promise of an appointed day.[30]

٢٩- قَالَ لَئِنِ اتَّخَذْتَ إِلٰهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ○

٣٠- قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ○

٣١- قَالَ فَأْتِ بِهِ إِن كُنتَ مِنَ الصَّادِقِينَ ○

٣٢- فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ○

ع ٢ ٢١ ٦ ٣٣- وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ○

٣٤- قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ ○

٣٥- يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ○

٣٦- قَالُوا أَرْجِهْ وَأَخَاهُ وَابْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ○

٣٧- يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ○

٣٨- فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ ○

27. Now Pharaoh expressed clearly that in Egypt there was no God beside him. If he appointed anyone as his Lord leaving him he would arrest him and send him to the prison.

28. Hazrat Moosa said, "Do not make any hasty decision. We had only given a reply to your word. Now we show you those manifest signs which will demonstrate the power of God, the High, and will prove my truthfulness also. So if I present before you such signs, would you even then adhere to your recent decision."

29. Either Pharaoh was making claims to Divinity, or else he was so much confounded and disturbed that he immediately began to ask his courtiers to give their consultations and opinions in that miraculous situation.

30. The appointed time of a fixed day i.e. on the day of Pharaoh's birthday-celebrations at the quarter hours of the day.

39. And the people were asked, 'Will you also assemble ?'

٣٩ - وَّقِيْلَ لِلنَّاسِ هَلْ اَنْتُمْ مُّجْتَمِعُوْنَ ۙ ○

40. 'Haply we may follow the sorcerers if they prevail upon.'[31]

٤٠ - لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ اِنْ كَانُوْا هُمُ الْغٰلِبِيْنَ ○

41. Then when the sorcerers came they said to Pharaoh, 'If there is any privilege for us in case we get the upper hand.'

٤١ - فَلَمَّا جَآءَ السَّحَرَةُ قَالُوْا لِفِرْعَوْنَ اَئِنَّ لَنَا لَاَجْرًا اِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ○

42. He said, 'Yes indeed, and that time you shall be of the near-stationed (companions).'[32]

٤٢ - قَالَ نَعَمْ وَاِنَّكُمْ اِذًا لَّمِنَ الْمُقَرَّبِيْنَ ○

43. And said Moses unto them, 'Cast you down what you have to throw down.'[33]

٤٣ - قَالَ لَهُمْ مُّوْسٰٓى اَلْقُوْا مَآ اَنْتُمْ مُّلْقُوْنَ ○

44. Then they threw down their ropes and staffs and said, 'By the luck of Pharaoh the victory is ours.'[34]

٤٤ - فَاَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوْا بِعِزَّةِ فِرْعَوْنَ اِنَّا لَنَحْنُ الْغٰلِبُوْنَ ○

45. Then Moses cast his staff and lo, it forthwith began to swallow up the farce which they had created.[35]

٤٥ - فَاَلْقٰى مُوْسٰى عَصَاهُ فَاِذَا هِىَ تَلْقَفُ مَا يَاْفِكُوْنَ ○ ع

31. Pharaoh said that all should gather on that day and he had strong hope of the victory of his magicians. He said to the people that at that moment he would follow the way of his magicians in order to show clear defeat of Moses. In other words he wanted to show to the people that he had no self-interest in the confrontation. In case he got the upper hand in the victory of the sorcerers, then according to justice there was no place for anyone to deviate from his path.

32. Pharaoh said to the magicians that he would not only give them a monitary reward for their victory, but they would also be made among those who were near-stationed to him. (See comments of Sura Aaraf and Ta Ha.)

33. When the Sorcerers said to Moses whether he would cast (his staff) first or they should cast first, Hazrat Moosa said to them in answer that they should utilize all their powers first.

34. Some of the commentators have taken the meaning of words : بِعِزَّةِ فِرْعَوْنَ i.e. by the oath of Pharaoh's luck they would certainly overcome.

35. Sheikh Akbar has said that only the ropes and staffs were left, and the forms of the serpents which they had made by dint of their sorcery were devoured by the staff of Moses.

46. And the sorcerers were flung prostrate in sajda.

47. They said, 'We believed in the Lord of the Worlds,

48. Who is the Lord of Moses and Haroon.'

49. Said he, 'You have believed him and I have not ordered you as yet. Appointed (undoubtedly) he is the chief of you, the one who has taught you sorcery,[36] so now you shall know! Of course, I shall cut off your hands and the feet of the other side, and I shall crucify you all together.'

50. They said, 'No harm, we have to return to our Lord.'[37]

51. 'We have a purpose that our Lord should forgive us our faults for that we are the first of the believers.'[38]

SECTION 4

52. And We sent order to Moses, 'Go with My servants by night, you will be followed of course.'[39]

٤٦ - فَأُلْقِيَ السَّحَرَةُ سُجِدِينَ ۝
٤٧ - قَالُوٓا اٰمَنَّا بِرَبِّ الْعٰلَمِينَ ۝
٤٨ - رَبِّ مُوسٰى وَهٰرُونَ ۝
٤٩ - قَالَ اٰمَنتُمْ لَهٗ قَبْلَ اَنْ اٰذَنَ لَكُمْ ۚ اِنَّهٗ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ ۚ فَلَسَوْفَ تَعْلَمُونَ ۙ لَاُقَطِّعَنَّ اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِّنْ خِلَافٍ وَّلَاُوصَلِّبَنَّكُمْ اَجْمَعِينَ ۝
٥٠ - قَالُوا لَا ضَيْرَ ۖ اِنَّآ اِلٰى رَبِّنَا مُنقَلِبُونَ ۝
٥١ - اِنَّا نَطْمَعُ اَنْ يَّغْفِرَ لَنَا رَبُّنَا خَطٰيٰنَآ اَنْ كُنَّآ اَوَّلَ الْمُؤْمِنِينَ ۝
٥٢ - وَاَوْحَيْنَآ اِلٰى مُوسٰٓى اَنْ اَسْرِ بِعِبَادِيٓ اِنَّكُمْ مُّتَّبَعُونَ ۝

36. Pharaoh was disturbed at the defeat of his magicians, so he said to them, "It seems Moosa is your master mind. You have come here under a conspiracy against us." Hazrat Shah Sahib says, "Your chief he said about the Lord i.e. Moses and you are the disciples of one and the same teacher." (God knows better)

37. At the threats of Pharaoh the magicians who had firmly believed by their hearts said, "After all, we have to go before God after death. If we die in this way, then we shall attain to the degree of martyrdom." (See details in Sura Aaraf.)

38. They also said, "After the delivering of the Divine Message by Moses (Be peace upon him) we are the first to proclaim the acceptance of truth before a large assembly of men and before a tyrant. By this dauntless proclamation of Eman we hope that God will forgive us our past faults and sins."

39. Pharaoh did not accept the truth even after great demonstrations of divine signs and making him understand the truth, and he did not stop the persecution of Bani Israeel. Then We ordered Moosa to go with My servants by night away from this land. Surely Pharaoh and his people will chase you but you should not be worried.

53. Then Pharaoh sent among the cities, musterers.[40]

54. These people are but a small party,[41]

55. And indeed they are angry with us in their hearts (or they are enraging us).[42]

56. And we all have a fear from them (and we have a well-equipped host).[43]

57. Then We expelled them from gardens
58. and fountains, and from treasures and fine houses.

59. Even so,[44] and We bequeathed them upon Bani Israeel.[45]

60. Then they followed them at the sunrise.

61. Then when the two hosts sighted each other, the people of Moses said, "We are indeed caught."[46]

٥٣ - فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ۚ ○
٥٤ - إِنَّ هَٰؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ○
٥٥ - وَإِنَّهُمْ لَنَا لَغَائِظُونَ ○
٥٦ - وَإِنَّا لَجَمِيعٌ حَاذِرُونَ ○
٥٧ - فَأَخْرَجْنَاهُم مِّن جَنَّاتٍ وَعُيُونٍ ○
٥٨ - وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ○
٥٩ - كَذَٰلِكَ ۖ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ ○
٦٠ - فَأَتْبَعُوهُم مُّشْرِقِينَ ○
٦١ - فَلَمَّا تَرَاءَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرَكُونَ ۚ ○

40. Then Pharaoh sent into the cities, summoners in order to collect Qibtis so that with a great army he should chase the Bani Israeel.

41. Pharaoh said to his people, "These men are merely a small party which are teasing you, though they are insignificant before you and they can not encounter with you. By these words he tried to excite them and stir their self-prestige.

42. They are enraging us. It seems their misfortune is pushing them to destruction.

43. Pharaoh also said to them, "We have indeed a great danger from their side, so let us crush it today in order to deliver us from this danger once for all." Some commentators have translated, "We have a great party which is well-equipped." Perhaps these words Pharaoh had said in order to encourage them.

44. In this way the Qibtis all of a sudden left their houses, wealth, property, gardens and fields in the pursuit of Bani Israeel, never destined to return. In other words God expelled them from their land by this (delicate) planning.

45. Their wealth and properties were obtained by the Bani Israeel either just after this event, or after a period during the reign of Hazrat Sulaiman, when Egypt also came under his domination. (God knows better)

46. Bani Israeel reaching the shore of the Red Sea were anxious to cross that they saw the army of Pharaoh following them. They be came nervous and said to Moses that how they would be safe from their hands. The sea was ahead and the enemy was behind. They thought they were in a dilemma.

62. He said, "Never ! My Lord is with me, He will guide me of course."[47]

٦٢- قَالَ كَلَّا ۚ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ○

63. Then We sent order to Moses, "Strike with thy staff the sea." Then the sea clave and each part became as a mighty mountain.[48]

٦٣- فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنِ اضْرِب بِّعَصَاكَ الْبَحْرَ ۖ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ○

64. And We brought near the very place the others,

٦٤- وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ ○

65. And We delivered Moses and those people who were with him all together.

٦٥- وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُ أَجْمَعِينَ ○

66. Then We drowned the others.[49]

٦٦- ثُمَّ أَغْرَقْنَا الْآخَرِينَ ○

67. In this thing is a sign and most of them were not to believe.[50]

٦٧- إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ○

68. And thy Lord—He is the All-Mighty, All-Compassionate.[51]

٦٨- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ○ ع ١٧

SECTION 5

69. And recite to them the news of Ibrahim.

٦٩- وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ○

70. When he said to his father and his people, "Whom do you worship ?"[52]

٧٠- إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ○

47. Hazrat Moosa said, "Do not worry and be satisfied with the promise of God. His help and succour is with me ; surely He would make a way for us. It is impossible that an enemy may overtake us."

48. "The waters were deep, but they were split into twelve dry paths. The twelve tribes of the Bani Israeel passed by those ways separately, in between them the mountains of water stood by." (Mozihul Quran)

49. The army of Pharaoh also drew near and seeing the roads in the sea it also entered into them haphazardly in pursuit of the Bani Israeel. When the whole army came in the fold of the sea the water-mountains amalgameted together by the order of God.

50. When most of them did not accept the Truth, then finally God's Nature showed this sign, which discriminated between the sincere and the treacherous in this very world.

51. "It is rehearshed unto our Prophet that the Pharaohs of Mecca would also pursue the Muslims for war. Then away from the native land they would be destroyed at the battle-field of Badr as Pharaoh was destroyed." (Mozihul Quran)

52. Hazrat Ibrahim asked them, "What is this thing which you worship ?"

71. They said, 'We worship idols, then we continue cleaving to them the whole day.'[53]

72. Said he, 'Do they hear you when you call ?'[54]

73. 'Or do they profit you or harm?'[55]

74. They said, 'No, but we found our fathers doing that work.'[56]

75. Said he, 'Do you see ? what you have
76. been worshipping, you and your fore-fathers, the bygone.[57]

٧١ - قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ ○

٧٢ - قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ○

٧٣ - أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ ○

٧٤ - قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَٰلِكَ يَفْعَلُونَ ○

٧٥ - قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ○

٧٦ - أَنتُمْ وَآبَاؤُكُمُ الْأَقْدَمُونَ ○

53. They said, "Don't you know our gods that you are putting such a contemptuous question to us. We worship these idols and we have great reverence for them in our hearts and we are cleaving to them the whole day."

54. Hazrat Ibrahim asked them, "You call on them so many times, so do they hear you ever ? If they do not listen to you (as it is evident that they do not hear you because of being lifeless stones) so it is futile to call on them."

55. Hazrat Ibrahim further asked them, "Whether they profit you at your worshiping, or they harm you in case you do not worship them ? It is evident that one who is not able to remove a fly from its body what profit or loss can he give to others ? Then what is the wisdom in taking lsuch an humble and reasonless thing as god ?"

36. The Idolaters answered, "We do not know these logical arguments and crooked reasons, nor our devotion and worship is based on these baseless arguments. There is only one reason out of hundreds that our fore-fathers have been doing all this, and we can never think that our fore-fathers, who had been worshipping these idols throughout their lives, were fools."

57. Hazrat Ibrahim said, "Worshipping these stone idols is an old folly, otherwise anything, which can neither profit nor harm an aught, can never deserve man's worship.

77. They are foes to me[58] but the Lord of the Worlds,[59]—

78. Who created me, so He alone guides me,[60]

79. And He who gives me to eat and drink,

80. And He who, when I am sick, heals me,

81. And He who will make me to die and then revive me,[61]

82. And He who, I expect, may forgive me my fault on the Day of Judgment.'[62]

٧٧ - فَإِنَّهُمْ عَدُوٌّ لِّيٓ إِلَّا رَبَّ الْعٰلَمِينَ ۝

٧٨ - الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ۝

٧٩ - وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ۝

٨٠ - وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۝

٨١ - وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ۝

٨٢ - وَالَّذِيٓ أَطْمَعُ أَن يَغْفِرَ لِي خَطِيٓـَٔتِي يَوْمَ الدِّينِ ۝

58. Hazrat Ibrahim continued, "I proclaim without any fear or danger that I am at war with your idols and I shall surely make them an example :

تَاللّٰهِ لَأَكِيدَنَّ أَصْنَامَكُم بَعْدَ أَن تُوَلُّوا مُدْبِرِينَ (انبیآء - رکوع ۵)

If they have any power let them harm me, as God has said elsewhere :

(۱) وَلَآ أَخَافُ مَا تُشْرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّي شَيْـًٔا (انعام - رکوع ۹)

(۲) وَقَالَ نُوحٌ عَلَيْهِ السَّلَام "فَأَجْمِعُوٓا أَمْرَكُمْ وَشُرَكَآءَكُمْ (یونس - رکوع ۸)

(۳) وَقَالَ هُودٌ عَلَيْهِ السَّلَام "فَكِيدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونِ (هود - رکوع ۵)

Some commentators have said that in these words of Hazrat Ibrahim is a negation of the Polythiests in a very impressive and delicate style, i.e. those whom you worship I think they should be enemies. If (God forbid) I worship them there is open harm to me. So understand you also that you are incurring a great harm from worshipping them.

59. Hazrat Ibrahim continued, "The idols are my enemies, but God is my friend and helper i.e. the Lord of the Universe.

60. "Who shows the way of prosperity of both the worlds and guides to the sublime benefits."

61. It means feeding, drinking, killing reviving healing, everything is in His possession.

62. If I mistake in some matter I expect forgiveness and pardon from His kindness only. There is no other forgiver beside God. Later on Hazrat Ibrahim, describing the perfections and the blessings of God, resorted to prayer overcome by deep devotion, which is one of the essentials of perfect servitude.

83. 'O my Lord, give me the command and join me with the righteous,[63]

84. And appoint my mention truthful among the future ones,[64]

85. And make me of the inheritors of the Gardens of Bliss,[65]

86. And forgive my father, he was of those astray,[66]

٨٣- رَبِّ هَبْ لِي حُكْمًا وَّأَلْحِقْنِي بِالصّٰلِحِيْنَ ۙ

٨٤- وَاجْعَلْ لِّي لِسَانَ صِدْقٍ فِي الْاٰخِرِيْنَ ۙ

٨٥- وَاجْعَلْنِي مِنْ وَّرَثَةِ جَنَّةِ النَّعِيْمِ ۙ

٨٦- وَاغْفِرْ لِاَبِيْٓ اِنَّهٗ كَانَ مِنَ الضَّآلِّيْنَ ۙ

63. Hazrat Ibrahim prayed to God, "My Lord, give me more knowledge and wisdom, and more degrees of nearness and acceptance, and admit me to the assembly of those who are sublime in righteousness and virtue (and they are Prophets)." Our Holy Prophet (Be peace on him) has said in his prayer : اَللّٰهُمَّ فِي الرَّفِيْقِ الْاَعْلٰى

This prayer is done in order to show his own perfect dependence and the sublime independence of God i.e. whether one is a Prophet or a saint, God is neither compelled, nor constrained in the case of anyone. Every time His grace and mercy is required.

64. Hazrat Ibrahim prayed, "Give me, O' Lord, grace of deeds well-pleasing to You and give me the grace of excellent righteousness that posterity may remember me with an excellent memory and incline towards my way." And it is also possible that "in the last period there may be raised a Prophet from my family and an Ummat refreshing my religion and creed." And so it happened that God gave him popular acceptance in the world and raised from amongst his progeny the Last Prophet (Be peace upon him) who renewed the creed of Hazrat Ibrahim and said, "I am the prayer of Ibrahim." Even today all the nations of the world remember Hazrat Ibrahim with a good memory, and the Ummat of the Holy Prophet says in every prayer of the day or night : كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَكَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ

65. It means 'Paradise' which is the inheritance of Adam.

66. See verse 114, Sura Tauba. The prayer of Hazrat Ibrahim for the pardon for his father was due to a promise which he had made to him. But when he came to know from God that he was an enemy of God he declared himself quit of him. There was a possibility that he might embrace Islam in his life time, so the substance of the prayer is : "May God endow him with Eman and forgive him his sins of the days of unbelief."

87. And disgrace me not on the day when all are raised up again,

٨٧- وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ۝

88. The day when wealth shall profit not,

89 nor sons, but that who came to God with a pure heart[67] (free from spiritual diseases).'

٨٨- يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ۝

٨٩- إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ۝

90. And the paradise shall be brought near to the fearers,

٩٠- وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ۝

91. And the hell shall be advanced before the wayless.[68]

٩١- وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ ۝

92. And it shall be said to them, 'Where

93 are those whom you worshipped apart from God? Do they help you or can they take the revenge?'[69]

٩٢- وَقِيلَ لَهُمْ أَيْنَمَا كُنتُمْ تَعْبُدُونَ ۝

٩٣- مِن دُونِ اللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ ۝

67. Hazrat Ibrahim also prayed, My Lord, do not disgrace me upon the Day of Resurrection, the day when neither wealth nor sons shall be of any avail, except for him who comes to God with a purified heart, which is pure of unbelief, hypocricy, preposterous ideals and spiritual diseases. If an unbeliever desires permanent salvation giving his wealth and children in ransom, it is not possible. The alms, charities and righteous children can be expected to avail when one's own heart is pure of the defilement of unbelief.

68. On the Day of Resurrection the paradise in its glorious adornment and sublime decoration shall be visible to the pious ones as if it is very near, and they shall be happy and joyous before entering it. Similarly the Hell to the criminals shall be brought forth before them so that they should shiver with terror before entering it.

69. It will be said to them, "Now, where are your imaginary gods who can neither help you in your emancipation from chastisement nor they can take vengeance, because they can not even help themselves ?"

94. Then they shall be cast into it headlong, they and all other perverse,

95. And the hosts of Iblis, all together.

96. They will say when they shall be quarrelling with one another therin,

97. "By God, we were certainly in an obvious error,

98. When we made you equal to the Lord of the Worlds,

99. And it was naught but the sinners who led us astray,

100. Then there are none of our intercessors,

101. And neither any friend to love.[70]

102. O that we might return again, then we would be of the Believers!"[71]

٩٤ - فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ ۝

٩٥ - وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ۝

٩٦ - قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ۝

٩٧ - تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ۝

٩٨ - إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ ۝

٩٩ - وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ۝

١٠٠ - فَمَا لَنَا مِنْ شَافِعِينَ ۝

١٠١ - وَلَا صَدِيقٍ حَمِيمٍ ۝

١٠٢ - فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ ۝

70. The idols and the idolaters and the whole army of Iblees shall be cast into the Hell with their faces turned down. Reaching there they shall fight with one another and accuse one another and at last they will confess their error that really they had committed great blunder that they had made the idols or other things, to whom they had assigned divine powers, equal to the Lord of the Worlds. They will say that they had committed blunders by the insinuation of these big satans. Now we are in distress and no idol or satan comes to help us. How they can help us when they are themselves becoming the fuels of the Hell ? In short there is none to intercede with God for us, nor there is any friend who may at least show some sympathy for us in this miserable time. It is true :

اَلْاَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ اِلَّا الْمُتَّقِيْنَ (زخرف - ركوع ٢)

71. They will say that if they are given chance to go back to the world then they will come here becoming perfect believers. But this saying of the people of the Hell is also a lie as the Holy Quran has said elsewhere :

وَلَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ وَاِنَّهُمْ لَكَاذِبُوْنَ (انعام - ركوع ٣)

It means that if they are returned they will again indulge in those things which are forbidden, and the real fact is that they are liars.

103. In it is a sign, and most of them are not to believe.[72]

١٠٣- إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ○

104. And thy Lord, He is the All-Mighty, All-Compassionate.

١٠٤- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ○ ع ٥ ٣٦ ٩

SECTION 6

105. The People of Noah cried lies to the messengers,

١٠٥- كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ○ ج ط

106. When their brother Noah said to them, 'Have you no fear?'

١٠٦- إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ○ ج

107. 'I am a reliable Messenger for you.'

١٠٧- إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ○ ٧

108. 'So fear you God and obey me.'[73]

١٠٨- فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ○ ج

109. 'And I ask of you no wage (return) for this, my return is with the Lord of the worlds.'

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

110. 'So fear you God and obey me.'[74]

١١٠- فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ○ ط

111. They said, 'Should we believe thee, and thy companions are the mean fellows.'[75]

١١١- قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ○ ط

72. In this story of Hazrat Ibrahim, arguments and reasons in favour of Tauheed etc. and the horrible end of the associators is shown. But where are the people to believe them ?

73. Hazrat Noah said to his people, "I deliver unto you the Message of God exactly with truthfulness and integrity. So it is obligatory on you to fear God hearing the Divine Message and obey me.

74. The words of a disinterested and sincere man should be accepted.

75. The Disbelievers said, "Some mean men of the society have joined with you for their show-off. How can they be expected to perform high deeds, and how can our high position and grace allow us to sit in your assembly shoulder to shoulder with these mean fellows ? First you drive away these men from here and then talk to us."

112. He said, 'What for should I know that they are working.'

113. 'Their reckoning is the concern of my Lord if you have understanding.'

114. 'And I am not to drive away the believers.'[76]

115. 'I am naught but a plain warner.'[77]

116. They said, 'If thou desist not, O Noah, thou shalt be assuredly stoned.'[78]

117. He said, 'My Lord, my people have called me a liar.'

118. 'So decide between me and them some sort of decision,[79] and deliver me and those who are with me of the Believers.'[80]

119. Then We delivered him and those with him in that laden boat.

120. Then afterwards We drowned the rest.[81]

١١٢- قَالَ وَمَا عِلْمِي بِمَا كَانُوا يَعْمَلُونَ ۖ
١١٣- إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ۖ
١١٤- وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ۖ
١١٥- إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ ۖ
١١٦- قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ۖ
١١٧- قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ۖ النصف
١١٨- فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ
١١٩- فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ الْمَشْحُونِ ۖ
١٢٠- ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ۖ

76. Hazrat Noah said, "I am not concerned with their profession and I am not concerned with their reckoning too. I am simply concerned with the sincerity of their Faith. I am not concerned with the knowing of their professions and accounts. Its decision and reckoning shall be held with God. And I can not drive away the poor Believers from here for your sake.

77. My duty was to warn you, so I have done it. It is not for me to fulfil your absurd demands.

78. They said, 'Stop your sermons now, otherwise you shall be stoned if you do not desist from this way."

79. Hazrat Noah prayed, "Pronounce a practical decision between me and them. Now I have no hope of their return to the right way."

80. "Delivering me and my companions destroy them completely."

81. The details of this story are given previously at many places.

121. In it, of course, there is a sign and most of them are not believers.

١٢١- إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ○

122. And thy Lord—He is the All-Mighty, the All-Compassionate.

١٢٢- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ○ ع ٦ ١٨ ١٠

SECTION 7

123. And the Aad cried lies to the Messengers,

١٢٣- كَذَّبَتْ عَادٌ الْمُرْسَلِينَ ○ ج

124. When their brother Hood said to them, 'Do you not fear?'

١٢٤- إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ○ ج

125. 'I am for you a Messenger trustworthy.'

١٢٥- إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ○ ٧

126. 'So fear you God and obey me.'

١٢٦- فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ○ ج

127. 'And I do not ask of you any return for this. My return lies with that Lord of the Worlds.'

١٢٧- وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ○ ط

128. 'Do you build on every high place a sign, sporting?'

١٢٨- أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ○ ٧

129. 'And do you make works as if you will live for ever?'[82]

١٢٩- وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ○ ج

130. 'And when you assault you assault like tyrants.'

١٣٠- وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ○ ج

131. 'So fear you God and obey me.'[83]

١٣١- فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ○ ج

82. The people of Hazrat Hood were very fond of making high minarets which were of no avail, but they simply made them for their name. They also made their buildings to live with great pomp and show only to waste wealth. They prepared their houses with great artistic beauty as if they would live in this world eternally and those memoirs and buildings would never be destroyed. But behold ! even their ruins are not found anywhere in the world.

83. Hazrat Hood said to them, "You have been oppressing the weak and poor people cruelly as if you have never learnt the lesson of justice and gentleness. You are persecuting the weak creatures of God ! So fear you God and refrain from cruelty and arrogance and obey me.

132, 'And fear Him who has succoured you with what you know.'

133. 'Succoured you with flocks and sons,
134 and gardens and fountains.'

135. 'I fear for you the disaster of a dreadful day.'[84]

136. They said, 'Alike it is to us whether thou admonishest or thou becomest not of the admonishers.'

137. 'And these things are naught but the habit of the ancients.'

138. 'And no disaster is to visit us.'[85]

139. So they cried him lies, then We destroyed them.[86] In that, of course, there is a sign and of them most people are not believers.

140. And thy Lord, He is the All-Mighty, the All-Compassionate.

١٣٢- وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ۝
١٣٣- أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ۝
١٣٤- وَجَنَّاتٍ وَعُيُونٍ ۝
١٣٥- إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ۝
١٣٦- قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ۝
١٣٧- إِنْ هَٰذَا إِلَّا خُلُقُ الْأَوَّلِينَ ۝
١٣٨- وَمَا نَحْنُ بِمُعَذَّبِينَ ۝
١٣٩- فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝
ع ١٨ ١١ ١٤٠- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝

84. Hazrat Hood continued, "Just think, who has given you all these goods and provisions ? Have you no obligation to that Real Benefactor ? If you persist in your this arrogance and haughtiness I fear you may be arrested by some great disaster like the past nations. Behold ! I have given you the advice. Now think over your own end very well !"

85. They said, "Your advice is totally useless for us and your sorcery cannot mislead us. It has been the wont of ancients that some persons became Prophets and they frighthened the people by the heavenly chastisement. And so far as dying and rising is concerned it has also been an ancient terror — coming from generation to generation. but we have no fear of it. And so far as our way is concerned it is the same which our forefathers followed and we are not going to budge an inch from it, neither can we bother about the threats of chastisement."

86. When they did not surrender and became adamant in their unbelief and denial they were destroyed by a barsh wind. Its story has been described in detail in Sura Aaraf etc.

SECTION 8

141. Thamood cried lies to the Messengers,

142. When their brother Salih said to them, 'Do you not fear ?'

143. 'I am for you a Messenger trustworthy !'

144. 'So fear you God and obey me.'

145. 'And I do not ask of you any return for it. My return is with the Lord of the Worlds.'

146. 'Will you be left secure (peaceful) in the things which are here ?'

147. 'Among gardens and fountains,'

148. 'Among sown fields and palms with slender spatches,'

149. 'And you do hew out of the mountains houses of skilful art !'

150. 'So fear you God and obey me.'[87]

151. 'And obey not the order of the intrepid people,'

152. Who do corruption in the land and reform not.[88]

١٤١- كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ۚ

١٤٢- إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ۚ

١٤٣- إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۙ

١٤٤- فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۚ

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

١٤٦- أَتُتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ ۙ

١٤٧- فِي جَنَّاتٍ وَعُيُونٍ ۙ

١٤٨- وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ۚ

١٤٩- وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ ۚ

١٥٠- فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۚ

١٥١- وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ۙ

١٥٢- الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ

87. Then Hazrat Salih came and he said to the people, "Do you think that you will live in these comforts and luxuries for ever, and you shall enjoy these pleasures of gardens and fields eternally ? And do you think that you shall never be expelled from your magnificent and strong buildings, and that they will protect you from the chastisement of God?' Just banish this frenzy from your mind and obey me fearing God, and what I tell you is for your welfare.

88. This Hazrat Salih said to the masses, that they should not destroy themselves by following the corrupt satans. They were great corruption-mongers in the earth and they were never reformers, nor good counsellors.

153. 'They said, 'Thou art of those that are bewitched.'

154. 'Thou art naught but a mortal like us,[89] so bring a sign if thou art truthful.'[90]

155. He said, 'This is a she-camel, for her a drink and for you a drink on a day appointed.'[91]

156. 'And touch her not with evil then there seize you the disaster of a dreadful day.'[92]

157. Then they humstrung her, then next morning they were remorseful.[93]

١٥٣- قَالُوٓا إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ۝
١٥٤- مَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِـَٔايَةٍ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ۝
١٥٥- قَالَ هَٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ۝
١٥٦- وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ۝
١٥٧- فَعَقَرُوهَا فَأَصْبَحُوا۟ نَٰدِمِينَ ۝

89. The Unbelievers replied, "What is the remarkable difference between us and you and what is that prominent feature which made you a Prophet ? To us it appears that someone has bewitched you whereby your wisdom is lost." (God forbid)

90. They said, "If you are a Prophet and you have some distinguished position among us so pray to God that He may show us some sign so that we may be satisfied and accept your words." Then they presented their demand to produce from a mountain a she-camel of such and such quality. Hazrat Salih prayed to God, and God by His perfect power showed this sign.

91. Hazrat Shah Sahib says, "The she-camel was created of rock by God's power, by the prayer of Hazrat Salih. She loitered here and there, and wherever she went to drink water at any tank, or graze grass in any jungle, all the cattle were frightened and ran away. Then Hazrat Salih appointed one day for her draught and one day for the draught of other cattle." (Mozihul Quran)

92. Hazrat Salih advised them not to behave her with evil malice, otherwise they would be seized by a dreadful disaster.

93. "There was an unchaste woman. She had enormous cattle in her house. Being troubled at the shortage of water and grass she provoked her lover. That wretched man hamstrung the she camel. After three days of this event the chastisement came." (Mozihul Quran)

This story is also related before in detail.

158. Then the chastisement seized them. Of course, there is a sign in this thing and among them most people are not believers.

159. And thy Lord—surely He is Al[illegible] Mighty, All-Compassionate.

SECTION 9

160. The People of Lut cried lies to the Messengers.

161. When their brother Lut said to them, 'Do you not fear ?'

162. 'I am for you a Messenger reliable.'

163. 'So fear you God and obey me.'

164. 'And I ask of you no return for this. My return is with the Lord of the Worlds.'

165. 'Do you come unto the males of the worlds ?'[94]

166. 'And you leave what for you your Lord has created of your wives. But you are a people of the transgressors.'[95]

167. They said, 'If thou dost not desist thou shall be expelled.'[96]

168. He said, 'I am of course a detester of your deed.'[97]

١٥٨- فَأَخَذَهُمُ الْعَذَابُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ
وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ○
١٥٩- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ○ ع ١٩ ٨ ١٢
١٦٠- كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ○ ج
١٦١- إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ○ ج
١٦٢- إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ○ ۙ
١٦٣- فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ○ ج
١٦٤- وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ
إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ○ ۗ
١٦٥- أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ○ ۙ
١٦٦- وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَاجِكُمْ ۗ
بَلْ أَنتُمْ قَوْمٌ عَادُونَ ○
١٦٧- قَالُوا لَئِن لَّمْ تَنتَهِ يَا لُوطُ لَتَكُونَنَّ مِنَ
الْمُخْرَجِينَ ○
١٦٨- قَالَ إِنِّي لِعَمَلِكُم مِّنَ الْقَالِينَ ○ ۗ

94. Then Hazrat Lut (Be peace upon him) came and said to his wicked people indulged in sodomy, "Are only men left for the satisfaction of your voluptuous lust in the whole world ? Or it means, you are the first people the world over who have started this unholy thing."

95. By committing this unnatural act you have gone beyond the limit of humanity.

96. They said, "Stop these sermons. If you do not give over then we shall surely expell you from this city."

97. Hazrat Lut said, "Because I am the greatest detester of this inhuman practice, hence I will surely express my hatred against it.

169. O Lord, deliver me and my house hold from the deeds they do.[98]

١٦٩- رَبِّ نَجِّنِيْ وَاَهْلِيْ مِمَّا يَعْمَلُوْنَ ○

170. Then We delivered him and his household all together.

١٧٠- فَنَجَّيْنٰهُ وَاَهْلَهٗۤ اَجْمَعِيْنَ ○

171. Save an old woman among the bygones.[99]

١٧١- اِلَّا عَجُوْزًا فِي الْغٰبِرِيْنَ ○

172. Then We destroyed the others.

١٧٢- ثُمَّ دَمَّرْنَا الْاٰخَرِيْنَ ○

173. And We rained upon them a rain and what a bad rain was it for them who were warned.[100]

١٧٣- وَاَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۚ فَسَآءَ مَطَرُ الْمُنْذَرِيْنَ ○

174. Of course, in this thing is a sign and most of them were not to believe.

١٧٤- اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ؕ وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ○

175. And thy Lord—He is the All-Mighty, the All-Compassionate.

١٧٥- وَاِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ○ ع ٩ ١٦ ١٣

SECTION 10

176. The People of the Thicket cried lies to the Messengers,[101]

١٧٦- كَذَّبَ اَصْحٰبُ لْـَٔيْكَةِ الْمُرْسَلِيْنَ ○

98. When Hazrat Lut was disappointed of their transformation he prayed to God to destroy them and save him and his household from the misfortune of their wicked deeds.

99. This was his wife who was in union with those wicked people, so when the chastisement came she was also destroyed with them.

100. Their habitats were overturned and the stones were rained from the heaven, so they were all destroye Their story is also related in details in Sura Aaraf etc.

101. Ibne Kathir (ابن کثیر) has written that اصحاب ایکہ (People of the Thicket) are the People of Madyan Midian. Aika was a tree that was worshipped by those people, and due to this connection they were known as the People of Aika. And that is why Hazrat Shuaib is not mentioned as their brother, because the brotherhood of the Prophets simply belonged to the relations of race or nation or progeny. If they were named as People of Madyan then he could be called as their brother. But when they are called as the People of Aika (which is a religious connotation) then with this state of association it was derogatory to Hazrat Shuaib to be called as 'their brother.' However, the People of Madyan and Ashab-ul-Aika are one and the same people, and Hazrat Shuaib was sent to this very nation.

177. When Shuaib said to them, "Do you not fear?"

178. "I am for you a Messenger trustworthy."

179. "So fear you God and obey me."

180. "And I do not ask of you any return for this, my return is with that Lord of the Worlds."

181. "Fill up the measure and be not of those who cause loss to others."

182. 'And weigh with the straight balance."[102]

183. "And diminish not the things of the people and do not run in the earth causing mischief."[103]

184. "And fear Him who created you and the generations of the past.

185. They said, 'Thou art merely one of those who are bewitched ;'

186. 'Thou art naught but a mortal like us and in our thought thou art indeed one of those who are liars ;'[104]

187. 'So drop down on us some lump of the heaven if thou art truthful.'[105]

188. Said he, 'My Lord knows very well what you do.'[106]

١٧٧- إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ۝
١٧٨- إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ۝
١٧٩- فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ۝
١٨٠- وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ۝
١٨١- وَأَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ۝
١٨٢- وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۝
١٨٣- وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ۝
١٨٤- وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأَوَّلِينَ ۝
١٨٥- قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ۝
١٨٦- وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ۝
١٨٧- فَأَسْقِطْ عَلَيْنَا كِسَفًا مِنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝
١٨٨- قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ۝

102. Hazrat Shuaib advised them not to commit dishonesty and injustice in their transactions. They should fill up the measure and should not cause loss to others, neither in purchasing nor in selling.

103. Hazrat Shuaib also advised them not to practise robbery in the land, neither devour the rights of the people.

104. They said that he was a liar when he claimed to Prophethood and gave them threats of chastisement.

105. They said if he was truthful in his claim to Prophethood then he should drop down on them some lump of the heaven or the cloud and destroy them.

106. Hazrat Shuaib said, "Only God knows on what crime what punishment should be given and at what time. Giving chastisement is not our business. Our work was to warn and that we have done."

189. Then they cried lies to him, then the disaster of the Day of Canopy seized them. No doubt, it was the chastisement of a dreadful day.[107]

١٨٩- فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ ۚ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ۝

107. A cloud came in the form of canopy, and from it fire rained on them, and earthquake came from beneath and a very horrible sound came. In this way the whole people were destroyed. The details of this story are also given before.

190. Of course, there is a sign in it. And among them most people are not believers.

191. And thy Lord-He is the All-Mighty, All-Compassionate.

SECTION 11

192. And this Quran is a revelation of the Lord of the Worlds.

193. The Faithful Spirit (Angel) has come down with it,

194. Upon thy heart that thou shouldst be one of the warners,[108]

١٩٠- إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ○

١٩١- وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ○ ع ١٠ ١٦ ١٤

١٩٢- وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَالَمِينَ ○

١٩٣- نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ○

١٩٤- عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ○

108. In the beginning of this Sura some excellent virtues of the Quran were described and menace was tendered at its falsification. In between, some stories of the Rejectors of Truth were related. Now again the primary subject of the excellence of the Holy Quran is taken up. The Holy Quran is that blessed and resplendent Book that the Lord of the Worlds has sent it down Himself. The most reliable angel—Hazrat Gibracel—has brought it down and upon the heart of the most reverent Prophet—Mohammad, be peace upon him. It was the holy heart of the Prophet alone which in the knowledge of God possessed the capacity of bearing the burden of the Quranic Revelation. Consequently, the Quranic Revelation came down and right straight entered into the heart of the Prophet. The Holy Prophet heard it with the whole heart, understood it and preserved it.

The Holy Prohpet has mentioned two manners of Divine Revelation. Sometimes the Divine Revelation came as a chain is pulled on the stone and sometimes the angel came in human form and talked to the Prophet. The difference between the two, according to the learned scholars, is that, in the first type the Prophet had to ascend into the angelic state rising from the human state. Making the bodily instruments as dormant the Holy Prophet utilized the spiritual powers and the heart-senses in the reception of Divine Revelation. In this manner he heard the voice of the Revelation by the ears of the heart, saw the angel by the eyes of the heart, and received Divine Knowledge by the divine powers of the heart. In the second type, on the contrary, the angel of revelation had to descend from the heights of divine lights into the human state. At that time the Holy Prophet saw the angel by the external eyes and heard the voice of revelation by the external ears. This is why the first manner of Divine Revelation is described as very heavy on the Prophet in the Tradition. The Prophet has said, " هُوَ اَشَدُّهٗ عَلَيَّ " i.e. 'This is very heavy upon me,' obviously because in this manner the Prophet had to climb up the angelic state from the human state. (God knows better)

The Holy Quran is most probably sent down in the second manner of the Divine Revelation. This reality is indicated by the words عَلَىٰ قَلْبِكَ (upon thy heart) in the verse.

195. In plain Arabic language,[109]

196. And it is written in the Books of the ancients.[110]

197. Is it not a sign for them that the learned men of the Bani Israeel have knowledge of it ?[111]

١٩٥- بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ۝
١٩٦- وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ۝
١٩٧- أَوَلَمْ يَكُن لَّهُمْ آيَةً أَن يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ ۝

109. The Holy Quran is sent down in a very eloquent and distinct Arabic. It shows that عَلَىٰ قَلْبِكَ does not mean that only the subjects of the Quran were sent down into the heart of the Prophet and afterwards the Prophet transferred them into his own words ; but the words and subjects all were sent down upon the heart of the Prophet by the Lord of the Worlds. The words and subjects of the Quran are both Divine.

110. It means the news of the Quran and the Bearer of the Quran are already given in the past Heavenly Books. The past Prophets had always been prophesing about them, and inspite of very many changes and alterations there is a good store of these prophecies in those Books. It can also mean that most of the subjecs of the Quran are found in the past Books in substance or in detail, especially the stories, the Divine Unity, the Prophethood, the Resurrection etc., the subjects which have been uniform in all Divine Books and which have been unanimously held by all the Prophets and the Messengers.

111. The Ulema of Bani Israeel know it very well that this is the same Book and Messenger whose tidings have been already given in the Heavenly Books and Booklets, and as such some of them have publicly and some of them in their private meetings have proclaimed the truth, and some of the just ones among them have embraced Islam on the basis of this knowledge e.g. Hazrat Abdullah bin Salaam etc. In short there is a great sign, for a man of just understanding whose heart has eagerness for truth and fears God, in this thing that the Ulema of other religions do also recognize the truthfulness of the Quran in their hearts though due to some reason they may not dare to acknowledge it publicly sometimes.

198. And if We had sent down this Book on a man of strange language,

199. And he had recited it to them, even then they would have not believed in it.[112]

200. And thus We have thrust it (denial) into the hearts of the sinners.

201. They will not believe in it until they see the terrible chastisement.[113]

١٩٨- وَلَوْ نَزَّلْنٰهُ عَلٰى بَعْضِ الْاَعْجَمِيْنَ ۙ

١٩٩- فَقَرَاَهُ عَلَيْهِمْ مَّا كَانُوْا بِهٖ مُؤْمِنِيْنَ ۭ

٢٠٠- كَذٰلِكَ سَلَكْنٰهُ فِيْ قُلُوْبِ الْمُجْرِمِيْنَ ۭ

٢٠١- لَا يُؤْمِنُوْنَ بِهٖ حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ ۙ

112. You are one of the eloquent Arabs. So it is possible that Idolaters of Mecca may say that you would have written this Quran yourself (though the Quran has reached the pinnacle of such a miracle that all the men and jinn can never produce the like of it). However, they can create such a doubt only to complicate the matter. But the condition of their obstinascy, misfortune and wretchedness is so vile that if, suppose, this Quran might have been sent down on a non-eloquent Arab, or upon some non-Arab, unable to speak a single word of Arabic language, or suppose it would have been sent down upon an animal bereft of reason, even then these people would have not believed in it. In that case they would have created other doubts and suspicions.

Hazrat Shah Sahib says, "The Unbelievers said, 'This has come down in Arabic language and the mother-tongue of this Prophet is also Arabic. Perhaps he himself produces it. If the Arabic Quran had been sent down upon a non-Arab they would have certainly believed.' So it is said that the heart of a doubter does never rest. They would have created other doubts then and said that semeone came and taught him." (Mozihul Quran)

113. A man who is accustomed to committing crimes and sins and utilises his potential powers in treachery and haughtiness then God also gives him respite according to His habit and causes the denial and rejection to penetrate into his heart. According to some commentators it means that the Holy Quran penetrates into the hearts of the cr minals in such a way that the criminals in their very thought understand it very well that this Word can not be that of a mortal, but out of their refractoriness they do not believe in it and go on rejecting it. They will not believe in it until in this world or in the next world they observe the terrible chastisement by their own eyes. At that time they will believe that the Holy Prophet was truthful and the Book he had brought was also truthful. But believing at that time shall not profit them.

202. Then it (chastisement) should come upon them suddenly and they are not aware.

٢٠٢ - فَيَأْتِيَهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ۝

203. Then they would be saying : 'Shall we be given some respite ?'[114]

٢٠٣ - فَيَقُوْلُوْا هَلْ نَحْنُ مُنْظَرُوْنَ ۝

204. What, do they ask for Our chastisement to come soon ?

٢٠٤ - اَفَبِعَذَابِنَا يَسْتَعْجِلُوْنَ ۝

205. Well, just see thou, if We let them enjoy (the benefits of life) for years,

٢٠٥ - اَفَرَءَيْتَ اِنْ مَّتَّعْنٰهُمْ سِنِيْنَ ۝

206. Then there comes to them the thing they were promised,

٢٠٦ - ثُمَّ جَآءَهُمْ مَّا كَانُوْا يُوْعَدُوْنَ ۝

207. So what will then avail them the benefits which they had been receiving (for years) ?[115]

٢٠٧ - مَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يُمَتَّعُوْنَ ۝

208. And never did We destroy any city for which there were no warners,

٢٠٨ - وَمَآ اَهْلَكْنَا مِنْ قَرْيَةٍ اِلَّا لَهَا مُنْذِرُوْنَ ۝

209. For a reminder, and Our work is not to do wrong.[116]

٢٠٩ - ذِكْرٰى ۛ وَمَا كُنَّا ظٰلِمِيْنَ ۝

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114. When the Divine Chastisement shall come upon them all of a sudden at that time they will say, "Shall we be given a little respite, so that we may rectify ourselves after repenting and prove ourselves the staunch followers of the Prophets ?" In the world they were making haste for chastisement and now they are demanding respite.

115. The long respite of years which was given shall not be of any avail to the Unbelievers. At that time this long respite of years shall appear as naught, and they will understand as if they are caught very soon.

كَاَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوْٓا اِلَّا عَشِيَّةً اَوْ ضُحٰهَا (نازعات - رکوع ٢)

116. No nation was over-turned or destroyed all of a sudden abruptly. On the other hand, they were given sufficient respite before sending the chastisement, and unto them Prophets were sent to warn them so that they might not live in heedlessness. But when they remained adamant in their rejection and denial they were at last destroyed. (God forbid)

210. And the devils have not descended with this Quran.

211. And it is not seemly for them, and neither can they do.[117]

212. They are definitely put far away (deposed) from the place of hearing.[118]

213. So call thou not another god (sovereign) with God, or thou wilt fall in torment.[119]

٢١٠ - وَمَا تَنَزَّلَتْ بِهِ الشَّيٰطِيْنُ ○

٢١١ - وَمَا يَنْۢبَغِيْ لَهُمْ وَمَا يَسْتَطِيْعُوْنَ ○

٢١٢ - اِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُوْلُوْنَ ○

٢١٣ - فَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتَكُوْنَ مِنَ الْمُعَذَّبِيْنَ ○

117. After describing some stories of the Rejectors in between, then again the principal subject :

وَاِنَّهٗ لَتَنْزِيْلُ رَبِّ الْعٰلَمِيْنَ نَزَلَ بِهِ الرُّوْحُ الْاَمِيْنُ

is taken up i.e. this Book has been brought down by Hazrat Gabraeel, the trustworthy, from God; it is not a thing taught by the satans. It is not possible for the satans to produce such a Book. Their natural propensities are characterised by error, corruption and spreading of darkness. On the contrasy, this Book from the beginning to the end, is full of righteousness, reformation and the light of guidance, whose teaching has created a party that, under the heaven, no other party (excepting the Prophets) is there which is so pure, holy, truthful, God fearing and God-worshipping. Hence there is no similarity between the knolwedges of this book and the characters of the satans, neither are they fit for the burden of this mighty and holy trust.

لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ (حشر - وکوع ٣)

It is given in the Traditions that some associators thought that some jinn came to the Holy Prophet and taught him the Quran. According to Bukhari once the Divine Revelation was somewhat delayed, a woman said to the Holy Prophet, "Thy Satan has left thee". (God forbid). In these verses such ideas are repudiated.

118. It means during the period of the descension of the Holy Quran such unseen guards were kept for its protection that the satans could not come near it, neither could they snatch even a word of it (Divine Revelation).

Note : The subject of the efforts of hearing the unseen tidings by the satans and their failure in these efforts has been discussed elaborately in the beginning of Sura Hijr.

119. It is said to the Messenger and through him rehearsed unto others that when this Book is sent down by God without doubt, and there is not an atom of satanic infusion or insertion into it, then they should follow its teachings, wherein the real principle is Tauhid (Divine Oneness), and they should not follow the satanic way of polytheism, unbelief and denying, otherwise there is no way out of the Divine Chastisement.

214. And warn thy near relations.[120]

215. And lower thy wings to those who are with thee of the Believers.[121]

216. Then if they disobey thee, thou say : 'I am quit of that you do.'[122]

217. And rely thou upon that Mighty, Merciful One,[123]

218. Who sees thee when thou dost stand
219. up and thy posturing amongst the worshippers.[124]

٢١٤ - وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۝
٢١٥ - وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ۝
٢١٦ - فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ ۝
٢١٧ - وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ۝
٢١٨ - الَّذِي يَرَاكَ حِينَ تَقُومُ ۝
٢١٩ - وَتَقَلُّبَكَ فِي السَّاجِدِينَ ۝

120. The Holy Prophet is ordered to warn his kins first, because they are the foremost for whom welfare should be wished, and generally the truthfulness and sincerity of a man is tested on the criterion of the kinsmen and near relations.

Hazrat Shah Sahib says, "When this verse was sent down the Holy Prophet declared it before all the Quraish and told his own paternal aunt, his own daughter and his own paternal uncle to be self-anxious regarding God; he could do nothing for them with God." (Mozihul Quran)

121. "Keep the Believers under thy kindness, whether they are kinsfolk or others." (Mozihul Quran)

122. "Be quit of that who disobeys God whether he is a relative or a stranger." (Mozihul Quran)

123. No matter whoever may be the disobedient and whatever their number they can not hurt you. So be quit of all and repose your trust only in One God who is All-Mighty that no one can face Him and who is also All-Merciful that He always keeps a kind eye upon your condition by His mercy.

124. "When you wake for the prayer of Tahajjud and watch over the Followers whether they are remembering God or lying heedless of Him." (Mozihul Quran)

Or when you stand for prayer and lead the congregational prayer with motions of body in performing Rukoo, Sajda, etc. and take care of the followers.

And some early writers have said that in this verse ساجدين represents the fathers of the Holy Prophet i.e. the translation of the light of the Last Messenger from one Prophet to the other Prophet culminating in the external appearance of the Prophet (in this world of matter). Some scholars by this verse have argued on the Eman of the Prophet's parents. (God knows better)

220. Verily He is the All-Hearing, the All-Knowing.

٢٢٠ - اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ○

221. Should I inform you upon whom the devils come down ?

٢٢١ - هَلْ اُنَبِّئُكُمْ عَلٰى مَنْ تَنَزَّلُ الشَّيٰطِيْنُ ○

222. They descend upon every false sinner.[125]

٢٢٢ - تَنَزَّلُ عَلٰى كُلِّ اَفَّاكٍ اَثِيْمٍ ○

223. They cast down what they have heard and most of them are liars.[126]

٢٢٣ - يُّلْقُوْنَ السَّمْعَ وَاَكْثَرُهُمْ كٰذِبُوْنَ ○

224. And the poets — the perverse follow them.[127]

٢٢٤ - وَالشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوٗنَ ○

125. Here again emphasis is laid on the truthfulness and the dignified state of the Holy Quran i.e. how it can be said that the Satan brings revelation upon the Imam (Leader) of such reverant souls who are always eager for bowing before God and performing Tahajjud and their trust is in One God, alone Should I tell you upon what kind of people the satanic revelation comes down ? The satanic revelation comes down on the liars, the wicked men, and the guilty impostors, because the Satan is averse of the true and the righteous men (because they deem him vicious) and is pleased with the false traitors who accord with his pleasure. Rationally there can be no connection of satanic revelation with the man who is the most truthful of the truthful and who is the most virtuous of the virtuous. The truthfulness, the trustworthiness, the piety, the holiness and God-fearing spirit of the Holy Prophet are those qualities which were acknowledged by the whole nation from his childhood to his Prophethood so much so that his popular title had become الصّٰدق الامين (the Truthful, the Trustworthy).

126. The satans approaching the doors of the first heaven snatch away some imperfect word of the affairs of the Unseen and flee away with it, then mix with this imperfect truth, hundreds of lies and transfer this admixture to their false friends, the soothsayers, (astrologists, astronomers, etc) — this is but the reality of the Satanic Revelation. On the other hand, the Divine Revelation sent down upon the Prophets is absolute truth and not a single letter of it is a lie.

Some commentators say that يُلْقُوْنَ السَّمْعَ means that the satans give ear to the ملاء اعلىٰ (Higher World of the High Angels) to grasp some word of that Higher World of the Unseen. Or the smaller satans give ear to the greater satans, most sinful and false, in order to grasp some word and transfer it to their false friends among men.

127. The Unbelievers sometimes called the Prophet as a sooth-sayer, sometimes a poet, so it is stated that poetry is a mere effort of imagination and has no connection with the real facts. By their poetic dictions only general meetings can be heated, or sometimes some timely emotions can be exited, but it can not give permanent guidance, whereas the company of this Prophet has created thousands of virtuous and God-fearing souls.

225. Dost thou not see that they wander distracted in every vale?[128]

226. And that they say what they do not do?[129]

227. But those who believed and did good deeds and remembered God oft and took revenge after that they were wronged ;[130] and now the wrongdoers shall know on what side they turn over.[131]

٢٢٥- اَلَمْ تَرَ اَنَّهُمْ فِيْ كُلِّ وَادٍ يَّهِيْمُوْنَ ۙ ○

٢٢٦- وَاَنَّهُمْ يَقُوْلُوْنَ مَا لَا يَفْعَلُوْنَ ۙ ○

٢٢٧- اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَذَكَرُوا اللّٰهَ كَثِيْرًا وَّانْتَصَرُوْا مِنْۢ بَعْدِ مَا ظُلِمُوْا ؕ وَسَيَعْلَمُ الَّذِيْنَ ظَلَمُوْٓا اَيَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ ○ ع ١١ ٣٦ ١٥

128. The poets are generally above or below the moderate line. If they come to admire someone they extol him to the heaven, and if they come to traduce someone they throw him down to the adyss. It is an easy game for them to prove the existence as non-existence and non-existenceas existence. In short, their products are full of lies, exaggeration and imaginations, and when they step into this jungle they proceed on never to return, this is why it is famous about the poetic diction : اكذب اواحسن او i.e. its falsest is the fairest.

129. If you read the couplet you will imagine them more valiant than Rustam and more dauntless than a lion. But if you actually see them you will find them most coward and pusillanimous. Sometime you will see them hale and hearty, but if you read their poetry you will imagine them on the brink of death awaiting the angel of death. The famous poet Hali has excellently delineated their lies in his work 'Musaddas'. In short, what connection can be there between the poets and the Prophets and especially the Last Prophet who is supreme among them ? This is why it is said : وَمَا عَلَّمْنٰهُ الشِّعْرَ وَمَا يَنْۢبَغِيْ لَهٗ (And We have not taught him poetry and it is not fit for him). His word was true, measured and balanced in the balance of research, moderate and exact. Then what was heard from his holy tongue was discerned in his action. Do the poets possess this character ? Does poetry imbibe such spirit or ideas ? Never ! Never ?

130. But that poetry is not bad or faulty in which the praise of God is said, or persuasion of virtue is inculcated, or unbelief is condemned, or sin is censured, or an answer is given in defence when an Unbeliever degrades (calumniates) Islam, or an offence is made within limits in answer to cruelty and oppression. And Hassan bin Thabit said such couplets. This is why the Holy Prophet had said to him, "Answer these Unbelievers and the Holy Spirit is with thee." (God is pleased with him.)

131. It is said in connection with مِنْۢ بَعْدِ مَا ظُلِمُوْا that the Zalims (wrongdoers, oppressors, tyrants) shall know their end in near future that on what side the the camel sits. The greatest wrong is to belie the Prophets and Books of God calling them soothsayers and poets.

The Sura Shuara has ended by the kind grace of God and His mercy.

سُوْرَةُ النَّمْلِ مَكِّيَّةٌ ۹۳ اٰیاتها ۷ رکوعاتها

SURA NAML—MACCAN VERSES 93—SECTIONS 7

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In The Name Of God, who is Exceedingly Compassionate, Extremely Merciful.

۱۔ طٰسٓ ۚ تِلْكَ اٰيٰتُ الْقُرْاٰنِ وَكِتَابٍ مُّبِيْنٍ ○

1. Ta Sin, these are the verses of the Quran and the Manifest Book,

۲۔ هُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ○

2. A guidance and good tidings for the Believers.

۳۔ الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ○

3. Who establish the prayer and pay the zakat and they in the Hereafter have faith.

۴۔ اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ زَيَّنَّا لَهُمْ اَعْمَالَهُمْ فَهُمْ يَعْمَهُوْنَ ○

4. Those who believe not in the Hereafter We have decked out fair in their eyes their works so they wander astray.[1]

۵۔ اُولٰٓئِكَ الَّذِيْنَ لَهُمْ سُوْٓءُ الْعَذَابِ وَهُمْ فِى الْاٰخِرَةِ هُمُ الْاَخْسَرُوْنَ ○

5. They are those for whom a chastisement of evil kind is there and in the Hereafter they are the losers.[2]

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1. Those, who are not anxious about their end and have no thought of their future, are drowned in the anxiety of this transient world. The centre of all their efforts is only this life of several days. How can they give ear to the Book or Prophet who diverts their attention from this World to the Hereafter ? Infatuated with this world they pass remarks against the spiritual guides and they take the Heavenly Books as laughing stock, and they deal with the Prophet with mockery. And these are the deeds which they deem excellent and go on ruthlessly progressing in their error.

Note : "We have decked out fair for them their works"—because God is the Creator of all things, no effect can come out of a cause without His will and His intention, as at other occasions leading astray and setting a seal on the hearts of the Unbelievers etc. is attributed to the action of God. The subject of these starting verses of Sura Naml is very much similar to the beginning verses of Sura Baqar. It should be better to study the comments of those verses once again.

2. It means these are those people who will be the greatest losers in the World Hereafter.

6. And thou receivest the Quran from the One All-Wise, All-Knowing.[3]

7. When Moses said to his family, 'I have seen a fire.[4] Now I bring you therefrom some news or bring you a burning brand that you may warm yourselves.'[5]

8. Then when he came near it a voice arose, 'Blessing is upon that whosoever is in the fire and whosoever is around it.[6] And pure is the Self of God who is the Lord of the Worlds.'[7]

٦- وَإِنَّكَ لَتُلَقَّى الْقُرْاٰنَ مِنْ لَّدُنْ حَكِيْمٍ عَلِيْمٍ ○
٧- إِذْ قَالَ مُوْسٰى لِاَهْلِهٖٓ إِنِّيْٓ اٰنَسْتُ نَارًا ۭ سَاٰتِيْكُمْ مِّنْهَا بِخَبَرٍ اَوْ اٰتِيْكُمْ بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُوْنَ ○
٨- فَلَمَّا جَاۗءَهَا نُوْدِيَ اَنْۢ بُوْرِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا ۭ وَسُبْحٰنَ اللّٰهِ رَبِّ الْعٰلَمِيْنَ ○

النمل

3. Let these unfortunate people wander astray in the Teya of Error. When they did not recognise the value of the Manifest Quran and did not avail themselves of its guidance and good tidings, then naturally they would have to meet this end. O' 'Prophet' you should thank God that the All-Knowing and the All-Wise has bestowed upon you this most resplendent Book giving immense profit afresh to the world and emitting brilliant light for mankind. It is giving good tidings to the Believers and telling lesson-giving stories to the Rejectors so that the hearts of the righteous may be strengthened and the supporters of falsehood may be warned of their bad end. For this purpose the story of Hazrat Moosa be peace upon him) and the people of Pharaoh is related in the following :

4. This Hazrat Moosa said when he was returning from Madyan and passing by the valley of 'Tuwa', when he had forgotten the way in the dark night of the severe cold. This story is related in detail in Sura Ta Ha.

5. "I bring some news of the way if there is someone at the fire, or else I shall bring a flaming brand for warming."

6. When he reached there he found that it was not the fire of the world. On the other hand it was an unseen and enlightened fire wherein the Divine Light was appearing, or its lightning was flashing. Perhaps it is that which in the Tradition is called حِجَابُهُ النُّوْرِ or حِجَابُهُ النَّارِ (His curtain is the fire or His curtain is the light). Then a voice came from the Unseen اَنْ بُوْرِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا i.e. this part of the earth is blessed, blessed is the brilliance (تَجَلِّي) in the fire, and blessed are those around it e.g. the angels or Hazrat Moosa himself. Probably it was said to make him more intimate as a mark of reverence and grace.

7. It means God is pure of space, direction, body, shape or form, and colour etc. His reflection in the fire does not mean that His Holy Self was resolved in the fire. The sun which brightens the whole universe is reflected in a tinned mirror but who can say that the huge spheroid of the sun has entered unto the small mirror ?

9. 'O Moses ! It is I, Allah, the All-Mighty, the All-Wise.'[8]

10. 'And cast down thy staff,' and when he saw it quivering like a snake,[9] he ran turning his back and did not see behind.[10]

'O Moses fear not, I am — the Messengers fear not, with Me.'[11]

11. 'But he who did excess, then did good in return after evil — so I am Forgiving, Kind.'[12]

12. 'And put thy hand in thy bosom and it will come forth white without any evil (or stain) — together with these two go with the nine signs to Pharaoh and his people. No doubt, they were people disobedient.'[13]

٩ - يٰمُوْسٰٓى اِنَّهٗٓ اَنَا اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ۙ
١٠ - وَاَلْقِ عَصَاكَ ؕ فَلَمَّا رَاٰهَا تَهْتَزُّ كَاَنَّهَا جَآنٌّ
وَّلّٰى مُدْبِرًا وَّلَمْ يُعَقِّبْ ؕ يٰمُوْسٰى لَا تَخَفْ ۫
اِنِّىْ لَا يَخَافُ لَدَىَّ الْمُرْسَلُوْنَ ۝

١١ - اِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ سُوْٓءٍ
فَاِنِّىْ غَفُوْرٌ رَّحِيْمٌ ۝
١٢ - وَاَدْخِلْ يَدَكَ فِىْ جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ
غَيْرِ سُوْٓءٍ ۫ فِىْ تِسْعِ اٰيٰتٍ اِلٰى فِرْعَوْنَ وَقَوْمِهٖ ؕ
اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ۝

8. This time it is I Who is speaking to you. This tory is also given in detail in Sura Ta Ha.

9. Perhaps in the beginning it was thin, or the similitude is in the fast movement and not in the smallness of the body. (When it was thrown before Pharaoh it was dragon.)

10. This fear was natural which is not against نبوة (Prophethood).

11. God said to Moses, "What is the meaning of fearing such things at this chosen place of divine nearness. It is not worthy of Messengers to fear a staff or a snake or any other creature reaching the place of Our divine nearness ? Their hearts should get enormous peace and satisfaction at such a tranquil place."

12. This sentence is a parenthetical insertion which means that in the presence of God only that one is fearful who has come after committing some excess or error or fault. Regarding it there is also a rule with Us that whoso sets himself aright after repenting from the heart and removes the stain of evil after doing virtues, then God by His mercy is Forgiving.

Hazrat Shah Sahib says, "A murder of an Unbeliever was committed by Hazrat Moosa by mistake, he had its fear in his heart, God forgave him that." (Mozihul Quran)

13. The description of the nine signs is given in the comments of verse 101 of Sura Bani Israeel.

13. But when Our signs came to them giving insight, they said, 'This is a manifest sorcery.'

14. And they denied them, and they had acknowledged them in their souls, out of injustice and arrogance. So behold, how was the end of the corruptors![14]

١٣- فَلَمَّا جَآءَتْهُمْ اٰيٰتُنَا مُبْصِرَةً قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ۝

١٤- وَجَحَدُوْا بِهَا وَاسْتَيْقَنَتْهَآ اَنْفُسُهُمْ ظُلْمًا وَّعُلُوًّا ؕ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ۝ ع ١٤ ١٦

SECTION 2

15. And We gave David and Solomon a knowledge,[15] and they said, "Thanks to God who gave us excellence[16] over many of His believing servants."[17]

١٥- وَلَقَدْ اٰتَيْنَا دَاوٗدَ وَسُلَيْمٰنَ عِلْمًا ۚ وَقَالَا الْحَمْدُ لِلّٰهِ الَّذِيْ فَضَّلَنَا عَلٰى كَثِيْرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِيْنَ ۝

14. When, to open their eyes now and then, they were shown those signs they began to say that it was all magic, though in their hearts they were sure that Hazrat Moosa (be peace on him) was true and the signs which he was showing were really divine signs and they were neither sorcery, nor farce, nor illusion, nor eye-jugglery. But only out of injustice, pride and arrogance they were belying and denying the Truth knowingly against their conscience. Then what happened ? After some days they came to know how was the end of such refractory corruptors. The waves of the Red Sea devoured them and no one could get a coffin or a grave.

15. Hazrat Sulaiman (Be peace upon him) is the son of Hazrat Daud (Be peace upon him). To each, God had given a special portion of knowledge befitting his capacity and state. The knowledges of Divine Constitutions and Commandments, principles of political science and administration etc. all come under this word (علمًا).

16. It was the effect of the knowledge, given to Hazrat Daud and Hazrat Sulaiman, that they thanked God for the Divine Bounties. To thank on some Divine Bounty is in itself a greater bounty than the bounty itself.

17 "Many" is said because very many servants of God are given excellence over them. As for the absolute excellence in the whole Universe it is given to only one seavant whose blesed name is Muhammad (صلى الله عليه وسلم).

16. And Solomon became the vicegerent of David,[18] and he said, 'O men, we have been taught the speech of the birds[19] and we have been given of everything.[20] No doubt, it is the manifest excellence.'

١٦- وَوَرِثَ سُلَيْمٰنُ دَاوٗدَ وَقَالَ يٰٓاَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَاُوْتِيْنَا مِنْ كُلِّ شَيْءٍ ؕ اِنَّ هٰذَا لَهُوَ الْفَضْلُ الْمُبِيْنُ ○

18. Among the sons of Daud his real vicegerent was Hazrat Sulaiman in whose self both kingship and prophethood were assembled and he was given a kingdom which was not given to anyone before or after him — the Jinn, the Air and the Birds were subjected to him as follows in Sura Saba.

19. It would be a denial of self-evident truth if we do not believe that there is some mutual comprehension in the speeches of birds. The speeches of birds are different in accent and style when they call their offsprings for feeding, ro when they call their mates for intercourse, or when they warn their fellows being afraid of some danger. The birds that are addressed fully understand the difference in vocations. On this basis we can know that in other circumstances and needs their speeches have vast difference though we may feel them consonant having no perspicuous difference. They understand that difference while we are not conscious of it. If you go to a telegraphic office and hear the telegraphic sounds, similar in sound, you can not understand them though you hear them for hours. Apparently to a laymen they are meaningless motions and sounds. But the telegraph-master knows the message because he is well-acquainted with the telegraphic signs. By this example it is not difficult to understand that the Real Creator might have also infused different meanings and senses into the sounds and speeches of the birds, and as the human child gradually learns the language of his parents, similarly the young ones of the birds also gradually understand the speech of their species by virtue of their natural capacity. And it is also very probable that God may make a Prophet understand or know the speeches and sounds of the birds

in the manner of a prophetic miracle. The European Researches have discovered strange and wonderful things about the instincts and speeches of the animals. The Holy Quran had informed hundreds of years before that everything glorifies and praises its Lord which you do not understand, and every bird is aware of its prayer and glorification. In the true Traditions the speaking of the animals and even the talking of rocks (which are quite inanimate) and their glorification is a proven fact. It, therefore, shows that the brief but right recognition of God is embedded in the nature of everything. So if some chosen servants are endowed with an extraordinary talent of understanding the speeches and phrases of animals, which they use for the praise and glory of God, or which they use while expressing their inner conscience, then it is not a rational impossibility, though it may appear as against the known general habit. But it is to be understood that miracles and freaks may cease to be miracles and freaks if they are compatible with the general observations and ordeals. However, in this section some miracles are described of that kind wherein the perverted minds have begun to forward very untoward and ignorant explanations. The expression of some human knowledge by the birds in their speeches, or the mutual addressing of the ants, the understanding of their talks by the Prophet Sulaiman, all these things to them are absurd and foolish and they say that even a child can not believe them. But I say, to think about thousands of talented scholars of past and present that they had been describing all these absurd and evidently contradictory things (which according to them can not be believed by a child even) with utter confidence and without doubt and they had ever neglected the true reality of the subject of these phrases (which is now revealed to them after rejecting the whims of the great scholars) is more absurd than those things whose absurdity and nonsense they are trying to convert into facts. The scholars in every age might commit some mistake, or misunderstand something, but it is not possible that they might bypass those daily perceptions (which even a child of a man knows) for hundreds of years. It should be remembered that we are not supporting the legends of the Bani Israeel. Of course, we accept the general interpretations of the Divine Word given by the past great Scholars whether they tally with the Israeeli Legends or differ from them.

Note : Some people in the world are those whose belief in the unseen is very weak and they are those people who also reject the miraculous powers given to the Prophet or some dignified servents of God or saints.) Sir Syed and Maudoodi have generally evaded to recognise the real spirit of the miracles or the miraculous performances and as such they have wrongly interpreted the Holy Quran. (Tr.)

20. God has given him all those things and goods which were necessary for such a mighty Kingdom and were befitting such a grand Prophethood.

17. And his armies were gathered before Solomon, jinn, men and birds, then they were disposed ranks,[21]

18. Till when they reached a valley of ants,[22] an ant said, 'O ants, you enter your houses lest Solomon and his armies should crush you and they may be unaware.'[23]

١٧- وَحُشِرَ لِسُلَيْمٰنَ جُنُوْدُهٗ مِنَ الْجِنِّ وَالْاِنْسِ
وَالطَّيْرِ فَهُمْ يُوْزَعُوْنَ ○
١٨- حَتّٰٓى اِذَآ اَتَوْا عَلٰى وَادِ النَّمْلِ ۙ قَالَتْ نَمْلَةٌ
يّٰٓاَيُّهَا النَّمْلُ ادْخُلُوْا مَسٰكِنَكُمْ ۚ لَا يَحْطِمَنَّكُمْ
سُلَيْمٰنُ وَجُنُوْدُهٗ ۙ وَهُمْ لَا يَشْعُرُوْنَ ○

21. Whenever Hazrat Sulaiman marched towards a certain land, three armies—the army of jinn, the army of men, and the army of birds-accompanied him with perfect discipline just like the modern naval, land and air-forces are utilised with a set discipline.

22. Hazrat Sulaiman with his armies passed over such a land in which there was a great habitat of the ants.

Note Where the ants make their houses in a special manner, in Arabic language it is known as قرية النمل (habitat of the ants). The commentators have researched some such valleys of the ants in different countires. By chance Hazrat Sulaiman would have passed by one of them.

23. One of the ants said to its fellow ants, "They are not such people as to trample you to death. It is possible that you may be crushed under their feet they being unaware."

Hazrat Shah Sahib says, "No man hears the voice of the ant but he (Solomon) came to know it. This was was his miracle." (Mozihul Quran)

Note : Zoological researches of years have shown that this animal though very small in size has a very strange system of its social life and political administration. Its systematic movements are very near the human states. The ants have family and tribes like human beings. They have co-operative sentiment among them, possess the principle of the division of labour and have institutions of political administration like those of human beings. Some of the European Researchers have discovered many valuable facts after long study of the habitats of the ants. Whenever they feel some danger an ant comes out of its house and goes back to supply the informations which it gets (Daerat-ul-Ma'arif-ul-Misriya). So far as Hazrat Solomon is concerned his knowledge of ants was through superhabitual manner.

19. Then he smiled and laughed at its words[24] and he said, 'O my Lord, dispose me that I may be thankful for Thy favour which Thou hast done to me and my parents and that I may do righteous deeds which thou art pleased with, and do Thou admit me by Thy mercy amongst Thy righteous servants.'[25]

20. And he reviewed the birds, then he said, 'How is it with me that I do not see the hoopoe? Or is it then amongst the absent?'[26]

١٩ - فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا وَقَالَ رَبِّ
أَوْزِعْنِيٓ أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِيٓ أَنْعَمْتَ
عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا
تَرْضَىٰهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ
الصَّالِحِينَ ○
٢٠ - وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَآ أَرَى الْهُدْهُدَ
أَمْ كَانَ مِنَ الْغَآئِبِينَ ○

24. When Hazrat Solomon heard the voice of the ants and understood it, he was surprised and in ecstacy the emotion of thankfulness was roused.

25. Hazrat Solomon said, "O' my Lord I am amazed how to thank for your mighty rewards. I, therefore, request Thee to make me perfectly thankful by tongue and by action and admit me into Thy righteous servants of the high order (i.e. Prophets and Messengers)".

26. Out of some necessity Hazrat Solomon reviewed the army of birds, and he did not see hoopoe in the army. He said, "What is the matter that I do not see the hoopoe, either he is out of my sight in the crowd or really he is absent ?"

Note : Hazrat Sulaiman subjected the birds to various jobs, for example, the birds were disposed to form a canopy to cast shade during the air journey, or in the time of scarcity of water they searched for the water, or they carried the letters from one place to the other etc. Probably at that time Hazrat Sulaiman would have needed hoopoe. It is said that hoopoe perceives the water underneath the earth and it is not strange that God may give some animal a peculiar power of perception greater than that of man and other animals. According to reliable witness it is said that hoopoe perceives the earth-worm beneath the ground and atonce picks it out even from a distance of more than one feet.

21. 'I will punish it with a severe punishment,[27] or I will slaughter it, or it must bring me some clear authority.'[28]

22. Then it was not very late when it came and said, 'I have come with the news of a thing that thou hadst no information thereof, and I have come to thee from Saba with a sure news.'[29]

23. 'I found a woman ruling over them with royal authority and she has been given of everything[30] and she has a mighty throne.'[31]

24. 'I found that she and her people did perform Sajdah to the sun apart from God and Satan had adorned for them their works, then he had barred them from the way, so they did not find the way.'[32]

٢١- لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوْ لَأَاْذْبَحَنَّهُۥٓ أَوْ
لَيَأْتِيَنِّى بِسُلْطَٰنٍ مُّبِينٍ ○
٢٢- فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ
بِهِۦ وَجِئْتُكَ مِن سَبَإٍۭ بِنَبَإٍ يَقِينٍ ○
٢٣- إِنِّى وَجَدتُّ ٱمْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن
كُلِّ شَىْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ○
٢٤- وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن
دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ
فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ○

27. I will punish it e.g. I will snatch its hair and feather.

28. It should present due explanation for its absence.

29. It said to Hazrat Sulaiman, "I have brought a news truthful from a country which you did not know."

Hazrat Shah Sahib says, "Hazrat Sulaiman had not got the detailed information of that country. Now he received it through hoopoe. Saba is the name of the nationwhose native land was in Arabia towards Yemen." (Mozihul Quran) In other words God has made it clear that the knowledge of even the greatest man can not be allcomprehensive. Just see that Solomon, about whom it was said: لَقَدْ اٰتَيْنَا دَاوٗدَ وَسُلَيْمٰنَ عِلْمًا was informed by hoopoe about a small event.

30. Everything i.e. wealth, goods, weapons, army, beauty and grace etc.

31. The throne of that queen was highly decorated, beautiful and costly that no other king had possessed such a throne. The commentators have given her name Bilquis. (God knows better)

32. Those people are sun-worshipping Associators. The Satan has bewildered them and plundered their way, adorned their polytheistic manners and customs in their eyes. Therefore, they did not find the way of guidance. By saying this hoopoe urged Hazrat Sulaiman to wage Jihad against that people.

25. 'Why should they not perform sajdah to God, who brings forth what is hidden in the heavens and in the earth, and He knows what you conceal and what you publish.'[33]

26. 'Allah is, there is no god but He, the Lord of the Mighty Throne.'[34]

27. Solomon said, 'Now we will see whether thou hast spoken truly or whether thou art one of the liars.'[35]

٢٥ اَلَّا يَسْجُدُوْا لِلّٰهِ الَّذِيْ يُخْرِجُ الْخَبْءَ فِي السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ مَا تُخْفُوْنَ وَمَا تُعْلِنُوْنَ ○

٢٦ - اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ○

٢٧ - قَالَ سَنَنْظُرُ اَصَدَقْتَ اَمْ كُنْتَ مِنَ الْكٰذِبِيْنَ ○

33. Perhaps this is the supplementary remark of hoopoe's speech. It appears that the animals have got true recognition of their Creator in their nature, or perhaps that hoopoe was endowed with this clear recognition against the general habit. If God will, He can create such a recognition in dry wood. As for the wisdom and understanding, which is found in the very nature of the animals, does not make it imperative that the Prophets should also be raised among them, because this natural recognition is inherent in them and it is not something achieved by their efforts. The presence of such a natural recognition and instinct, described by Sadr Shirazi as present knowledge or plain and unsophisticated instinct in his Asfar-e-Arba' (اسفار اربعه) does not demand it that Prophets should also be raised amongst them, because this natural recognition is not earned but inherent in their very creation, while the raising of Prophets is concerned with earnings. It is also not correct that everything with any degree of wisdom is also charged by the Divine Order, e.g. according to the Shariya a child is not charged by the Divine Constitution, though he has got a good degree of wisdom before his adolescent age. Similar is the case with the animals that they have some conciousness of their environment and know their profit and loss to a great extent. But they do not attain to that degree of wisdom which charges a soul with the Divine Orders and Commandments.

Note : Hazrat Shah Sahib says, "The food of the hoopoe is to pick out worms from the earth, it neiher eats grain ncr fruit. It is only concerned with this power of God." This is why perhaps hoopoe used the words — يُخْرِجُ الْخَبْءَ — especially. (God knows better)

34. Hoopoe also said that the throne of God was very mighty and the throne of Bilquis had no proportion to it in splendour or magnitude.

35. Hazrat Sulaiman said to the hoopoe that he would test his truth or falsehood.

28. 'Go with this my letter and cast it towards them, then turn away from them, then see what answer they give.'[36]

٢٨ - اِذْهَبْ بِّكِتٰبِيْ هٰذَا فَاَلْقِهْ اِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُوْنَ ○

29. Said she, 'O ye chiefs ! An honourable letter is thrown before me.'

٢٩ - قَالَتْ يٰٓاَيُّهَا الْمَلَؤُا اِنِّيْٓ اُلْقِيَ اِلَيَّ كِتٰبٌ كَرِيْمٌ ○

30. 'That letter is from Solomon[37] and it is 'In the Name of God who is Exceedingly Compassionate, Extremely Merciful,'

٣٠ - اِنَّهٗ مِنْ سُلَيْمٰنَ وَاِنَّهٗ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

31. 'That do not rise up against me and come to me (becoming) obedient.'[38]

٣١ - اَلَّا تَعْلُوْا عَلَيَّ وَاْتُوْنِيْ مُسْلِمِيْنَ ○ ع ٢ ١٧

SECTION 3

32. She said, 'O courtiers ! give me counsel in my affair, I do not decide any affair until you are present.'[39]

٣٢ - قَالَتْ يٰٓاَيُّهَا الْمَلَؤُا اَفْتُوْنِيْ فِيْٓ اَمْرِيْ ۚ مَا كُنْتُ قَاطِعَةً اَمْرًا حَتّٰى تَشْهَدُوْنِ ○

36. Hazrat Sulaiman wrote a letter and gave it to the hoopoe that it should take it to the Queen of Saba and return with the reply. He also ordered him to stand away from that place because it was against courtesy and the manners of the royal court.

Hazrat Shah Sahib says, "Hide thyself to see what happens. The hoopoe took the letter and getting through the ventilator put it on the breast of Bilquis. She was sleeping alone in her room." (Mozihul Quran)

37. After reading the letter Bilquis gathered her councillors and courtiers. She said that she had received that letter in a strange way and it was from a great and honourable king (Solomon). Perhaps she might have already heard the name of Hazrat Sulaiman and his matchless government and dignity.

38. Such a brief, comprehensive and dignrfied letter might have never been written in the history of the world. The letter meant that it would be entirely useless to utilize their force aginst Solomon. So it was worthwhile on their part to surrender and present themselves before him. Their bragging and pride could not do an aught before him.

39. Bilquis asked her councillors to give her their opinion that what reply should be given to Solomon and what action should be taken, because they knew that she did not decide any affair without their counsel.

33. They said, 'We people are powerful and hard fighters, and the affair rests with thee, so see what thou wilt command.'[40]

٣٣- قَالُوا نَحْنُ أُولُوا قُوَّةٍ وَّأُولُوا بَأْسٍ شَدِيدٍ ۙ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا تَأْمُرِينَ ○

34. Said she, 'Kings, when they enter a city, disorder it and make the chiefs thereof abased, and even so they too will do.'

٣٤- قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً ۚ وَكَذَٰلِكَ يَفْعَلُونَ ○

35. 'And I send unto them some gift, then see what the envoys bring back.'[41]

٣٥- وَإِنِّي مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ○

40. They said that there was no lack of military equipment and general force, and there was no need to be afraid of any king. If she ordered them they were ready to fight against Solomon. However, she was sovereign and she should order after due consideration. Their necks would bend before what she ordered.

It seems the councilors were bent towards war but the queen did not consider it wise to make haste. She tried to chalk out a middle course as follows :

41. It seems that Bilquis had reached this conclusion, after seeing the dignity of the subject-matter of the letter or through other signs, that they could not overcome that king, or at least there was a great possibility of it, so she told them that it was not an easy game to fight the king possessing such a grandeur and dignity. If Solomon and his army conquered (as there was a strong possibility of it), so according to the general habit of the kings and emperors, they would destroy all their cities and in that revolution the most responsible chiefs would have to be humiliated. Hence, in her own opinion it was better not to make haste in waging a war, but they should assess their power, natural inclination, the type of their government, and find out the force which was working behind the back of their threats, and should know what, after all they really wanted from them. She said, if by sending some gifts and presents they could postpone the impending misery then it would be far better. Otherwise they would know the reaction and then would take step accordingly.

Hazrat Shah Sahib says, "Bilquis desired to know the eagerness of the King i.e. in which thing he was interested most—wealth, beautiful men and women, or rare goods — all kinds of things she sent in present." (Mozihul Quran)

Note : It was the political device of the queen to know the price of Solomon, a very important subject of modern International Relations. (Tr)

36. Then when he reached Solomon he said, 'What, would you succour me with wealth, so what God has given me is better than what He has given you ? Nay, you yourself rejoice in your gift !'[42]

٣٦- فَلَمَّا جَآءَ سُلَيْمٰنَ قَالَ اَتُمِدُّوْنَنِ بِمَالٍ ۚ فَمَآ اٰتٰنِيَ اللّٰهُ خَيْرٌ مِّمَّآ اٰتٰىكُمْ ۚ بَلْ اَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُوْنَ ○

37. 'Return thou unto them, now we come upon them with armies whom they can not resist and we shall expell them from there degrading them and they shall be humiliated.'[43]

٣٧- اِرْجِعْ اِلَيْهِمْ فَلَنَاْتِيَنَّهُمْ بِجُنُوْدٍ لَّا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِّنْهَآ اَذِلَّةً وَّهُمْ صٰغِرُوْنَ ○

38. He said, 'O courtiers ! Is there anyone among you who may bring me her throne before they come to me becoming obedient?'[44]

٣٨- قَالَ يٰٓاَيُّهَا الْمَلَؤُا اَيُّكُمْ يَاْتِيْنِيْ بِعَرْشِهَا قَبْلَ اَنْ يَّاْتُوْنِيْ مُسْلِمِيْنَ ○

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42 When the envoy reached Solomon and offered him the present of the Quren he said, "You yourself rejoice in your gift ! Do you think me merely the worldly king that you are buttering me with this wealth and goods? You should know that the spiritual and material wealth which God has given me is far better than your land and wealth, and we have no regard for such goods."

43. Hazrat Sulaiman said to them, "We shall come upon you with strong army which can not be resisted by you, and we shall make you prisoners and expell you from your native land and they shall have to leave their wealth and kingdom in great humiliation."

Hazrat Shah Sahib says, "No other Prophet has ever said such words. Hazrat Solomon had the force of Divine Kingdom, that he said so."

44. The envoy went back and communicated the ultimatum of war. The Queen became sure that Solomon was not an ordinary king. His strength was because of the Divine Power. There was no use in fighting a war, neither he could be impressed and overcome by any device or force. At last she started (to be herself present before Hazrat Solomon) with preparations in order to demonstrate her submission and surrender. When she drew near the country of Sham, Hazrat Sulaiman said to his courtiers, "Is there anyone among you who can bring me the royal throne of Bilquis before she reaches here?" By it Hazrat Sulaiman meant to demonstrate his God-given might and power over Bilquis in several ways, so that she might understand that he was not a mere king but some other super-habitual power was also possessed by him.

Note :- Queen Bilquis was a Harbi (حربی) — an Unbeliever — living in Darul Harb. Her goods were permissible before her Islam. This is why Hazrat Sulaiman said these words. It denotes that before the embracing of Islam the wealth of a Harbi is permissible (مباح).

39. An efreet of the jinns said, I bring it to thee before thou risest from thy place,[45] and I am powerful over it, reliable.[46]

٣٩۔ قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ اَنَا اٰتِيْكَ بِهٖ قَبْلَ اَنْ تَقُوْمَ مِنْ مَّقَامِكَ ۚ وَاِنِّيْ عَلَيْهِ لَقَوِيٌّ اَمِيْنٌ ○

45. The court of Hazrat Sulaiman was held daily for a set time. He meant that he could bring the throne of Bilquis before the court was adjourned. But it required some span of time and Hazrat Sulaiman wanted it sooner.

46. 'I am powerful' i.e. I can bring it by my power very soon. God has given me great strength.

'I am reliable' i.e. I will not commit any dishonesty in it. It is said that the throne was very precious. It was studded with gold, silver, jewels and diamonds.

40. Said he, with whom was a knowledge of the Book, 'I will bring it to thee before thy glance returns to thee.'[47] Then when he saw it placed before him, he said, 'This is of my Lord's grace,[48] that He may try me whether I am thankful or ungrateful.[49] And whosoever gives thanks, gives thanks for his own soul, and whosoever is ungrateful so my Lord is All-Independent, All-Generous.'[50]

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 ○

47. Preferably this man seems to be Asaf bin Barkhia who was the minister and companion of Hazrat Sulaiman and was a scholar of the heavenly books and knew the effectiveness of God's Names and Words. He said that he could bring the throne in the twinkling of an eye. Let him see towards some side and before the turning of his eyes the throne would be present before him.

48. Hazrat Sulaiman said, "Obviously this throne is not come by external means. It is the grace of God that my companions reached such a degree that by them such miraculous things are performed. And because the miraculous performance of Wali (Saint) especialy of a Sahabi (companion of a Prophet) is the fruit of following his Prophet and an image of the miracle of his Prophet, hence it was also obligatory on Hazrat Sulaiman to thank God for this Divine Grace conferred upon his Sahabi. Asaf Bin Barkhiya.

Note : It seems that the miracle is, as a matter of fact, an act of God, the Powerful, which is demonstrated at the hand of a Saint or Prophet against the visible laws working in the Universe. So when the spheroid of the Sun or the Earth journeys a distance of thousand miles within a few seconds by the power of God, it is not difficult for Him to transfer the throne of Queen Bilquis, in the twinkling of an eye from Ma'arib to Sham, although the throne of Queen Bilquis has no proportion to the Sun and the Earth.

49. Hazrat Sulaiman at every step recognised the bounties of God and was always prepared to thank God. In other words, it was rather the expression of compliance to the order of God (when he gave thanks to God).

50. The benefit of thankfulness goes to the man who is thankful to God, i.e. in the world and hereafter he receives more and more rewards. If he is ungrateful there is no loss of God. He is Independent of our thanks and He is by Himself perfect in His attributes. He is the fountain of all virtues and perfections. Our ingratitude does not diminish anything in any of His perfect attributes. This is also His grace that He does not punish the unthankful men at once. So an ungrateful man (to such a Generous Being) is a great fool and a big impudent of superlative degree.

41. He said, 'Disguise for that woman her throne that we may see whether she gets understanding or she remains of those who have no understanding (of metaphysical realities)[51]

٤١- قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ ○

42. So when she came someone said, 'Is thy throne like this?' She said, 'As if it is the same![52] And we were given knowledge beforehand and we had submitted.'

٤٢- فَلَمَّا جَاءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ ۖ قَالَتْ كَأَنَّهُ هُوَ ۚ وَأُوتِينَا الْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ○

43. And He (he) prevented her from those things which she worshipped beside God. Of course, she was of the unbelieving people.[54]

٤٣- وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ اللَّهِ ۖ إِنَّهَا كَانَتْ مِن قَوْمٍ كَافِرِينَ ○

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51. Hazrat Sulaiman said to his courtiers to bring about some change in the throne and disguise its appearance, so that Bilquis might not understand it easily. In fact, it was a contrivance to test the wisdom and understanding of Bilquis that how far she was capable of receiving the Prophetic guidance.

52. Queen Bilquis neither answered in the positive, nor totally denied it. She expressed only the reality correctly that it was the same throne but was somewhat changed and because the change was not spectacular hence it could be said that it appeared as if it was the same.

53. Queen Bilquis said there was no need of that miracle because they had already become sure that Solomon was not a mere king, he was also a near servant of God, and as such they had adopted the way of obedience and submission.

54. God or Hazrat Sulaiman (be peace upon him) by the order of God barred Queen Bilquis from the worship of sun etc. wherein she was involved with her nation. Or it means that the main cause of her non-proclamation of Islam in public was that the thoughts of the false gods and the following and the company of the Unbelieving people had barred her from doing so. But when she came into the company of the Prophet that hindrance was removed, otherwise the knowledge of the truthfulness of Hazrat Sulaiman, she had already received in her native land.

44. Someone said to her, 'Enter the court,' then when she saw it she thought it was deep water and she bared her legs.[55]

He said, 'It is a court paved with glass!'[56]

She said, 'My Lord, I have wronged myself and I submit with Solomon to God who is the Lord of the Worlds.'[57]

٤٤- قِيْلَ لَهَا ادْخُلِي الصَّرْحَ ۚ فَلَمَّا رَاَتْهُ حَسِبَتْهُ
لُجَّةً وَّكَشَفَتْ عَنْ سَاقَيْهَا ۭ قَالَ اِنَّهٗ صَرْحٌ
مُّمَرَّدٌ مِّنْ قَوَارِيْرَ ۭ قَالَتْ رَبِّ اِنِّىْ
ظَلَمْتُ نَفْسِىْ وَاَسْلَمْتُ مَعَ سُلَيْمٰنَ لِلّٰهِ
رَبِّ الْعٰلَمِيْنَ ع ۝

55. In order to enter the water she bared her legs as it is generally seen that when one is unaware of the depth of the water he bares his feet and legs before entering it.

56. Hazrat Sulaiman was sitting in the Court. The floor of the court was of glass instead of stones. From a distance it looked flowing water and it is also possible that there might have been water below the glass i.e. tank might have been covered by the glass. She bared her legs to enter the water. Hazrat Sulaiman called out that it was a floor of glass, and no water. Thus she came to know the poverty of her own wisdom and the perfection of his wisdom. She inferred that what Hazrat Sulaiman understood in religion was also correct. She was also ashamed (in heart) at her pride and at the pride of her nation in their wealth and equipment, because there were greater provisions and equipments than those which she had left in her country. In short, Hazrat Sulaiman warned her that to be deceived by the brilliance of stars and suns and to make them gods is just like the deception in mistaking the brilliance of the glass as water. (When her eyes could mistake, her wisdom could also mistake. Tr)

57. Queen Bilquis finally declared, "O'my Lord, I adopt the way of Soloman and surrende: before Thee. Upto this time I have done a great wrong to myself that I had been involved in Association and Unbelief. Now I turn towards Thy Court of Lordship repenting on the past failings and delusions."

SECTION 4

45. And We had sent unto Thamood their brother Salih, 'Worship God,' then they becoming two parties (sects) began to fight one with another.[58]

46. He said, 'O my people, why do you hasten to seek evil before good, why do you not ask forgiveness of God for your sins? Haply you may receive His mercy.'[59]

47. They said, 'We saw thee ominous and those with thee.'[60]
Said he, 'Your evil augury is with God, nay, you are a people who are tried.'[62]

٤٥- وَلَقَدْ اَرْسَلْنَآ اِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا اَنِ
اعْبُدُوا اللّٰهَ فَاِذَا هُمْ فَرِيْقٰنِ يَخْتَصِمُوْنَ ○
٤٦- قَالَ يٰقَوْمِ لِمَ تَسْتَعْجِلُوْنَ بِالسَّيِّئَةِ قَبْلَ
الْحَسَنَةِ ۚ لَوْلَا تَسْتَغْفِرُوْنَ اللّٰهَ لَعَلَّكُمْ
تُرْحَمُوْنَ ○
٤٧- قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَّعَكَ ۭ قَالَ طٰۗىِٕرُكُمْ
عِنْدَ اللّٰهِ بَلْ اَنْتُمْ قَوْمٌ تُفْتَنُوْنَ ○

58. When Hazrat Salih gave the Divine Message to his people they were divided into two groups :—

(i) The Believers and (ii) the Rejectors; as the people of Mecca began to quarrel after the advent of the Holy Prophet. Some of the details about the quarrelling of the people of Thamood have been given in the following verse of Sura Aaraf, Section 10.

قَالَ الْمَلَاُ الَّذِيْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهٖ لِلَّذِيْنَ اسْتُضْعِفُوْا لِمَنْ اٰمَنَ مِنْهُمْ الخ

59. Hazrat Salih (Be peace upon him) tried his level best that they should understand the Divine Message and in the last he gave them the threat of the Divine Chastisement. At this they said : يا صالح ائتنا بما تعدنا ان كنت من المرسلين i.e. If thou art truthful then bring upon us the Divine Chastisement without delay. Hazrat Salih said, "You seem to be wretched fellows. You do not adopt the way of Eman, repentance and goodness which is useful for you in this world and the world to come. On the contrary, you are demanding with haste, evil for you. When the disaster or bad time will come all your boastings shall end. It is the time that you repent upon your sins and become secure from any heavenly chastisement. Why don't you repent and ask forgiveness from God that He may send upon you His mercy in place of chastisment."

60. They said, "Since the time your ominous step has come among us and you have begun such things we have been suffering very many hardships like famine etc. and every house of ours has become a place of mutual strife."

61. Hazrat Salih said to them, "These hardships and evils which you are suffering are not because of me, it is your own misfortune which God has appointed for you on account of your own mischiefs and bad deeds."

62. Hazrat Salih continued, "Hardship has befallen upon you due to the misfortune and unbelief to test you whether you understand or not."

48. And there were in that city nine persons who did corruption in the land and did not refine.[63]

49. They said, "Swear you one to another by God : 'We will surely fall upon him and his household by night, then we will tell his claimant, "We have not seen when his house was destroyed and we do surely speak the truth."[64]

50. And they had made a guile and We had devised a device and they had been unaware.[65]

٤٨- وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ○

٤٩- قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ○

٥٠- وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ○

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63. These nine persons were perhaps the chiefs of nine parties whose work was to spread corruption and evil in the country and nothing else. Their step would never rise for refinement and amelioration. In Mecca there were also nine chiefs of the Unbelievers who were always engaged in the efforts of exterminating Islam and were absorbed in enmity against the Prophet. Some of the commentators have also written their names.

64. They made strong agreements among themselves that they would fall upon the house of Hazrat Salih and would not leave any one alive. Then when some one would stand to claim for their blood-money they would say, "We do not know any thing about this story, we have not seen by our own eyes the destruction of his house, and we speak the truth." In other words, they said that how could they do that activity of bloodshed when they were not present at the occasion. They thought that by that joint conspiracy and falsehood none of them could be accused and the supporters of the murdered could receive no blood-money from them.

65. They had made a detestable and false conspiracy, and God's device was to give them respite so that they might increase in their mischiefs and become perfectly deserving of the mighty chastisement and no excuse might remain for them to have security from the heavenly disaster. They were thinking that they were ending the story of Hazrat Salih, but they did not know that, from within, their own root was being cut down and their story was going to be ended. Hazrat Shah Sahib says, "The causes of their destruction were to be completed. Unless mischief reaches its limit distruction does not come." (Mozihul Quran)

51. Then see how was the end of their guile that We destroyed them and their people all together !66

52. And these are their houses all fallen down because of their denial.67 Of course, in that is a sign for those people who know !68

53. And We saved those who had believed and who had been abstaining.69

54. And Lot, when he said to his people, 'Do you commit indecency and you do see ?'70

٥١ - فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ ۙ أَنَّا
دَمَّرْنٰهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ○
٥٢ - وَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا ۗ إِنَّ
فِي ذٰلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ○
٥٣ - وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ○
٥٤ - وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَ
أَنْتُمْ تُبْصِرُونَ ○

66. Those nine persons first of all killed the she-camel under the said agreement. Hazrat Salih said to them, "Now no respite for more than three days, and the chastisement will surely come." Then they decided amongst themselves that lo ! they were going to be destroyed after 3 days, so they should destroy Salih and his household before those 3 days were over. Hence they intended to attack and kill Hazrat Salih with his household in the night. These nine persons got out of their houses fully prepared for this unholy purpose. The rest of the Unbelievers either followed them or assisted them. God saved Hazrat Salih, put the guard of angels and eventually those nine leaders were destroyed by the heavenly chastisement together with their followers and companions.

67. When the Meccans travelled from Mecca to Sham they saw the ruins of the habitats of Samood on their way. In the verse : فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا

these ruined cities of Samood are indicated.

68. The Travellers should receive lesson from these terrible events.

69. Hazrat Salih and his companions who believed and abstained from unbelief and sins were delivered from the chastisement. Just behold the power of God ! The Believers and Unbelievers are mingled together in the cities but when the chastisement comes it destroys the Unbelievers picking them out one by one, but does not touch a Believer.

70. Hazrat Loot said to his people, "Do you see what a bad and dirty work is that which you are doing ?"

55. 'Do you run upon men lustfully leaving women? Nay, you are a people that are ignorant.'[71]

56. Then there was no other answer of that people but that they said, 'Drive out Lot's family of your city, they are a people who desire to keep (pose) pure!'[72]

57. Then We saved him and his family[73] save his woman, We had destined her to be of those who kept behind?[74]

58. And We rained on them rain, so how evil was the rain of those who were warned![75]

٥٥۔ اَئِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ النِّسَآءِ ؕ بَلْ اَنْتُمْ قَوْمٌ تَجْهَلُوْنَ ○

٥٦۔ فَمَا كَانَ جَوَابَ قَوْمِهٖۤ اِلَّاۤ اَنْ قَالُوْۤا اَخْرِجُوْۤا اٰلَ لُوْطٍ مِّنْ قَرْيَتِكُمْ ۚ اِنَّهُمْ اُنَاسٌ يَّتَطَهَّرُوْنَ ○

٥٧۔ فَاَنْجَيْنٰهُ وَاَهْلَهٗۤ اِلَّا امْرَاَتَهٗ ۫ قَدَّرْنٰهَا مِنَ الْغٰبِرِيْنَ ○

٥٨۔ وَاَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۚ فَسَآءَ مَطَرُ الْمُنْذَرِيْنَ ○ ع ١٩

71. Hazrat Loot said to them, "Do you not understand what shall be the end of such a shamelessness? It means you are ignorant and foolish men of the superlative degree."

72. The people said, "When Lot wants himslf to be most pure and holy then he has no justification to live among such unholy fellows like us."

73. God delivered Hazrat Loot and his household and destroyed those wicked people.

74. This was the wife of Hazrat Loot who was in unison with those wicked people and helped them in their abominable works and activities. She was also destroyed with those who were destroyed.

75. It means stones were rained upon them from the heaven and the city walls were overturned.

Hazrat Shah Sahib reviewing the above three stories writes,

(1) It was said in the story of Solomon: "We shall bring armies which can not be resisted by them." The same thing happened between the Holy Messenger and the Meccans.

(2) And nine persons had conspired to fall upon Salih in the night and God saved him and destroyed them. The same thing the Meccans aspired for, but they could not do it. In the night when the Holy Prophet migrated, so many Unbelievers had been sitting surrounding the house of the Holy Prophet that when the Holy Prophet would come out in the shadows of dawn they would unitedly fall unon him and kill him (so that the blood-money should not fall upon anyone of them). But the Holy Prophet went away secure and they could not find him or see him.

(3) And the people of Loot desired to expel the Prophet from the city and this is what the Meccans desired. But God directed him to go out of Mecca by himself and finally gave him success in this (self-expulsion). (Mozihul Quran)

SECTION 5

59. Say thou, 'The praise is to God and peace be upon His servants whom He has chosen.[76]

What, is God better or those they associate ?[77]

٥٩- قُلِ الْحَمْدُ لِلّٰهِ وَسَلٰمٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى ؕ آٰللّٰهُ خَيْرٌ اَمَّا يُشْرِكُوْنَ ۝

76. After a narration of stories the description of Divine Oneness is commenced by the verse : آٰللّٰهُ خَيْرٌ اَمَّا يُشْرِكُوْنَ .These words are used as a preamble of Tauhid. Hazrat Shah Sahib says, "By describing the praise of God and sending salat on the Holy Prophet it is taught to the people how to begin with the next word." (Mozihul Quran)

Some of the commentators have said that on the perfections and bounties which are described above in the text of the stories, the Holy Prophet is ordered to celebrate the praise of God and give thanks to Him and send salutations on those selected servants of God some of whose names are described above.

77. From here the sermon of Tauhid is commenced i.e. after hearing the above stories and reflecting on the heavenly verses and the signs of the universe you yourself tell whether to believe in One God without partner is better, useful and rational or to suggest the weak creatures of God to be the partners in His Divinity is better ? This problem is not so difficult now that there may be any difficulty in its decision. Nevertheless, for the purpose of additional inculcation and remembrence some of the attributes and states (صفات وشئون) of God are described providing strong reasons in favour of His Divine Oneness.

60. Well, who has created the heavens and earth and sent down for you water from the heaven? then We caused to grow therewith gardens of flourishing beauty, it was not you to grow trees thereof![78] Now is there any other sovereign with God ? Nay, but they are a people who turn away from the way.[79]

٦٠۔ اَمَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَاَنْزَلَ لَكُمْ مِّنَ السَّمَآءِ مَآءً ۚ فَاَنْۢبَتْنَا بِهٖ حَدَآئِقَ ذَاتَ بَهْجَةٍ ۚ مَا كَانَ لَكُمْ اَنْ تُنْۢبِتُوْا شَجَرَهَا ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ بَلْ هُمْ قَوْمٌ يَّعْدِلُوْنَ ۝

61. Well, who has made the earth suitable for settling[80] and made amidst it rivers and placed loads to cause it to rest[81] and put between two rivers (seas) partition?[82] Is there any other Sovereign with God now? Nay, but most of them do not possess understanding![83]

٦١۔ اَمَّنْ جَعَلَ الْاَرْضَ قَرَارًا وَّجَعَلَ خِلٰلَهَآ اَنْهٰرًا وَّجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ۝

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78. One of the most obvious reasons of His Divine Unity is the creation of the Heavens and the Earth and the sending down of fresh water from the sky which is the cause of manifold growths in the Earth. It is quite obvious that the growing of trees is not in the control of man, not to speak of bringing upon them fruits and flowers.

79. The whole world knows and these associators too accept it that the creation of the Heavens and the Earth, the sending down of rains, the growing of trees is not the work of any other Being than God. As such their acknowledgement of this fact is described elsewhere in the Quran, then why do they turn away from the way after reaching this point ? When there is no Being which can create or administer or possess permanent power and control of anything, then how can it become the partner in the Divinity of God ? Worship is the name of extreme humility and so it should be done to that Being alone who in extreme degree is absolutely Independent and Powerful and who in all respects is perfectly Supreme. It is a great injustice and refractoriness to make any imperfect or humble creature of God equal to the Creator Himself in worship.

80. The earth has been made an abode for men and animals that they may live on it comfortably and receive benefits therefrom.

81. God has placed upon the earth mountains so that it should become stable and should not quiver.

82. God has placed between the seas and rivers a partition so that one may not tresspass the other. Its details are given in the verse of the previous Sura 'Al-Furqan'.

83. Is there any other powerful Being who can perform or do all these works, and as such he may be deserving of man's worship ? When there is no such Being then it is obvious that these associators are falling into deep pit of association anc polytheism only out of ignorance and misunderstanding.

62. Well, who approaches to the cry of the helpless (distressed) when he calls upon Him and removes the hardship (evil),[84] and makes you successors on the earth.[85]

Now is there any sovereign with God? Little do you think![86]

٦٢- اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَيَكْشِفُ السُّوْٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ الْاَرْضِ ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ قَلِيْلًا مَّا تَذَكَّرُوْنَ ۝

63. Well, who guides you in the dark shadows of the jungle and the sea,[87] and (who is that) who let loose the winds bearing good tidings before His mercy?[88] Now is there any sovereign with God? Allah is very far above that which they associate![89]

٦٣- اَمَّنْ يَّهْدِيْكُمْ فِيْ ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُّرْسِلُ الرِّيٰحَ بُشْرًۢا بَيْنَ يَدَيْ رَحْمَتِهٖ ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ تَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ۝

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84. When God wills and deems suitable He removes the hardship of the constrained and helpless hearing his cry as said elsewhere :

فَيَكْشِفُ مَا تَدْعُوْنَ اِلَيْهِ اِنْ شَآءَ (انعام - رکوع ۴)

In other words He has made the prayer as one of the general causes whose effect comes out with the will of God and after the required conditions are found and the hinderances are removed. Allama Tayyabi etc. have said that the associators are warned in the verse that when they are involved in hard afflictions and severe conditions then they, becoming constrained, also call upon God for the removal of their distress and forget other gods, then why do they not remember this Testimony of Nature and Conscience in the time of peace and satisfaction ?

85. It means God raises one nation or generation and in its place settles another nation or generation who execute royal authority and control over the land.

86. Had you thought over with full reflection there would have been no need to go further. You would have certainly understood after seeing your daily necessities and requirements and the revolutions of the nations that only that Being alone should be worshipped in whose hand lies the rein of all these affairs.

87. God guides you in the dark shadows of land and sea by means of stars either directly or indirectly as by means of instruments like the magnet compass etc.

88. He lets loose the winds before (the rainfall of) mercy which give good tidings (of rainfall).

89. God is very very far above those things which they associate. There is no comparison between the absolute, powerful and wise God and the helpless and imperfect creatures which the associators have promoted to Divinity.

64. Well, who originates the creation then will repeat it?[90] And who gives you provision from the heaven and earth?[91] Now is there any sovereign with God? Thou say, 'Bring your proof (argument) if you are truthful.'[92]

٦٤۔ اَمَّنْ يَّبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ وَمَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ قُلْ هَاتُوْا بُرْهَانَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

65. Thou say : 'No one in the heavens and the earth has got knowledge of the hidden thing except God.'[93] And they are not aware when they shall be raised![94]

٦٥۔ قُلْ لَّا يَعْلَمُ مَنْ فِى السَّمٰوٰتِ وَالْاَرْضِ الْغَيْبَ اِلَّا اللّٰهُ ؕ وَمَا يَشْعُرُوْنَ اَيَّانَ يُبْعَثُوْنَ ○

90. The first creation is acceptedly the work of God. On that basis the revival should be understood that it is also the work of God. Even the rejectors of resurrection after death, also understood this fact that if suppose they would be revived again then it shall be the work of no other than God.

91. Who is that who gives you provision according to His wisdom through the heavenly and earthly means ?

92. If you can not accept the heinousness of association and the dignity of Divine Oneness then you should bring your argument in proof of your wrong claim. Its truthfulness or falsehood will be exposed in no time. But the Associators have no reason or argument. They are simply blind followers.

93. In this verse the previous subject is completed and introduction to the ensuing subject is given. From the beginning of this Part (xx) upto this place the supreme power of God, His general mercy and perfect lordship was described i.e. when He is Unique in His attributes and states He should also be Unique in His divinity. In the present verse His Divinity is argued in a different way i.e. only that Being would be God who possesses perfect and comprehensive knowledge with His absolute power, and this is that attribute which is not found in any creature in the heavens and earth. It is exclusively confined to that Lord of Honour only. From this viewpoint also only His Self alone is deserving of becoming God.

'ote :- No one except God has the knowledge of all unseen things, neither anyone can get knowledge of any one thing of the Unseen by his own efforts without the divine endowment, nor God has given to any creature the Keys of the Unseen which are described in Sura An'am. Of course, He informs some of His servants about some things of the Unseen by His own Will. On that account we can say that God has informed such and such person of the Unseen, or God has given him the news of the Unseen. But only on the basis of this some knowledge of the Unseen the Holy Quran and the Traditions have never used the word "Knower of the Unseen" (عـالم الغيب) for such man, nor have ever said that such and such person knows the Unseen (فلان يعـلم الغيب). On the contrary, such words are forbidden to be used for any mortal. The reason is quite clear that such words as Knower of the Unseen or فلان يعـلم الغيب advocate the negation of the special attribute of God i.e. عـالم الغيب (Knowledge of the Unseen) which is exclusively attached with God alone. This is why Research Scholars of Islam have forbidden the use of such words for any servant of God though in the superficial sense or verbal use it may be correct. For example some one says : ان الله لا يعـلم الغيب (God does not know the Unseen) and by these words he means to say that nothing is unseen or hidden before God. But these words are clear blasphemy against God.

Or as someone says : اِنِّیْ اُکْرِہُ الْحَقَّ وَاُحِبُّ الْفِتْنَۃَ وَاَفِرُّ مِنَ الرَّحْمَۃِ and by حق he means death, by فتنة he means children and by رحمة he means rain i.e. 'I detest the Truth (death), love the (children) and run from the mercy (rain). obviously such expressions are very detestable and hateful, though in intention they are not wrong. Similar is the case with such words as عـالم الغيب or فلان يعـلم الغيب . It must, however be clearly noted that by the words "Knowledge of the Unseen" we do not mean mere estimations or speculations, or calcutlions. or forecasts, nor we mean that knowledge which is gained through signs and reasons. By the Knowledge of the Unseen we mean that knowledge whereof there is no obvious sign or immediate connection. (Also refer Sura An'am and A'araf).

94. No one knows when the Last Hour shall come whereafter the dead ones shall be revived. Previously the Origin was described. Henceforth the Resurrection is commenced.

66. Nay, but their thought fell down being tired as to the Hereafter, nay, but they are in doubt of it; nay, they are blind to it.[95]

٦٦- بَلِ ادّٰرَكَ عِلْمُهُمْ فِي الْاٰخِرَةِ ۚ بَلْ هُمْ
فِيْ شَكٍّ مِّنْهَا ۚ بَلْ هُمْ مِّنْهَا عَمُوْنَ ۝

SECTION 6

67. And said those who were rejectors, 'What, when we are dust, and our forefathers, shall we indeed be brought forth (from the earth)?'

٦٧- وَقَالَ الَّذِيْنَ كَفَرُوْٓا ءَاِذَا كُنَّا تُرٰبًا وَّ
اٰبَآؤُنَآ اَئِنَّا لَمُخْرَجُوْنَ ۝

68. 'We have been promised this and our forefathers before, it is nothing but the myths of the ancients.[96]'

٦٨- لَقَدْ وُعِدْنَا هٰذَا نَحْنُ وَاٰبَآؤُنَا مِنْ قَبْلُ
اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ۝

69. Say: 'Journey in the land, then behold how was the end of the sinners!'[97]

٦٩- قُلْ سِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ
عَاقِبَةُ الْمُجْرِمِيْنَ ۝

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95. "Great scholars and philosphers and wise men have become tired utilising their wisdom in the attainment of the knowledge about the Hereafter, but they did not find the reality of the Hereafter. Sometimes they doubt, sometimes they deny it." (Mozihul Quran) Some of the commentators have interpreted that their knowledge could not reach the perception of the Hereafter, nor they remained empty-minded due to the lack of knowledge. On the other hand, they fell down in the pit of doubts and suspicions, and not only that but they also became blind to those clear reasons and evident facts. Had they reflected on them their doubts would have been removed.

96. These were the same promises which were given to our elders. This Prophet is also aping them. But so many eras have passed and we have not yet seen or heard that some dead man came to life after becoming dust and suffered punishment for his crimes in the worldly life.

97. Many of the criminals have been terribly finished in this very world and the words of the Prophets came true. When one truth is verified in the form of worldly chastisement, surely the second truth of the hereafter chastisement shall also come to light in next world. This great workshop is not meaningless that there may be no head over it. He will not leave His subjects unwarranted. When all the criminals do not get full punishment here in this world, surely there must be another life where everyone shall reach the result of his actions. If you go on denying the Truth and persist in your rejection, you can also meet the same fate as the rejectors of the past have met in this world.

70. Do not grieve over them, nor be thou angry at their devisings.[98]

71. And they say : 'When shall this promise come to pass if you speak the truth.'[99]

72. Say : 'It may be that there might have come behind your backs some of those things you are hastening for.'[100]

73. And thy Lord is bountiful to men but most of them do not give thanks.[101]

74. And surely thy Lord knows what is hidden in their breasts and what they declare.

75. And there is nothing which is hidden in the heaven and earth but that it is present in the Manifest Book.[102]

٧٠- وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ○

٧١- وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ○

٧٢- قُلْ عَسَىٰ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ الَّذِي تَسْتَعْجِلُونَ ○

٧٣- وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ○

٧٤- وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ○

٧٥- وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُّبِينٍ ○

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98. After delivering the message and warning them of the end of evil you should get away from them. If these people do not accept them you should not be very much grieved and sorrowful, nor you should become harrassed and angry at their insidious plans against Islam. You have performed your duty. God will Himself see these refractory criminals. And as the past criminals were punished, He shall also punish them.

99. The Unbelievers said, "when will that Qeyamat come and when will that chastisement descend, whereof so many threats have been given ?"

100. "Do not worry, the promise shall be definitely fulfilled and it may be that a part of the promise would have drawn near (as such not many days passed that a part of the punishment in Badr reached them). As for the Great Qeyamat some of its signs have also begun to appear."

101. God delays in sending the chastisement by His grace, so they should have utilized this respite being obliged and becoming thankful of His kindness should have adopted the way of Eman and good deeds. But contrariwise they are unthankful and demand the chastisement by their mouths.

102. Your open and hidden actions, the secrets of the hearts, intentions, purposes, and the most hidden mysteries of the heavens and the earth are all present in the knowledge of God and are written in His Record. Everything shall happen according to it at its time. There is no use to make haste (for the chastisement) or rejoice in the respite. What is appointed in God's knowledge, sooner or later, shall come to pass at its time, and everyone shall be given the fruit according to his deed, intention and determination.

76. This Quran relates to the Bani Israeel very many things concerning which they are quarrelling.

77. And no doubt it is a guidance and a mercy for the Believers.[103]

78. Thy Lord will decide between them by His authority and He is the All-Mighty, the All-Knowing.[104]

79. So put thy trust in God, thou art upon the right manifest way.[105]

80. Thou canst not make the dead to hear, neither canst thou make the deaf to hear thy call when they retreat turning their backs.

٧٦- إِنَّ هَٰذَا الْقُرْآنَ يَقُصُّ عَلَىٰ بَنِي إِسْرَائِيلَ
أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ○
٧٧- وَإِنَّهُ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ○
٧٨- إِنَّ رَبَّكَ يَقْضِي بَيْنَهُم بِحُكْمِهِ ۚ وَهُوَ
الْعَزِيزُ الْعَلِيمُ ○
٧٩- فَتَوَكَّلْ عَلَى اللَّهِ ۖ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ○
٨٠- إِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ
الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ○

103. The time of decision and judgment has not come as yet. Of course, the Quran has come for a verbal and practical judgment. In those times the Bani Israeel were considered as the greatest experts of heavenly knowledges and religious affairs. But about their fundamental faiths, commandments, stories and traditions, it is the Quran that decided between their severe differences. As a matter of fact, the Quran is that Book that gave to mankind the Last Message of God (and guided those who embraced Eman and Islam) that people should make preparations for that day when every affair shall be practically decided.

104. The Holy Quran has come to bring home and warn, and the wise and authoritative decision of all other affairs shall be given by God, the All-Mighty, the All-Powerful.

105. You should not be touched at the variance and rejection of anyone. Go on with your business putting your trust in God. There is no danger in the right and clear way upon which you are walking. When a man is on the right way and has trust in God, then what is the worry with him.

81. And neither canst thou guide the blind when they go astray.[106] Thou rehearsest unto that who believes in Our words, so they are obedient to Our command.[107]

٨١- وَمَآ أَنتَ بِهَٰدِى الْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ○

82. When the Word shall fall on them We will bring forth for them an animal from the earth that shall speak unto them for that mankind had no faith in Our signs.[108].

٨٢- وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟ بِـَٔايَٰتِنَا لَا يُوقِنُونَ ○ ع ٦

106. As to address a dead man or to call a deaf man (particularly when he is going away turning his back not attending to the caller), is not useful for them, similar is the state of those rejectors, whose hearts have died (spiritual death) and their heart-ears have become deaf and they have also no intention to hear, that no sermon or admonition is beneficial and effective for them. How can you guide a dead-blind or show him the way or anything else unless he gets a successful eye-treatment ? These people are also blind of heart and also do not want to come out of blindness. Then how can they see by your showing (the way)?

107. Sermon-giving is useful for those who receive the effect after hearing the sermon. And the receiving of effect is that they become obedient believing in the words of God.

108. Hazrat Shah Sahib says, "Before the Qeyamat the Mount Safa of Mecca shall break and an animal shall come out of it. This animal shall speak to the people that the Last Hour is at hand, and marking the true believers and the hidden rejectors shall separate them." (Mozihul Quran)

It appears from some Traditions that it will happen in the last period on the day of Sun-rise from the West. Qeyamat is but the name of universal revolution when the whole present system of the Universe shall be disturbed and revolutionized. So one should not wonder at such extraordinary and supernatural events and accidents which shall be divulged as the preliminary signs of and preface to the Qeyamat. Perhaps through this Animal of the Earth it shall be shown that the thing which the Unbelievers rejected from the mouths of the Prophets they were forced to believe at the tongue of an animal. But believing at that time shall not be useful. It is only proposed to show their ignorance and folly ! The time of believing passed away !

Note : Different stories and words are told about the aminal of the Earth (دابـــة الارض) but reliable traditions prove only as much as Shah Sahib has written.

SECTION 7

83. And on the day when We shall muster out of every nation a band of those who rejected Our words, then they shall be arrayed,[109]

84. Till when they are come He shall say : 'Did you cry lies to My words and they had not come within your comprehension or tell what you had been doing.[110]

85. And the word fell upon them for that they had done mischief, now they can not speak anything?'[111]

٨٣- وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ○

٨٤- حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُم بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ ○

٨٥- وَوَقَعَ الْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا فَهُمْ لَا يَنطِقُونَ ○

109. There shall be different bands and parties of sinners of the same sin.

Note : Generally the Commentators have interpreted فَهُمْ يُوزَعُونَ in the sense of checking and hindering i.e. the rejectors and unbelievers of every nation shall be mustered unto the Field of Resurrection and they shall be so much numerous that the backwalkers shall be checked to outstrip as is done in a huge crowd to maintain order.

110. It means the Rejectors did not try to fully understand and judge all pros and cons, but began to belie the Prophets and their Message instantly.

Or speak ! If this is not the fact, then what did you do else ? It means you had no work except denying and rejecting the Divine Truth.

Or it means : Had you only rejected and denied the Truth, or you had also earned other sins apart from it ?

111. It means their mischiefs are fully proved and the authority of God is established. Now what else can they speak?

In some of the verses their excuse is also mentioned. Perhaps it would have happened before. However, their speaking and unspeaking should be judged according to the circumstances on the Resurrection Day.

86. Do they not see that We made the night that they get peace in it and made the day to see. Of course, in that are signs for those who believe.[112]

٨٦- اَلَمْ يَرَوْا اَنَّا جَعَلْنَا الَّيْلَ لِيَسْكُنُوْا فِيْهِ وَ النَّهَارَ مُبْصِرًا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ○

87. And the day when the Trumpet shall be blown[113] there shall be terrified whosoever is in the heavens and whosoever is in the earth, but that whom God wills,[114] and all shall come unto Him humbly.[115]

٨٧- وَيَوْمَ يُنْفَخُ فِي الصُّوْرِ فَفَزِعَ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ اِلَّا مَنْ شَآءَ اللّٰهُ ؕ وَكُلٌّ اَتَوْهُ دٰخِرِيْنَ ○

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112. God showed them manifest signs in the world but they did not observe a little. If they would have only pondered over the revolution of days and nights they could have understood the Unity of God, the necessity of the Prophets and the Resurrection after death. After all, who is that Being who has been ceaselessly bringing the night after the day and the day after the night with such a strong system of administration ? Who is that who brought the light of the day after the shadow of night for the sake of our external observation ? Would He not have sent the spiritual light in the shadows of whims and fancies for our internal observation ? Then what is the night ? It is the time of sleep which can be taken as the sample of death. Then afterwards appeared the day and we opened the eyes and began to walk hither and thither. Similarly if God cast death over us and then raise us again after death, then what is the impossibility in this ? However, for the believers in this very sign there is a solution for all necessary things.

113. The Angel who shall blow the Trumpet is Israfeel (اسرافیل) who is standing prepared with the Trumpet, waiting the order of God.

114. According to some traditions Jibraeel, Mikaeel, Israfeel and Izraeel (جبرائیل ، میکائیل ، اسرافیل ، عزرائیل) are included in it. And some scholars have also included the martyrs.

115. Hazrat Shah Sahib says : "One time the Trumpet shall be blown whereby the creation shall die. Second time the Trumpet shall be blown and they will rise up alive. After that the Trumpet shall be blown, they shall be terrified. Afterwards it shall be blown, then they shall become unconscious. Again it shall be blown, they shall come to their senses. The blowing of the Trumpet is several times." (Mozihul Quran).

Some scholars recognize the blowing of the Trumpet two times only. (God knows better).

88. And thou shalt see the mountains thou thinkest that they are fixed and they shall move as the clouds move[116] handicraft of God who has maintained (set) everything.[117] He is aware of what you do.[118]

٨٨- وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَّهِيَ تَمُرُّ مَرَّ السَّحَابِ ۭ صُنْعَ اللّٰهِ الَّذِيْٓ اَتْقَنَ كُلَّ شَيْءٍ ۭ اِنَّهٗ خَبِيْرٌۢ بِمَا تَفْعَلُوْنَ ○

89. Whosoever comes with good he shall have better than it,[119] and they from the terror that day shall be secure.[120]

٨٩- مَنْ جَاۗءَ بِالْحَسَنَةِ فَلَهٗ خَيْرٌ مِّنْهَا ۚ وَهُمْ مِّنْ فَزَعٍ يَّوْمَىِٕذٍ اٰمِنُوْنَ ○

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116. Those huge mountains whom you think to be fixed for ever in the earth, never to move from their place, on the Day of Qeyamat shall fly in the space like the cotton-tufts and shall be fast-moving like the clouds :

(١) وَبُسَّتِ الْجِبَالُ بَسًّا فَكَانَتْ هَبَاۗءً مُّنْۢبَثًّا (واقعه - ركوع ١)

(٢) فَقُلْ يَنْسِفُهَا رَبِّيْ نَسْفًا (طٰهٰ - ركوع ٦)

Note : This verse has no connection with the Theory of the Rotation of the Earth as some pseudo-thinkers have understood.

117. He who has set aright everything with great wisdom has made the mountains so heavy and formidable today and He it is who will break them into particles one day and scatter in the space. That scattering shall not be purposed for mere destruction. This process of breaking the Universe is destined to lead it to that position whereto this Universe is created to progress. So all this is the handicraft of that Real Creator whose no work is empty of wisdom.

118. After this breaking and mighty revolution the accounts of the servants shall be reckoned, and because God is aware of the minutest actions of the servants, so everyone shall be recompensed according to his deed, nor anyone shall be wronged, nor anyone shall forfeit his rights. The principle of recompense is given in the following verses.

119. The recompense of one good shall be given at least ten times which will never cease.

120. They shall be secure from the Great Terror. لَا يَحْزُنُهُمُ الْفَزَعُ الْاَكْبَرُ (انبياء - ركوع ٧)

If there is terror of a lower degree it shall not be against the present verse.

90. And whosoever comes with evil their faces shall be thrust into the fire (of the Hell). Shall you be recompensed but for what you did?[121]

٩٠۔ وَمَنْ جَآءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوْهُهُمْ فِى النَّارِ ۭ هَلْ تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ○

91. I have only been commanded that I should worship the Owner of this City who gave it reverence and to Him belongs everything,[122] and I have been commanded to remain among those who surrender to the Order (of God).[123]

٩١۔ اِنَّمَآ اُمِرْتُ اَنْ اَعْبُدَ رَبَّ هٰذِهِ الْبَلْدَةِ الَّذِىْ حَرَّمَهَا وَلَهٗ كُلُّ شَىْءٍ ۡ وَّاُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُسْلِمِيْنَ ○

92. And to recite (unto mankind) the Quran,[124] so whosoever comes to the way he shall come to his own good, and whosoever goes astray, thou say: 'I am naught but a warner!"[125]

٩٢۔ وَاَنْ اَتْلُوَا الْقُرْاٰنَ ۚ فَمَنِ اهْتَدٰى فَاِنَّمَا يَهْتَدِىْ لِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَقُلْ اِنَّمَآ اَنَا مِنَ الْمُنْذِرِيْنَ ○

121. There is no excess from the side of God, as you do so shall you be recompensed. There is no remedy for the self-destruction.

122. Here City means Mecca which is made reverent and respectable by God. Due to this speciality and reverence the connection with God is mentioned, otherwise He is the Lord and Owner of everything.

123. I should live among those who are perfectly obedient to God and are absolutely resigned to Him.

124. I am ordered to obey and worship God by myself and guide others to the path of God by reciting the Quran unto them.

125. Having given you the advice I have completed my duty. If you do not understand, it is to your own loss.

93. And say : Praise is to God ![126] He shall onward show you His signs and you will recognize them,[127] and thy Lord is not heedless of those works that you do.[128]

٩٣۔ وَقُلِ الْحَمْدُ لِلّٰهِ سَيُرِيكُمْ اٰيٰتِهٖ فَتَعْرِفُونَهَا ؕ
وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ۝ ع ١١ ٣

126. Millions of thanks to God who has made me a guide and a guided. In fact, it is His Self alone who is worthy of praise. Whosoever got some good or excellence he got it from His glorious door.

127. Onward God shall show, within you or without you, such signs of His power and such signs of my truthfulness whereby you shall understand that undoubtedly these are really those signs of God the information whereof the Prophet had given. So far as its utility at that time for you is concerned it is a separate thing. The signs of the Qeyamat all come under it.

128. Whatever deed or matter you do and deal—all are before His sight. According to it, at last, the recompense shall be given. If there is some delay in punishment etc. you should not think that God is heedless of your activities.

Sura Naml has ended by His grace and benefaction.

اٰیاتها ۸۸ سُوْرَةُ الْقَصَصِ مَكِّيَّةٌ رکوعاتها ۹

SURA QASAS—MECCAN,—VERSES 88—SECTIONS 9

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name of God who is Exceedingly Compassionate, Extremely Merciful.

SECTION 1

۱۔ طٰسٓمٓ ○

1. Ta Sinm Meem

۲۔ تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ○

2. These are the verses of the Manifest Book.

۳۔ نَتْلُوْا عَلَيْكَ مِنْ نَّبَاِ مُوْسٰى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُّؤْمِنُوْنَ ○

3. We recite unto thee some tidings of Moses and Pharaoh truthfully for a people who have faith.[1]

1. This is a lesson for the Muslims especially because they were also persecuted by the Infidels as the Bani Israeel were persecuted by Pharaoh and his people. Hazrat Shah Sahib says, "The Muslims should conceive their own condition against the tyrants." (Mozihul Quran). As God had made the Bani Israeel successful and victorious through Moses against the tyrants, though they were very weak in the land, similarly the Muslims, who are at present small in number and appear to be very weak and suppressed, shall become successful against their foes who are powerful and enormous in strength.

4. Pharaoh had exalted himself in the earth (country) and had made its people many sects, one party of them he weakened,[2] slaughtered their sons and kept alive their women,[3] no doubt he was a despoiler,[4]

٤- إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا
شِيَعًا يَسْتَضْعِفُ طَائِفَةً مِنْهُمْ يُذَبِّحُ
أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ ۚ إِنَّهُ كَانَ
مِنَ الْمُفْسِدِينَ ○

2. The Qibtis (قبطی) also lived in Egypt who were the people of Pharaoh and the Sibtis (سبطی) too who were known as Bani Israeel. But Pharaoh did not let them prosper and progress, out of tyranny and arrogance, and had subjected them to abject slavery. All the Qibtis were made masters and the Sibtis were made slaves ; and the children of the Prophets —the Bani Israeel—were living a miserable life of slavery and serfdom. He subjected them to 'baygar' (forced labour) and other disgraceful tasks and did not allow them to become a political power, worth consideration, in the country.

3. It is said that Pharaoh had seen a dream. The soothsayers gave its interpretation that his kingdom would be destroyed by some man from Bani Israeel. So he devised this foolish and cruel plan as a protective measure against the foretold danger that he should always weaken the Bani Israeel so that they might not be ambitious for political power against his governmetn, and to achieve this end he should kill the sons of Bani Israeel to avert the impending disaster. As for the girls he thought they should be kept alive because they presented no danger. Moreover, they would serve the Qibtis as slave-women after their grown-up age.

Ibne Kathir has written that the Bani Israeel talked amongst themselves about a prophecy of Hazrat Ibrahim Khalil wherein it was told that the destruction of the Egyptian Kingdom was ordained at the hand of a young Israeeli. By and by this prophecy reached the ears of Pharaoh. That fool made this atrocious scheme to avert the Divine Destiny.

4. He was already a great corruptor in the land so he could not demur to take up such cruel steps. He did in the intoxication of his pride and arrogance what he did thoughtlessly.

5. And We desire to favour those people who were lying weakened in the country and to make them chiefs and to make them vicegerents,

6. And to establish them in the land[5] and to show Pharaoh and Haman[6] and their hosts at their hands the thing they had a danger thereof.[7]

7. And We sent order to the mother of Moses, 'Suckle him, then when thou hast fear for him cast him into the river[8] and fear not and sorrow not, We shall again bring him to thee and make him of the Messengers.'[9]

٥- وَنُرِيدُ أَنْ نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَّنَجْعَلَهُمُ الْوٰرِثِينَ ۝

٦- وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامٰنَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ ۝

٧- وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۖ إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ۝

5. Those were the plannings of that accursed, and Our intention was to strengthen the weakened and raise up the downtrodden, and put the crown of ecclesiastical leadership and temporal authority on the head of that nation whom the people of Pharaoh had made slave, abased and humiliated, and expelling the tyrants from that land settle that oppressed and persecuted people, and give that subjugated and vanquished people temporal ascendency together with the religious leadership.

6. Haman was the minister of Pharaoh and was his partner in oppressing the Bani Israeel and was his first agent to materialize his tyrannical policies.

7. The danger for which they had slaughtered thousands of the children of Bani Israeel—We desired that the same danger should come before them. Pharaoh made all possible efforts and utilized all his powers to be secure from that Israeeli Child at whose hand his destruction was destined, but the Divine Decree could not be averted. God, the Powerful, brought up the same child in his arms, in his own bed, in his own palaces in a royal manner and with comforts, and vividly showed that what God wills to manage no power can check it.

8. His mother was either inspired or was informed through dream or some other source that she should suckle the child until there was any danger for his life. When she found some danger to his life she should put the child in a box and cast it in the River Nile. This story is related in Sura Ta Ha.

9. She was consoled that she should not be fearful and cast the child in the river without hesitation, the child would not be spoiled. She should also not feel sorry at his separation. We shall soon return him to thy loving bosom. God shall take from him great works. He shall be endowed with the rank of Prophethood. No power could be a hindrance or impediment in God's intention. Removing all hindrances, that purpose shall have to be accomplished which is attached with his birth.

8. Then the family of Pharaoh picked him up to be an enemy and a sorrow to them. Verily Pharaoh and Haman and their hosts were mistaken.[10]

٨۔ فَالْتَقَطَهٗٓ اٰلُ فِرْعَوْنَ لِيَكُوْنَ لَهُمْ عَدُوًّا وَّ حَزَنًا ؕ اِنَّ فِرْعَوْنَ وَهَامٰنَ وَجُنُوْدَهُمَا كَانُوْا خٰطِـِٕيْنَ ○

9. And said the woman of Pharaoh, 'This is a coolness of eyes for me and for thee,[11] slay him not, per chance he may be of avail to us or we may adopt him a son,'[12] and they were quite unaware.[13]

٩۔ وَقَالَتِ امْرَاَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّيْ وَلَكَ ؕ لَا تَقْتُلُوْهُ ۖ عَسٰٓى اَنْ يَّنْفَعَنَآ اَوْ نَتَّخِذَهٗ وَلَدًا وَّهُمْ لَا يَشْعُرُوْنَ ○

10. At last the mother putting the child in a wooden box cast it in the water. The box flowed to a place wherefrom the wife of Pharaoh, Hazrat A'sea, picked him up. The lovable face of the beautiful child appeared lovely to her. She saw in the child impressions of excellence and nobility. So she took him up to rear. But the final result of this picking up was to be that the child becoming young proved the enemy of Pharaoh and his people and became a source of spiritual nuisance for them. This is why God gave them the chance to pick him up. Pharaoh, the accursed, did not know that the enemy, of whose fear he had slain thousands of innocent children, was that very child who was being brought by them with so much love and affection. In fact, Pharaoh and his ministers and councillors were greatly mistaken, from the viewpoint of their unholy design, that despite slaughtering innumerable children of Bani Israeel on a doubt, let Moses to live. But what else they could do if they had not mistaken ! Could they change the decision of God ? Or could they check the Divine Will ? Their great blunder was that they thought they could check the decisions of the Divine Will by means of human contrivance.

11. The wife of Pharaoh said, "What a lovely child it is ! We have no son. Let us play with this one and cool our eyes." According to some Traditions Pharaoh said : لَكَ لَا لِيْ i.e. "Let it be the coolness of thy eyes and not mine." The Divine Fortune was making him express these words. And really what he said came true.

12. The wife of Pharaoh said, "At least he will be of some benefit for us when he is grown up. Or else we shall take him as a son."

13. They were not aware of his future actions. They thought that someone from the Bani Israeel had cast him out of fear, so if they did not kill one child there was no harm. It was not necessary that he might be the same child whom they feared. Moreover, when they would bring him up he would himself become obliged to them. How was it possible that he would become an enemy of them ? But they knew not that the child would become the friend of that who is the Lord-Cherisher of the whole world, and because they were the enemy of God so he would become their enemy by the order of God. They were cherishing such feign hopes at the right of rearing the child in the external sense, but at the same time Pharaoh was making the call of اَنَا رَبُّكُمُ الْاَعْلٰى (I am your supreme Lord) against that Real Lord of the Universe.

10. And on the morrow the heart of Moses' mother became empty of rest, and she would have wellnigh disclosed her restlessness, had We not set a knot on her heart, for that she might remain of the believers.[14]

١٠۔ وَاَصْبَحَ فُؤَادُ اُمِّ مُوْسٰى فٰرِغًا ؕ اِنْ كَادَتْ لَتُبْدِىْ بِهٖ لَوْلَاۤ اَنْ رَّبَطْنَا عَلٰى قَلْبِهَا لِتَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ۝

11. And said she to his sister, 'Follow him up,' then she looked after him as a stranger and they perceived not.[15]

١١۔ وَقَالَتْ لِاُخْتِهٖ قُصِّيْهِ ۚ فَبَصُرَتْ بِهٖ عَنْ جُنُبٍ وَّهُمْ لَا يَشْعُرُوْنَ ۝

12. And We had forbidden to Moses the foster-mothers aforetime, then she said, 'Shall I tell you a house-hold who will rear him for you and they are his well-wishers.'[16]

١٢۔ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ اَدُلُّكُمْ عَلٰۤى اَهْلِ بَيْتٍ يَّكْفُلُوْنَهٗ لَكُمْ وَهُمْ لَهٗ نٰصِحُوْنَ ۝

14. The mother of Moses cast the child in the river under the divine inspiration, but the motherly love could not but make her restless. She was over-powered by the remembrance of the child. Every thing except his remembrance left her heart. Her heart had become empty of rest, and wellnigh she would have left the thread of patience and perseverance and disclosed that she had herself cast her own child in the river (if someone had any information about him let him bring it to her), but she got consolation from the divine words: اِنَّا رَآدُّوْهُ اِلَيْكِ وَجَاعِلُوْهُ مِنَ الْمُرْسَلِيْنَ

It was the act of God that He strengthened her heart so that the Divine Secret might not be revealed before time, and after sometime she might herself gain an eye-belief (عـيـن الـيـقـيـن) that God's promise is surely fulfilled.

15. When the box was opened in the palace of Pharaoh and the child came to light the news spread in the city. Moses' mother ordered his (Moses') sister to go out for the search of her brother but she should see the affair keeping aside from them. The girl was wise enough to see the situation from a distance when the people were gathering about the child and they could not know that she was the sister of the child.

16. When the wife of Pharaoh became successful in persuading that Accursed to bring up the child, then foster-mothers were called to suckle the child. But God had already set a bar that the child could not suck any foster-woman save her own real mother. It was a great problem how and whereby the child could be suckled. Hazrat Moosa did not suck the breast of any foster-mother. The people of Pharaoh were making strenuous search for a proper suckling woman that Moses' sister addressed them, "I tell you a household who, I hope, will easily bring him up and they are good people and will take care of the child carefully, and especially when they will have good hopes of reward and remuneration from the Royal Family they will not fail in his proper-care." However, according to the girl's offer, Moses' mother was called. No sooner did she embrace the child than he began to suck her. The people of Pharaoh were, however, feeling light to have some woman (from Bani Israeel) in the last resort. Much merriments were made and rewards were distributed, Meantime Moses' mother excused to live in the Palace and requested them to take the child to her house for rearing the child (as she felt much difficulty in going to and fro from the palace to her house daily). However, Hazrat Moses was restored to his mother's bosom to the utter satisfaction of both, and the daily stipend from the treasury of Pharaoh was an additional fortune.

13. Then We restored him to his mother that her eye might remain cool and might not sorrow, and that she might know that the promise of God is true,[17] but most of the people do not know.[18]

١٣- فَرَدَدْنٰهُ اِلٰٓى اُمِّهٖ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ اَنَّ وَعْدَ اللّٰهِ حَقٌّ وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ۝

SECTION 2

14. And when he reached his strength and stood aright We gave him Hikmat and understanding. And thus do We compense the virtuous.[19]

١٤- وَلَمَّا بَلَغَ اَشُدَّهٗ وَاسْتَوٰٓى اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا ؕ وَكَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ۝

15. And he came into the city at a time when the people thereof were unheeding,[20] then found therein two men fighting, this one of his own comrades and the other one of his foes, then the one of his own comrades cried him to aid him against the other that was of his foes, so Moses struck him with his fist and finished him, said he, 'This is of the devil's doing, no doubt he is an enemy, a manifest misleader.'

١٥- وَدَخَلَ الْمَدِيْنَةَ عَلٰى حِيْنِ غَفْلَةٍ مِّنْ اَهْلِهَا فَوَجَدَ فِيْهَا رَجُلَيْنِ يَقْتَتِلٰنِ ۚ هٰذَا مِنْ شِيْعَتِهٖ وَهٰذَا مِنْ عَدُوِّهٖ ۚ فَاسْتَغَاثَهُ الَّذِىْ مِنْ شِيْعَتِهٖ عَلَى الَّذِىْ مِنْ عَدُوِّهٖ ۙ فَوَكَزَهٗ مُوْسٰى فَقَضٰى عَلَيْهِ ۚ قَالَ هٰذَا مِنْ عَمَلِ الشَّيْطٰنِ ؕ اِنَّهٗ عَدُوٌّ مُّضِلٌّ مُّبِيْنٌ ۝

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17. One of the two promises made in the inspiration: اِنَّا رَآدُّوْهُ اِلَيْكِ وَجَاعِلُوْهُ مِنَ الْمُرْسَلِيْنَ she saw by her own eyes that how wonderfully it was fulfilled. And as for the second promise she found a chance to think of its fulfilment, like the former, at its appointed hour.

18. "The promise of God does definitely reach but meanwhile big complexities arise. In this many men become faithless." (Mozihul Quran)

19. When Hazrat Moosa reached his full puberty We taught him many things of wisdom and gave him special type of knowledge and understanding as he had been virtuous since his very childhood. Even so We endow the promising one with special boon.

20. One day Hazrat Moosa went in the city when he was young. This time the people were not busy, they might have been sleeping. The time perhaps would either be night or noon.

16. Said he, 'My Lord, I have wronged myself, so forgive me, then God forgave him. No doubt, He is the All-Forgiving, the All-Compassionate.[21]

١٦- قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ○

21. In his young age Hazrat Moosa became conscious of the unbelief and tyranny of the people of Pharaoh. He was averse to them because of their unbelief and tyranny. The Bani Israeel were with him. The house of Moses' mother was outside the city. Hazrat Moosa sometimes went there and sometimes came to the palace. The people of Pharaoh, (Qibtis) were his enemy lest he should become powerful. They were fearful of him because he belonged to the other nation. One day he saw that two men were fighting with each other—one was Qibti and the other was Israeeli. When the Israeeli saw Moses he cried to him for help against the tyrannizing of the Qibti. It is said that the Qibti was a cook of Pharaoh's kitchen. Hazrat Moosa already knew the oppressive activities of the Qibtis. He was moved when he saw the tyranny of the Qibti by his own eyes. It is possible that the Qibti might have also rebuked Hazrat Moosa at his mediation as mentioned in some Tafasir. In short, Hazrat Moosa struck him with a fist in order to bring him to his senses. Hazrat Moosa was a strong and stout young man (Masha-Allah). Only one fist finished that Qibti. But Hazrat Moosa did not estimate that only a fist would put an end to the life of that misfortuned. Qibti. So he felt remorseful at the unintentional murder. Though the Qibti was an Unbeliever-Harbi, was a tyrant, and the intention of Hazrat Moosa was only purposed to teach him manners and not to kill him, yet it is obvious that it was not an occasion of Jihad, neither had he given any ultimatum to the Qibti people, on the other hand the people were satisfied with the peaceful behaviour of Hazrat Moosa from his early life feeing that he was not a person to take the life and property of any soul in Egypt, then perhaps in his anger he could have only done a cursory investigation of the cause of the quarrelling and at the time of striking him with the fist he could not judge the stroke necessary for his reformation, on the other side there was the danger of other dissensions and troubles due to communal tension, so he felt remorseful at his action and concluded that there was to some extent the disturbance of the Satan in the action. The nature of the Prophets (be peace upon them) is so much pure and clean and their preparation is so noble and high that they reckon their minutest actions and deeds before attaining to Prophethood, and on their smallest fault or elucidatory mistake they weep before God and ask for His forgiveness. Hence Moosa (be peace on him) admitting his mistake begged for forgiveness, and that was given. Perhaps he had known this forgiveness by means of divine inspiration (short of Divine Revelation). After all, the Prophets are Saints before Prophethood.

17. He said, 'My Lord, for as much as Thou hast been gracious to me, so I will never more be a supporter of the sinners.'[22]

18. Then in the morning he got up in that city fearing, watching (awaiting),[23] that perchance the man who had sought his help the day before cried out to him again.[24] Moses said to him, 'No doubt, thou art wayless, a manifest.'[25]

19. Then when he moved to lay his hand upon him who was an enemy to them both, he said, 'O Moses, Dost thou desire to slay me as thou slewest a living soul yesterday?[26] Thou only desirest to be a tyrant in the land and thou desireth not to be of the reformers (peace-makers).'[27]

١٧- قَالَ رَبِّ بِمَآ أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُوْنَ ظَهِيْرًا لِّلْمُجْرِمِيْنَ ○

١٨- فَأَصْبَحَ فِي الْمَدِيْنَةِ خَآئِفًا يَّتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ ۚ قَالَ لَهُ مُوْسٰى إِنَّكَ لَغَوِيٌّ مُّبِيْنٌ ○

١٩- فَلَمَّآ أَنْ أَرَادَ أَنْ يَّبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا ۙ قَالَ يٰمُوْسٰى أَتُرِيْدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۖ إِنْ تُرِيْدُ إِلَّآ أَنْ تَكُوْنَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيْدُ أَنْ تَكُوْنَ مِنَ الْمُصْلِحِيْنَ ○

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22. After that divine inspiration Hazrat Moosa said, "My Lord, as you have given me grade, comfort, strength and forgiven me faults, so its gratitude is that I will nevermore be a helper of the criminals. Perhaps he might have come to know some fault of the Israeeli too and as such he called him a sinner or a criminal. Or perhaps the Unbelievers and the tyrants are meant by the word "sinners" i.e. he would never utilize the powers given by Him in their support and help. Or perhaps the satans are meant by the word 'sinners' i.e. he would never become their helper in their mission that they might cause him to commit such work, by their whispering, at which he might feel remorseful afterwords. Or he called the Israeeli a criminal that he became the main cause of his committing that crime. (God knows better.)

23. It means Hazrat Moosa waited and saw what would happen if the heirs of the murdered would have gone to Pharaoh, on whom the crime would be proved and how would they behave with him ?

24. That Israeeli was fighting with some other man on that day.

25. Hazrat Moosa said to him that he fought with the oppressors daily and made him fight against them.

26. "Hazrat Moosa intended to lay his hand upon that oppressor, but the oppressed one spoke out. He thought Hazrat Moosa showed his anger upon him by the tongue, so also he would show his hands upon him. Yesterday he was hiding the blood who committed the murder, today it was disclosed by his tongue." (Mozihul Quran)

27. He said to Moses, "You only know to murder by force and coercion, you know not to settle a compromise between the contending parties by means of peaceful mediation."

20. And came a man from the remote corner of the city running, said, 'Moses, the chiefs take counsel about thee to slay thee, so go forth, I am thy well-wisher!'[28]

٢٠- وَجَآءَ رَجُلٌ مِّنْ اَقْصَا الْمَدِيْنَةِ يَسْعٰى قَالَ يٰمُوْسٰٓى اِنَّ الْمَلَاَ يَاْتَمِرُوْنَ بِكَ لِيَقْتُلُوْكَ فَاخْرُجْ اِنِّىْ لَكَ مِنَ النّٰصِحِيْنَ ○

21. Then he went forth therefrom, afraid, watching, said he, 'My Lord, save me from this unjust people.'

٢١- فَخَرَجَ مِنْهَا خَآئِفًا يَّتَرَقَّبُ ۚ قَالَ رَبِّ نَجِّنِىْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ○ ع

22. And when he turned his face in the direction of Madyan (Midian) he said, 'I hope that my Lord will carry me on the straight way.'[29]

٢٢- وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسٰى رَبِّىْٓ اَنْ يَّهْدِيَنِىْ سَوَآءَ السَّبِيْلِ ○

28. The news of the bloodshed reached Pharaoh. There in the palace, conferences were held that a man of the other nation had become so much dauntless as to slay the people of the Royal Nation and the government servants. The police was let loose to arrest Hazrat Moosa. Perhaps he would have been slain if he could be traced. God cast the well-wishing of Hazrat Moosa into the heart of a good-natured man amongst that crowd of councillors. He came runing to Moses by a short cut, and informing him about the conference he gave this counsel to Hazrat Moosa that he should at once leave the city.

Hazrat Shah Sahib says, "This is rehearsed unto our Prophet that the people would try to take his life and he would also get out of the native land. So it happened that the Unbelievers gathered all together in order to make a joint attack on him. The same night he migrated from his native place." (Mozihul Quran)

29. Hazrat Moosa went forth out of Egypt. He was unaware of the way. He prayed to God to guide him on the right way. He guided him to the straight way going to Madyan, where He had to make him a family holder. Not only this but He had willed to guide him on the straight way far distant.

23. And when he reached the waters of Madyan he found thereat a party of the people watering,[30] and he found beside them two women holding back their flocks, he said, 'What is your business?'

They said, 'We do not water until the shepherds drive off[31] and our father is old of great age.[32]

٢٣۔ وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُوْنَ ۖ وَوَجَدَ مِنْ دُوْنِهِمُ امْرَاَتَيْنِ تَذُوْدٰنِ ۚ قَالَ مَا خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِيْ حَتّٰى يُصْدِرَ الرِّعَآءُ ۖ وَاَبُوْنَا شَيْخٌ كَبِيْرٌ ○

24. Then he drew water for them,[33] then he turned aside unto the shade, he said, 'My Lord, whatever Thou sendeth down unto me of good I stand in need of it.'[34]

٢٤۔ فَسَقٰى لَهُمَا ثُمَّ تَوَلّٰٓى اِلَى الظِّلِّ فَقَالَ رَبِّ اِنِّيْ لِمَآ اَنْزَلْتَ اِلَيَّ مِنْ خَيْرٍ فَقِيْرٌ ○

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30. Madyan was at a distance of eight or ten days' journey from Egypt. There he reached hungry and thirsty. He saw a crowd drawing water from a well for their flocks.

31. Those two women were standing aside in modesty. They were not powerful enough to push aside the crowd or draw the heavy bucket from the well themselves for their flocks. Perhaps they would water their animals from the remaining water left by other people.

32. "Had our father been young and powerful we would have not to come here, he would have himself dealt with the people," the two girls said to Moses.

33. These are the natural sentiments and characteristic powers of the Prophets—he was greatly tired, extremely hungry and thirsty, but he felt shame to see the weaker sex to be deprived of sympathy in his presence. So he stood up and drew water for them either pushing aside the crowd or after they had gone away.

34. 'O God ! I do not seek the wage of any deed from the creature. Of course, if any good comes from Thee I am always in need of it.'

Hazrat Shah Sahib says, "The women saw him to be a traveller, seeking shade, hungry and tired, travelling from a distant place, they said to their father about him (and he was Hazrat Shu'aib, be peace on him, according to the well-known word). He required a man, good-natured, who might ward the goats, and he might also marry his daughter with him."

25. Then came to him one of the two walking modestly,[35] she said, 'My father calls thee that he may give thee in recompense the right of that thou watered our animals !'[36] Then when he reached him and related to him the story, he said, 'Be not afraid, thou hast escaped from the unjust people.'[37]

٢٥۔ فَجَآءَتْهُ إِحْدٰىهُمَا تَمْشِيْ عَلَى اسْتِحْيَآءٍ ۖ قَالَتْ إِنَّ أَبِيْ يَدْعُوْكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۚ فَلَمَّا جَآءَهٗ وَقَصَّ عَلَيْهِ الْقَصَصَ ۙ قَالَ لَا تَخَفْ ۖ نَجَوْتَ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ○

26. Said one of the two, 'Father, keep him a servant, indeed the best servant whom thou desireth to keep is the one who is strong and trusty.'[38]

٢٦۔ قَالَتْ إِحْدٰىهُمَا يٰٓأَبَتِ اسْتَأْجِرْهُ ۖ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِيْنُ ○

35. One of them went to him modestly as it is the way of gentle and chaste women. It is said that she talked to him hiding her face out of shamefulness.

36. Hazrat Moosa was asking good from God. He sent unexpected good by His grace. Then why not Moses did accept it ? Standing up he accompained the woman. It is said that while starting he directed her to follow him as he would walk onward, lest he should cast sight on a stranger-woman with intention. So according to his direction she walked behind him and thus reached the house.

37. Hazrat Moosa told Hazrat Shu'aib his whole story. He consoled him and said he was delivered from that cruel people. They could do no harm to him in that place, God-willing. (Madyan was out of the territory of pharaoh.)

38. Moses has both things—he is strong as well as trusty. They saw the strength when he drew water by the heavy bucket or when he pushed aside the crowd. And from his purity and selflessness she understood his trustiness.

27. Said he, 'I desire to marry thee to one of these my two daughters on this condition that thou do my service for eight years,[39] then if thou completest ten years that shall be from thee,[40] I do not want to subject you to toil. Thou shalt find me, if God wills, one of those who are possessed of good disposition.'[41]

٢٧۔ قَالَ إِنِّيٓ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَىٰٓ أَن تَأْجُرَنِي ثَمَانِيَ حِجَجٍ ۖ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ ۖ وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰلِحِينَ ○

39. Perhaps this service was the dowry of the girl. According to the Hanafi Fiqh this kind of service can be a substitution of dowry provided the mature girl is pleased. Here the primary discourse about marriage is given. It is obvious that before this talk Hazrat Shuaib might have taken the consent of the girl he had chosen for his marriage.

At this place Abdullah Yusuf Ali has given a wrong and a romantic commentary. He says :

"Perhaps the whole household, including the daughters, listened breathlessly to his tale. Perhaps their wonder and admiration (hearing the story of Moses) were mingled with a certain amount of pity—perhaps with some more tender feeling in the case of the girl who had been to fetch him. Perhaps the enchantment which Desdemona felt in Othello's story was working on her. In any case the stranger had won his place in their hearts. The old man, the head of the household, assured him of hospitality and safety under his roof. As one with a long experience of life he congratulated him on his escape. Who would live among unjust people ? It is as well you are free of them !"

A little time passes. A guest after all can not stay for ever. They all feel that it would be good to have him with them permanently. The girl who had given her heart to him had spoken their unspoken thoughts. Why not employ him to tend the flocks ? The father was old, and a young man was wanted to look after the flocks. And—there may be other possibilities.

Strong and trusty : Moses had proved himself to be both, and these were the very qualities which a woman most admires in the man she loves.

A little time passed, and at length the father broached the subject of marriage. It was not for the fugitive to suggest a permanent tie, especially when, in the wealth of this world, the girl's family was superior, and they had an established position,

while he was a mere wanderer. The father asked if he would marry one of the daughters and stay with them for at least eight years, or if he liked, ten years, but the longer term was at his option. If he brought no dower, his service for that period was more than sufficient in lieu of dower. The particular girl intended was no doubt tacitly settled long before, by the mutual attraction of the young hearts themselves." (Abdullah Yusuf Ali)

Note : 1. This commentary is full of very mean ideas about Hazrat Shu'aib and his daughter who was to become the wife of Hazrat Moosa. The reference to Desdemona in Othello further degrades the pure character and sensations of the honourable girl, whose wisdom is praised by the Holy Prophet (Be peace upon him) at the most genius words which she used concerning the employment of Moses. The romance which Yusuf Ali has invented is derogatory to the innocent character of Hazrat Moosa and the propriety of the girl. This dramatic presentation of the holy characters of two great personalities undermines the very spirit of the Holy Quran. Abdullah Yousuf Ali has used the appellative of Old Man for Hazrat Shu'aib here and there. Perhaps he does not think Hazrat Shu'aib a Prophet of God, but unwisely says that Hazrat Moosa was inferior to the girl's family. Moreover, according to

Abdullah Yousuf Ali, Hazrat Shu'aib did not propose a parmanent tie. This is why he says that the old man broached the subject of marriage (and not the marriage in the defined sense). His remarks legalize the timely marriage that is known as Muta' and which is Haram in Islam. Only the Shia Sect believes in Muta' but the Ahle Sunnat Wal Jamaat have condemned Muta' as a legal institution of marriage in Islam.

Abdullah Yusuf Ali was very much impressed by the English Society. He has, at very many places, distorted the meaning of the Holy Quran by dragging the Quranic standards to the English norms. English Society is full of filthy characters. Islam is based on purification of heart, purification of mind, purification of Nafs (soul). Purification is one of the four functions of the Holy Prophet. Without purification man can not attain spiritual glory. Those who have mingled the spiritual and the material have not done any service to Islam. The Holy Quran is a glorious Book and not an excellent dramatic treatise. It is a Divine Book containing divine instructions and divine commands, and encourages the readers to attain human ascendency, sometimes surpassing angelic heights, and guides on the way to Divine Union. When the standard of the Holy Quran is so high, then it is an impudent effort to find dramatic and romantic fervours in Quranic characters. (Tr.)

Note : 2. Some scholars have said that the girl of Hazrat Shu'aib has solved the most complex problem of Employer and Employee in her words : يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُ ۖ إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ (Tr,)

40. Hazrat Shuaib said, "At least eight years you will have to live in my service. If you live two years more it is your voluntary contribution (تبرّع)."

41. Hazrat Shuaib said. "I will not take any hard service from you. You will yourself experience in my service that I am not a man of any bad nature, I am by the grace of God righteous. You will not be uneasy in my company. On the other hand you will feel intimate with me."

28. He said, 'This is a promise between me and thee. Whichever of the two terms I fulfil, so let there be no excess upon me. And we repose unto God what we say.'[42]

٢٨ - قَالَ ذٰلِكَ بَيْنِيْ وَبَيْنَكَ ۖ اَيَّمَا الْاَجَلَيْنِ
قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ۖ وَاللّٰهُ عَلٰى مَا
نَقُوْلُ وَكِيْلٌ ۝ ع ٣

SECTION 4

29. So when Moses had accomplished that term and departed with his household he observed on the side of the Mount Tor a fire, he said to his household, "Tarry, I have seen a fire, perhaps I may bring you some news of there, or a faggot from the fire 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 ۝

30. Then he came to it a voice rose from the right corner of the plain in the blessed hollow from a tree:[43] 'O Moses! I am, I am God, the Lord of the Worlds:

٣٠ - فَلَمَّآ اَتٰىهَا نُوْدِيَ مِنْ شَاطِئِ الْوَادِ الْاَيْمَنِ
فِي الْبُقْعَةِ الْمُبٰرَكَةِ مِنَ الشَّجَرَةِ اَنْ
يّٰمُوْسٰٓى اِنِّيْٓ اَنَا اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۝

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42. Hazrat Moosa said, "I shall be at liberty to either live eight years or ten years. However, I accept the contract relying upon God. I end the affair taking God as witness." It is said in the Traditions that Hazrat Moosa completed the bigger term (ten years).

Hazrat Shah Sahib says, "Our Hazrat (Mohammad, be peace upon him) also went forth out of the native land, so after eight years conquered Mecca. If he desired he would have emptied the city of the Infidels the very moment, but of his own accord he cleansed the city of the Infidels after ten years." (Mozihul Quran)

43. This was the same tree on which the fire was observed burning.

31. And cast down thy staff. Then when he saw it quivering like a thin snake he turned about retreating and did not see turning his back. 'Moses, come forward and fear not, you have no danger.'

٣١- وَأَنْ أَلْقِ عَصَاكَ ۖ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَا مُوسَىٰ أَقْبِلْ وَلَا تَخَفْ ۖ إِنَّكَ مِنَ الْآمِنِينَ ○

32. Insert thy hand into thy bosom and it will come forth white not with any evil,[44] and press to thee thy arm from fear,[45] so these are two certificates from thy Lord upon Pharaoh and his chiefs.[46] No doubt, they were disobedient people.

٣٢- اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ۖ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَٰنِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ○

33. Said he, 'My Lord, I have shed the blood of a living soul from among them. and I fear that they will kill me![47]

٣٣- قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ○

34. 'And my brother Haroon, he is more eloquent than I, so send him with me for help that he may confirm me, I fear they will call me a liar.'[48]

٣٤- وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۖ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ○

44. The detailed story of this section is given in the comments of Sura Ta Ha.

45. Thrust your arm into the side of the bosom, the dread of the serpent etc. will vanish. Perhaps this very contrivance is also told for the removal of future fears.

46. It means the miracles of the Staff and the White Hand are given as certificates of Prophethood so that Pharaoh and his people may have no excuse for rejecting you.

47. If they kill me just after my reaching there, then how I shall deliver Thy message unto them ?

48. If there is someone to support and confirm, the heart naturally keeps strong, and if they resort to argumentation it is possible that my lisping may become a drawback. At such occasions the companionship of Haroon shall be useful, because his tongue is more eloquent and clear,

35. Said He, 'We will strengthen thy arm with thy brother and We will give you upper hand, then they will not reach you; by Our Signs, you and whoso follows you shall be predominant.[49]

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 signs clear, they said, 'This is nothing but a sorcery forged (and invented)[50] and we never heard of this among our old fathers.'[51]

٣٦۔ فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا إِلَّا سِحْرٌ مُفْتَرًى وَمَا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا الْأَوَّلِينَ ○

37. And said Moses, 'My Lord knows very well indeed who has come with the guidance from Him and who will be given the ultimate abode. No doubt, the unjust shall not prosper.'[52]

٣٧۔ وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ○

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49. God said, "Both of your requests are granted, Haroon shall be a strength of your arm and the people of Pharaoh shall not get the upperhand over you, by the blessing of Our signs you and your companions shall be dominant and overcoming."

50. Observing the miracles they began to say that it was nothing but sorcery, and those things, which he attributed to God were nothing but his own inventions, and yet he claimed that he had brought them from God through Divine Revelation, whereas there was no such thing as Divine Revelation, they were but magic imaginations and a forgery.

51. We have never heard of such things in our ancient elders—for example he says One God has created the whole world and He shall one day revive all after eliminating them, then He shall put them to reckoning, and He has made Moses and Haroon as Prophets etc.

52. Hazrat Moosa said, 'God knows very well that I am truthful in my claim and I have brought guidance from Him alone so my end shall be better. Those who deny the Truth unjustly after observing the clear signs of God and the clear arguments of truth can never succeed. Eventually they shall see the face of disgrace and unsuccessfulness.

38. And said Pharaoh, 'Ye courtiers, I know not you have any ruler save me. So burn, Haman, for me the clay, then make for me a tower that I may peep into Moses' Lord and I think he is a liar.'[53]

39. And he waxed proud and his armies in the land wrongfully and they understood that they would not return to Us.

40. Then We seized him and his armies, then We cast them into the sea. So behold how was the end of the sinners.[54]

41. And We have appointed them leaders that they invite to the Fire,[55] and on the Day of Resurrection they shall not be helped.[56]

٣٨- وَقَالَ فِرْعَوْنُ يٰٓاَيُّهَا الْمَلَاُ مَا عَلِمْتُ لَكُمْ مِّنْ اِلٰهٍ غَيْرِيْ ۚ فَاَوْقِدْ لِيْ يٰهَامٰنُ عَلَى الطِّيْنِ فَاجْعَلْ لِّيْ صَرْحًا لَّعَلِّيْٓ اَطَّلِعُ اِلٰٓى اِلٰهِ مُوْسٰى ۙ وَاِنِّيْ لَاَظُنُّهٗ مِنَ الْكٰذِبِيْنَ ○

٣٩- وَاسْتَكْبَرَ هُوَ وَجُنُوْدُهٗ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوْٓا اَنَّهُمْ اِلَيْنَا لَا يُرْجَعُوْنَ ○

٤٠- فَاَخَذْنٰهُ وَجُنُوْدَهٗ فَنَبَذْنٰهُمْ فِي الْيَمِّ ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظّٰلِمِيْنَ ○

٤١- وَجَعَلْنٰهُمْ اَئِمَّةً يَّدْعُوْنَ اِلَى النَّارِ ۚ وَيَوْمَ الْقِيٰمَةِ لَا يُنْصَرُوْنَ ○

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53. Pharaoh said to his minister Haman, "Prepare a brick-kiln for me so that a high palace or tower of bricks may be built for me. Then I will mount over it and peep into heaven to see where God is and what is His shape etc. because on the earth I see no god save me. I think there shall be no god except me in the heaven too. However, this method will provide an answer for Moses."

This he said out of mockery, or perhaps he had become so much mad and senseless that he began to think about absurd and ridiculous schemes.

54. Becoming heedless of the End they began to wax proud in the land. They did not think there is Some one who can bend their necks and break their heads. At last, God drowned him and his armies in the Red Sea, so that he might become a memoir that the end of the wretched wrong-doers, who are heedless of the End, is that which Pharaoh and his hosts met. The details have been given before in Sura Hud etc.

55. Here in this world they ase well-advanced in error and haughtiness, in that world too they shall be made the leaders of the People of the Hell.

56. The armies of this world shall not be of any help in that world, nor any succour shall come to them from any side. They shall be thrown into the Hell with their hosts and followers, their shall be none to save them.

42. And We pursued them in this world the curse, and on the Day of Resurrection there shall be vice upon them.[57]

٤٢- وَاَتْبَعْنٰهُمْ فِيْ هٰذِهِ الدُّنْيَا لَعْنَةً ۚ وَيَوْمَ الْقِيٰمَةِ هُمْ مِّنَ الْمَقْبُوْحِيْنَ ۝ ع ١٤

SECTION 5

43. And We gave Moses the Book after that We had destroyed the former generations,[58] to be an insight to mankind and a guidance and a mercy that so haply they might remember.[59]

٤٣- وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ مِنْۢ بَعْدِ مَآ اَهْلَكْنَا الْقُرُوْنَ الْاُوْلٰى بَصَآئِرَ لِلنَّاسِ وَهُدًى وَّرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ۝

44. And thou was not upon the western side when We decreed to Moses the Commandment,[60] nor wast thou of those witnessing ;

٤٤- وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ اِذْ قَضَيْنَآ اِلٰى مُوْسَى الْاَمْرَ وَمَا كُنْتَ مِنَ الشّٰهِدِيْنَ ۝

57. The evil and bad destiny of the Hereafter will start in future, but the people shall be casting their curse on such people through-out the living history of this world.

58. After the descension of the Taurat such annihilating chastisements did come seldom. Instead of heavenly destruction the way of Jihad was constitutionalized because some people kept following the orders of Shariah.

59. The Taurat which was given to Hazrat Moosa (be peace upon him) was the bestower of great understanding and insight, it guided the people to the right way and made them observing of Divine mercy, so that the people might recite it and remember God, learn the Divine orders and gain lesson from it. The truth is that the Holy Taurat stands second to the Holy Quran in guidance, and even today while its followers have spoiled it, the Holy Quran is guarding its necessary knowledges and directions.

60. It means the western side of the Mount Tor where Hazrat Moosa was given the Prophethood and the Taurat.

45. But We raised up many generations, then life was prolonged over them,[61] and thou didst not live among the people of Madyan reciting to them Our verses, but We had been sending Messengers.[62]

٤٥- وَلٰكِنَّآ أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۚ وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ تَتْلُوا عَلَيْهِمْ ءَايَٰتِنَا ۙ وَلٰكِنَّا كُنَّا مُرْسِلِينَ ○

61. You are describing those events with such a vividness, standard and detail as if you were standing nearby at Tor and observing the whole event, though it is evident that you were not present there and you are an Ummi too and never lived in the company of any scholar, nor there was any good historian in Mecca to tell you the true facts. Then it is an occasion of observation to think where from this knowledge has come to you. The fact is that eras and epochs have passed over the generations of the world, by the lapse of time those knowledges were being changed and obliterated and those directions were being effaced, hence God determined to recollect the memory of the forgotten lessons at the tongue of an Ummi and delineate the picture of those lesson-giving and admonishing events so vividly and exactly that the people after observing it may be forced to accept this fact that the delineator must have been present at the occasion observing those events by his own eyes. And it is obvious you were not present there. What can be said except that this description must be that of God who is speaking at your tongue and before whom even the Unseen is present and seen.

62. The exact description of those events which occurred to Moses in Madyan shows as if you were staying there with your state of Prophethood and you were reciting unto the people of Madyan the verses of God just as you are reciting them unto the people of Mecca, whereas this thing is clearly negative. The only fact is that We had always been sending the Messengers who warned the people to leave their heedlessness and relate unto them the lesson-giving events of the past nations. According to this general habit We have sent you a Messenger that you may recollect before them the stories of the past and awaken them of the heedless dream. So it was needful to give you the exact knowledge of the true events and make them cle at your tongue.

46. And thou wast not upon the corner of Tor when We called, but it is a reward from thy Lord[63] that thou mayst warn a people to whom no warner came before thee, that haply they may remember.[64]

٤٦. وَمَا كُنْتَ بِجَانِبِ الطُّوْرِ إِذْ نَادَيْنَا وَلٰكِنْ رَّحْمَةً مِّنْ رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّآ أَتٰهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ○

47. And for this thing that lest there should befall them a disaster on account of those deeds they have forwarded by their own hands, then they might say: 'Our Lord, why didst Thou not send a Messenger unto us that we might follow Thy words and be among the Believers?'[65]

٤٧. وَلَوْلَآ أَنْ تُصِيْبَهُمْ مُّصِيْبَةٌ بِمَا قَدَّمَتْ أَيْدِيْهِمْ فَيَقُوْلُوْا رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُوْلًا فَنَتَّبِعَ اٰيٰتِكَ وَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ○

63. It means when a call was made to Moses : إِنِّيْٓ أَنَا اللّٰهُ رَبُّ الْعٰلَمِيْنَ you were not hearing standing there. This is the reward of God that He has informed you of those events and realities, and given you the same treatment which was given to Moses. In other words the history of Tor and Midian is repeated in Mount Noor (where the Cave of Hira is situated) and Mecca—Madina.

64. Telling the Arabs these things warn them of the horrible results. It may be that they hear and remember and gain lesson.

Note : مَآ أُنْذِرَ اٰبَآؤُهُمْ perhaps denote the fathers of the recent past as pointed out in Sura Yasin, Verse 6.

65. It means raising a Prophet among the Arabs is a fortunate thing for them. Had God punished them at their obvious follies and faithlessness, then there would have been no injustice to them, but He conferred a favour and left no chance of any rational excuse. Perhaps at the time of punishment they would say, "Lo! No Prophet is sent to us who would have at least warned us of our errors, we are suddenly caught y the chastisement ! If there had come some Messenger we would have definitely followed him and become believers !"

48. Yet when the truth came to them from us they said, "Why has he not been given the like of that Moses was given ?"[66] Have they not disbelieved also in what Moses was given aforetime?[67] They said, 'Both are sorceries mutually concordant,' and said, 'We disbelieve both.'[68]

49. Thou say, 'Now you bring some Book from God which may be better than these two that I may follow it, if you are really true.'[69]

٤٨۔ فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوْا لَوْلَآ
اُوْتِيَ مِثْلَ مَآ اُوْتِيَ مُوْسٰى ؕ اَوَلَمْ يَكْفُرُوْا
بِمَآ اُوْتِيَ مُوْسٰى مِنْ قَبْلُ ۚ قَالُوْا سِحْرٰنِ
تَظٰهَرَا ۫ وَقَالُوْٓا اِنَّا بِكُلٍّ كٰفِرُوْنَ ○
٤٩۔ قُلْ فَاْتُوْا بِكِتٰبٍ مِّنْ عِنْدِ اللّٰهِ هُوَ اَهْدٰى
مِنْهُمَآ اَتَّبِعْهُ اِنْ كُنْتُمْ صٰدِقِيْنَ ○

66. Had We not sent Messenger they would have said why a Messenger was not sent. And now the Messenger has come who is supreme in degree among all the Prophets; they say, "Lo! we would have believed had we seen the miracles of the Staff and White Hand etc. at the hand of this Messenger also. Moreover, this Messenger must have also been given the Book all at once. What is this? that verses are bieng sent down in twos and fours !

67. They had not also accepted Moses and his Book. They created doubts and raised various objections. Some of them called him a liar and a man who had forged a lie against God, and the Book of Taurat as a forged lie and his miracles an invented magic, as described above recently. Those who do not want to believe create doubts of all sorts. (Birds of the same feather flock together. Tr.)

68. Hazrat Shah Sahib says : "Hearing the miracles of Hazrat Moosa the Infidels of Mecca said that they would have believed this Messenger if he had also possessed a miracle similar to the Mosaic miracles. But when they asked the Jews and heard the words of the Taurat supporting the Holy Prophet and against their own wishes—for example idolatry is unbelief, Resurrection is factual, the animal which is not sacrificed in the name of God is a carrion, and in Arabia a Prophet,the Last Prophet, shall come whose signs will be such and such etc. etc.—then they began to answer both that the Taurat and the Quran were both sorceries, and Moosa and Mohammad (be peace and salutation upon them) were both sorcerers who supported and confirmed each other. (God forbid)

69. Among the Heavenly Books these two Books were the biggest and most famous and no other Book can challenge or equal them. If these two are sorceries then you bring some Divine Book which is better than those two Books in guidance. If suppose you bring them I shall begin to follow it, but you can never bring such a Book till the Last Day. So it is very unfortunate of you that you are yourselves emoty of Divine guidance, and when the Book of Guidance comes to you, reject it calling it a sorcery. If it is a sorcery made by a mortal then you should bring a greater magic than this collecting all the magicians of the world. After all magic is not such a thing which can not be challenged.

50. Then if they do not answer thee, so know that they only follow their own whishes.

And who is more astray than he who follows his wish without a guidance from God? No doubt, God does not give the way to the unjust people.[70]

٥٠ - فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ لَا يَهْدِي

٥ ع ٨ الْقَوْمَ الظَّالِمِينَ ○

SECTION 6

51. And We have been sending continually unto them Our Words (Word) so that they may contemplate.[71]

٥١ - وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ○

52. Those to whom We gave the Book before this believe in it.

٥٢ - الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِن قَبْلِهِ هُم

٥٣ ع بِهِ يُؤْمِنُونَ ○

53. And when it is recited to them, they say, 'We believe in it, verily it is the truth from our Lord, we were already resigned before it came !'[72]

٥٣ - وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ ○

70. When these people neither accept guidance, nor present anything better than the Quran and the Taurat (nor anything equal to them) it means that they do not really want to walk in guidance, they simply follow their low desires. What they find in consonance with their wishes they accept, what they find against their wishes they reject. Just tell how can such wish-worshipping men receive guidance ? God's habit is to guide those people who intend to get guidance and who do not make their wishes and desires the criterion of truth (and guidance).

71. We have been sending Divine Revelation since long before. We have been continually sending one Revelation supporting and confirming the other Revelation. And We have also sent down the Quran gradually—one verse followed the other verse. The purpose is that the people may find good time for contemplation and they may easily learn them and memorize them.

72. The condition of the Ignorant Associators is that they neither accept the past Books, nor they believe in the recent Book. On the contrary, see the just People of the Book that they aforetime believed in the Taurat and the Injeel strongly and when the Holy Quran came down they spoke out, "No doubt, this Book is truthful sent down by our Lord. We proclaim our belief and faith in it. We believed in the Words of God before this time and we accept also today. In fact we are not new Muslims today, we are old Muslims because we had faith in the past Books wherein the Last Prophet and the Holy Quran were mentioned with clear tidings. So we had faith in those prophecies in brief and today we have seen the detail with our own eyes."

54. Those people shall receive their wage (Thawab) twice over for that they kept steadfast,[73] and they do good in answer to evil[74] and expend some of what We have provided them.[75]

٥٤- أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ○

73. These just men did not turn away from the Truth becoming proud and careless, on the other hand whenever any Truth came down they bowed down their heads in acceptance.

Note : Sheikh Akbar (Mohiuddin Ibne Arabi) has written in Futoohat (فتوحات) that the People of the Book believed their Prophet two times—first in their Prophet directly and secondly through the Holy Prophet indirectly, because the Holy Prophet is the confirmer of all the past Prophets and it is obligatory (imperative) to believe in all the past Prophets.

And they also believed in the Holy Prophet two times—firstly because they directly embraced Islam at his hand, secondly through their own Prophet, because every Prophet gave tidings of the Last Prophet and confirmed the Holy Prophet in advance. So they shall also get the wage twice over.

(As for the Tradition ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ see its explanation in the famous book, "Fathul Mulhim" by the great Allama which is the finest interpretation of Sahih Muslim).

74. If someone deals with them wrongly or with evil they in answer deal with them gently and faithfully, and do good and favour to them. Or it means if they do some evil they make it up by doing some virtue so that the balance of virtues may be heavier than that of the vices.

75. They pay the Zakat from their wealth earned by lawful means, give alms, and look after their relatives. In short they do not fail in their obligations to mankind and to God.

55. And when they hear vain talk they turn away from it and say, 'We have our works and you have your works, be peaceful, we seek not the ignorant.'[76]

٥٥- وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا
أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ
لَا نَبْتَغِي الْجَاهِلِينَ ○

76. If someone says vain or idle words to them they do not meddle with him. They say, "Our salam to your words from afar ! Your works are with you and our works shall come before us. We do not want to meddle with such unwise people like you."

Mohammad bin Ishaq has written in his book of Seerat that about twenty men from Habasha had come to the city of Mecca in order to investigate about the Holy Prophet that what type of man he was. They talked to the Prophet. The Holy Prophet recited the Holy Quran unto them. Tears began to pour out of their eyes and they strongly confirmed him. When they returned after embracing Islam Abu Jahl and other Associators passed sarcastic remarks on them that they had never seen such a caravan of fools in their life who had come to enquire about a man and were returning after denouncing their own religion and becoming his slave. They said :

سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ لَنَا مَا نَحْنُ عَلَيْهِ وَلَكُمْ مَا أَنْتُمْ عَلَيْهِ لَهُ نَأْلُ أَنْفُسَنَا خَيْرًا

"Please excuse us, we say salam to you, we do not want to answer your ignorance with ignorance. For us what we are on, for you what you are on. We have not failed in seeking good for ourselves."

These verses were sent down concerning this event. (God knows better)

Hazrat Shah Sahib says : "It is better to be away (aloof) from a hopeless ignorant who is understood to be impervious to understanding." (Mozihul Quran)

56. Thou guidest not whom thou likest but God guides whom He will,[77] and He knows very well those who will come to guidance.[78]

٥٦ - اِنَّكَ لَا تَهْدِیْ مَنْ اَحْبَبْتَ وَلٰكِنَّ اللّٰهَ یَهْدِیْ مَنْ یَّشَآءُ ۚ وَهُوَ اَعْلَمُ بِالْمُهْتَدِیْنَ ○

77. Hazrat Shah Sahib says : 'The Holy Prophet (be peace upon him) tried very much that his uncle (Abu Talib) should say the Kalema before the time of his death, but he accepted not, at this the present verse was sent down." (Mozihul Quran)

It means it is not necessary that the one for whom you have natural love, or for whom you want that he should come to guidance, should surely receive the guidance. Your work is to show the way, the rest—who reaches the destination after coming to the way and who reaches not—is beyond your power. It is within God's power (control), He may guide whomsoever He wills and make him reach his required destination.

Note : What Shah Sahib has written is mentioned in the True Traditions. It is unnecessary to speak more than this and make the Eman of Abu Talib or his Kufr a topic of discussion. It is better to hold tongue about such unnecessary and dangerous topics.

78. Not to speak of the power of guiding anyone they do not even possess the knowledge that who shall come to the guidance or who has the capacity of receiving the guidance. However, in this verse the Holy Prophet is consoled not to feel sorry for the vain talks and inimical noise of the Ignorant or grieve at the non-embracing of Islam by his near and special relatives. He should go on performing his duty as much as possible. The capacities and talents of the people differ. It is in the power and knowledge of God to determine guidance for the people.

57. And they said, "Should we come to the way with thee we shall be snatched away from our country."[79] Have We not given them place in the Holy House of shelter to which are drawn the fruits of everything, provision from Us, but most of them do not possess understanding.[80]

٥٧- وَقَالُوٓا إِن نَّتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَا ۚ أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا آمِنًا يُجْبَىٰٓ إِلَيْهِ ثَمَرَٰتُ كُلِّ شَىْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ○

58. And how many a city have We destroyed that exulted in their subsistence? Now these are their dwellings, undwelt in after them but a little.[81] And We are eventually the Taker of all things.[82]

٥٨- وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍۭ بَطِرَتْ مَعِيشَتَهَا ۚ فَتِلْكَ مَسَٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ الْوَٰرِثِينَ ○

79. Many things hinder a man from receiving the guidance e.g. the fear of loss of life and property. And some of the Associators of Mecca said to the Holy Prophet that they knew that surely he was a Prophet and was truthful, but if they supported him becoming Muslims the whole Arabia would become their enemy, the surrounding tribes would at once come upon them and destroy them by their joint invasion. Neither their life would be secure, nor their property would be safe. They are given answer as follows.

80. Hazrat Shah Sahib says: "The People of Mecca said if they became Muslims the whole of Arabia would become their enemy. God said in whose shelter were they sitting secure at the time from their enmity? Only the reverence of the Holy House prevented the outsiders from attacking them and expelling them from Mecca, despite mutual animosities. The same God who made that place a Sanctuary would give them shelter then." When He gave shelter despite unbelief and association, will He not give shelter at their adopting of Eman and Piety? Of course, if some miseries befall as a trial then they should not worry because the pious ones finally are prosperous: فَإِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ

81. It is said to the People of Mecca: "What fear have you of the enmity of the surrounding Arab tribes? Fear the chastisement of God. Do you not see how many a people have passed who had become proud of their fine luxuries? When they waxed proud and became haughty how God destroyed them, that today no vestige and no name of those people is left on the surface of the earth. These are the ruins of their cities where there is no dweller to dwell therein, save that some traveller may stay there to take rest for a while or observe the lesson-giving feat of Divine Power.

82. When all were dead no heir was left. Always be the Name of God!

59. Yet thy Lord is never the destroyer of the cities until He sends to the mother city thereof someone with His message who should recite to them Our words,[83] and We are never the destroyer of the cities but when their dwellers are sinners.[84]

60. And whatever thing you are given is an availing in the life of this world and an adornment thereof, and what is with God is better and more abiding. Do you not possess understanding ?[85]

٥٩ - وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرٰى حَتّٰى يَبْعَثَ
فِيْٓ اُمِّهَا رَسُوْلًا يَّتْلُوْا عَلَيْهِمْ اٰيٰتِنَا ۚ وَمَا
كُنَّا مُهْلِكِى الْقُرٰٓى اِلَّا وَاَهْلُهَا ظٰلِمُوْنَ ○
٦٠ - وَمَآ اُوْتِيْتُمْ مِّنْ شَىْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا
وَزِيْنَتُهَا ۚ وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَّاَبْقٰى ؕ
اَفَلَا تَعْقِلُوْنَ ○ ع

83. God does not destroy the cities until He sends in their metroplis some messenger to warn them. The mother-city is mentioned because its effect extends far and wide, and the people of the cities are generally wise and reasonable. The mother-city of the whole populated world was Mecca :

This is why the greatest and the Last Prophet was sent (raised) in Mecca.

84. When the people do not desist even after warning but ceaselessly increase in their insolence and evil-doing then God seizes them and destroys.

85. A man utilizing his wisdom should understand this much how many days he will live in this world and how far he can enjoy the spring and merriments of the present world ? Suppose the chastisement may not come in this world, but the hand of death will snatch away everything from you, then you shall be presented before God and will have to give the account of even the smallest deed of your worldly life. If you get the comforts of that life, the comforts of this present world will seem nothing before the comforts of Paradise. Who will be that wise man who may sacrifice the pure and permanent life of the Hereafter for the impure and transient life of the present world, and who may prefer the imperfect and transient tastes of the present world to the perfect and permanent blessings of the next world ?

SECTION 7

61. What, is a person whom We have promised a goodly promise and he is to receive it, equal to him whom We have given the benifit of the life of the world, then he on the Day of Qeyamat shall come seized ?[86]

62. And upon the day when He shall call to them, He shall say : 'Where are My associates whom you had been asserting ?[87]

٦١ - اَفَمَنْ وَّعَدْنٰهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيْهِ كَمَنْ مَّتَّعْنٰهُ مَتَاعَ الْحَيٰوةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيٰمَةِ مِنَ الْمُحْضَرِيْنَ ○

٦٢ - وَيَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ اَيْنَ شُرَكَآءِىَ الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ ○

86. How can the Momin and Kafir be equal to each other from the viewpoint of the final end ? For one is the promise of eternal bliss, which shall be surely fulfilled, for the other, after the comforts of some days, is the warrant of arrest and a jail ever-lasting ! (God forbid)

A man sees in a dream that a royal crown is placed on his head, the courtiers and servants are standing in lines, manifold bounties are set on the table and he is enjoying them. But when he wakes he sees the police inspector standing with the warrant of arrest and the fetters in his hand. And he arrested him and presented him before the court, where he got the punishment of life-imprisonment. Just tell how will he remember that dream-kingdom and its luxuries ?

87. Where are those partners of Divinity ? Just bring them in your support and sympathy.

63. Those against whom the word is proved (against whom the accusation is charged) they shall say : 'Our Lord, these are those people whom we seduced, we seduced them as ourselves we were seduced, we deny (them) before Thee, they did not worship us.'[88]

٦٣- قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَٰؤُلَاءِ الَّذِينَ أَغْوَيْنَا ۚ أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا ۚ تَبَرَّأْنَا إِلَيْكَ ۖ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ○

64. It shall be said, 'Call you (now) upon your associates !' Then they will call upon them, but they shall not answer them,[89] and they shall see the-chastisement; would that they had been guided ![90]

٦٤- وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ○

88. The question was put to the Associators but the misleading partners will understand that in fact they are also menaced with indignation. They will speak out first, "O Lord, no doubt we perverted them and this perversion was like that as we were ourselves perverted i.e. we completed our self-seduction by seducing others, because seducing others is the last degree of self-seduction. So we acknowledge this crime of seducing, but we had no force over these Associators that we could compel them to accept our words. In fact it was their own wish-worshipping that they succumbed to our seduction. From this angle they did not worship us but they worshipped their own desires and caprices. We express our abhorrence to their worshipping us." This interpretation is according to some commentators, but Hazrat Shah Sahib says : "This thing will be spoken by the satans—they have seduced but by the name of virtuous saints. So they will say, 'They did not worship us." (God knows better.)

Note : حَقَّ عَلَيْهِمُ الْقَوْلُ means لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

89. It will be said, "Now call your associates for help." What help can they render ? They shall be involved in their own misery. This is what the commentators have said, and Hazrat Shah Sahib says, "At that time they will wish that those virtuous men should give answer whom they had worshipped, but they will not give answer, because they were not pleased with their adoration or were unaware of it." (Mozihul Quran)

90. At that time seeing the chastisement they will wish if they had led the right way they would have not seen that misery (on the Resurrection Day).

65. And the day when He shall call them, then He shall say, 'What answer had you given to the messengers ?'

٦٥ - وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ الْمُرْسَلِينَ ○

66. Then words shall be closed on them and they shall not also ask each other.[91]

٦٦ - فَعَمِيَتْ عَلَيْهِمُ الْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ ○

67. So he who repented and believed and did good deeds—there is hope that he may be of the released.[92]

٦٧ - فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَعَسَىٰٓ أَن يَكُونَ مِنَ الْمُفْلِحِينَ ○

68. And thy Lord creates whatsoever He will and chooses whomsoever He desires. It is not in their hand to choose.[93] God is Secluded and is far far above what they associate with Him![94]

٦٨ - وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَٰنَ اللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ○

91. The previous questions were about Divine Unity (Tauhid), this question is about Prophethood (Risalat) i.e. if they had not understood by their own wisdom, they ought to have understood by the direction of the Prophets. "Now tell how did you behave with them?" At this question no one will have any reply to give, and the ways of talking (speaking) shall be closed.

92. The success of the next world lies in Eman and good deeds. Even now if some one turns from association and unbelief and believes and adopts righteousness, then God shall forgive him and make him successful.

Note : عَسَىٰٓ أَن يَكُونَ مِنَ الْمُفْلِحِينَ is a promise in an imperial style i.e. such man should have hope of prosperity, though no one has force upon Us that We may be compelled to do so, it is being promised only by way of grace and generosity.

93. The creation of everything is under the will and power of God, and the right of liking and choosing anything does also belong to God. He may send order whichever He likes, He may appoint anyone on whatever rank He may deem fit ; He may make anyone successful guiding him on the straight path in whomsoever He sees the capacity of guidance; and He may distinguish any individual among any species, or distinguish any species among the genera of His creations according to His wisdom. Apart from Him no one else has got such power or choice.

Note : Hafiz Ibnul Qayyim has elaborated this subject at length in the beginning of Zadul Ma'ad (زادالمعاد).

94. In the creation, in the law-giving, and in the above-mentioned authority (power) there is no partner to God, the Exalted. The associates which the people have taken by their own choice and selection are all false and without authority.

69. And thy Lord knows what is being hidden in their breasts and what they reveal.[95]

70. And He is Allah, there is no god but He. His is the praise in the world and in the Hereafter, and in His hand is the order, and unto Him you shall be returned.[96]

71. Say : 'Just see, if God should keep the night constant over you until the Day of Qeyamat,[97] who is the sovereign beside God that may bring you light from somewhere ? Then do you not listen?'[98]

٦٩۔ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ○

٧٠۔ وَهُوَ اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ لَهُ الْحَمْدُ فِي الْاُوْلٰى وَالْاٰخِرَةِ ۖ وَلَهُ الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ ○

٧١۔ قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ الَّيْلَ سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِضِيَآءٍ ؕ اَفَلَا تَسْمَعُوْنَ ○

95. The preposterous faiths and bad intentions which they have in their hearts, or the deeds which they work by their tongue, hands and feet etc. are all in the knowledge of God. And He alone knows the hidden telents and capacities of every soul. He shall deal with them accordingly.

96. As He is isolated in the creation, the authority (power) and the circumventive knowledge, He is also unique in divinity. No one can be worshipped apart from Him, because He is the only One in whose Self, the fountain of perfections, all the excellent virtues are present. Any praise in this world or in that world, though done in the name of others, is positively His praise. Only His command operates and only His judgment is final. The supreme sovereignty belongs to Him and eventually all shall be returned unto Him. Onward it is told that all bounties and benefits which you receive day in and day out are all by His grace and award, and the revolution of days and nights is itself the constant benefaction of God.

97. For example He may disallow the sun to rise or seize its sunlight, then wherefrom will you get such light for your business ?

98. This thing is so clear and plain that it can be at once understood just after hearing. So do you not even listen ?

72. Say, 'Just see, if God should keep the day constant over you until the Day of Qeyamat, who is the sovereign beyond God that may bring you night to rest therein? Then do you not discern?'[99]

73. And of His mercy He has made for you the night and the day that you may repose therein as well as seek after some of His bounty and that you may give thanks.[100]

٧٢۔ قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِلَيْلٍ تَسْكُنُوْنَ فِيْهِ ؕ اَفَلَا تُبْصِرُوْنَ ○

٧٣۔ وَمِنْ رَّحْمَتِهٖ جَعَلَ لَكُمُ الَّيْلَ وَالنَّهَارَ لِتَسْكُنُوْا فِيْهِ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ○

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99. If He may not allow the sun to set and make it constant and permanent over your heads, then the comfort and peace and other benefits which you get at the coming of night—who is that Power to provide you all those things? Do you not see such a bright reality?

Note : اَفَلَا تُبْصِرُوْنَ is appropriate to the verse اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا because seeing by the eyes generally depends upon light which is the characteristic of the day. In the night because observing is difficult but hearing is possible hence the use of اَفَلَا تَسْمَعُوْنَ after the verse اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ الَّيْلَ سَرْمَدًا is appopriate.

100. He brings about the revolution of the days and nights so that you may take rest and be peaceful in the dark and coolness of night and perform your business (affairs) in the day and give thanks at the diverse rewards of God.

74. And upon the day when He shall call them, then He shall say, 'Where are My partners whom you did assert ?'

75. And We shall draw out from every sect a teller[101] (of facts), then We shall say : 'Bring your proof !'[102] Then will they know that truth is God's, and there shall be lost from them that they were forging.[103]

SECTION 8

76. Qarun—he was of the people of Moses, then he became outrageous over them,[104] and We had given him treausres such that its keys would bear down (tire) a band of strong men.[105] When his people said to him, 'Exult not, God does not like those who exult.[106]

٧٤- وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ
الَّذِينَ كُنْتُمْ تَزْعُمُونَ ○
٧٥- وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا
بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ
عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ○ ع ١٥
٧٦- إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ
وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ
بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا
تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ○

101. "The Teller—either the Prophet or his vicegerent or those who were righteous in the world." (Mozihul Quran)

They will tell how the people behaved with the Heavenly Constitutions and the Divine Commandments.

102. It will be said to them, "With what authority and argument did you take partners with God ? And from what true source had you derived the orders of Haram and Halal etc? As for the Prophets you had rejected them, then who told you that this is the order of God, and this is not the order of God ?"

103. At that time they shall see that truth is God's, and Divinity is His exclusive right only. No one is His Associate. What the Prophets told in the world is absolutely correct. The faiths which were invented by the Associators and the things whichthey had forged by their own heart in the world shall all disappear on that Day.

104. In the previous section the transience and contemptibililty of the present world was described in comparison to the Hereafter. Afterwards some events of the Next World were described in remembrance of the Last World. In the present section the principal subject is again taken up, and to prove that claim the story of Qarun is

related at an evidence. It is said that Qarun (Korah) was a cousin (fraternal) of Hazrat Moosa and was a courtier of Pharaoh, as it is the way of the Tyrants that in order to suck the blood of a certain people they select their agents out of the same people. Pharaoh had chosen that accursed from the Bani Israeel. Qarun collected a huge wealth by his two hands availing that chance, and attained wordly power too. When the Bani Israeel came under the order of Hazrat Moosa and Pharaoh was drowned, his sources of economic progress were closed and his lordship dwindled. In this envy and rage he began to cherish rancour in his heart against Hazrat Moosa, but in the outward appearance he kept Momin (Believer). He recited the Taurat too much and was absorbed in gaining knowledge, but the heart was not clear. He was absorbed in gaining knowledge, but the heart was not clear. He was burning with the fire of envy against the reverential status of Hazrat Moosa and Hazrat Haroon, given by God. He said to himself, "After all, I am a cousin of them ! What is this that they become Prophets and Ecclesiastical Heads, and I am left bereaved ?" Sometimes being desparate he boasted and said, "No mat er if they have become Prophets, I have so many treasures of wealth that no one has the like of them." Once Hazrat Moosa ordered the people to pay the Zakat. He said to the people, "We have endured all those orders which he gave upto this time. But will you tolerate that he may also snatch our wealth." Some men supported him and said, "No, we can not tolerate it." At last, the cursed fellow contrived a wicked scheme to calumniate Hazrat Moosa. He tempted a woman to declare in a full congregation, where Moses might be describing the punishment of fornication, that Moses himself had molested her (i.e. Moses himself deserved the punishment of fornication—God forbid). The woman did as she was seduced. When Hazrat Moosa frightened her with the wrath of God and compelled her to say on oath the real fact she feared and plainly said that Qarun had taught her to say so. Then by Moses' invocation he was buried into the earth with his household and treasures.

105. Some old scholars have interpreted the word مفاتح by the treasures i.e. he had so much money that a powerful band of loaders could hardly bear its burden. But most of the commentators have interpreted مفاتح by the keys i.e. the boxes of money were so many that their keys could bear down many strong men. And it is not beyond imagination.

106. His people said to him not to be proud of his wealth because it was a temporary and transitory thing and its value with God was not equal to the feather of a mosquito. He should know well that God does not like those who exult. He is not pleased with such proud servants. And what God is not pleased with awaits nothing but destruction and annihilation.

77. And what God has given thee—seek with it the Last Abode,[107] and forget not thy portion from the present world and do good as God has done good to thee,[108] and seek not corruption mongering in the country. God does not like the corruption mongers.'[109]

78. He said, 'I am given this wealth because of a skill which is with me.'[110] What, did he not know this that God had destroyed before him so many generations who were stronger than he in might and were more numerous in accumulation ?[111] And the sinners need not to be asked concerning their sins.[112]

٧٧۔ وَابْتَغِ فِيمَآ اٰتٰىكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ وَلَا تَنْسَ
نَصِيبَكَ مِنَ الدُّنْيَا وَاَحْسِنْ كَمَآ اَحْسَنَ
اللّٰهُ اِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْاَرْضِ ط اِنَّ
اللّٰهَ لَا يُحِبُّ الْمُفْسِدِيْنَ ○
٧٨۔ قَالَ اِنَّمَآ اُوْتِيْتُهٗ عَلٰى عِلْمٍ عِنْدِيْ ط اَوَلَمْ
يَعْلَمْ اَنَّ اللّٰهَ قَدْ اَهْلَكَ مِنْ قَبْلِهٖ مِنَ
الْقُرُوْنِ مَنْ هُوَ اَشَدُّ مِنْهُ قُوَّةً وَّاَكْثَرُ
جَمْعًا ط وَلَا يُسْـَٔلُ عَنْ ذُنُوْبِهِمُ الْمُجْرِمُوْنَ ○

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107. The wealth given by God is for the preparation of provisions of journey for the Last Day. It is not meant for a proud and heedless life of this world.

108. "According to the portion eat and dress, but with a greater (portion of) wealth earn the Hereafter." (Mozihul Quran)

109. Do not show perverseness against Moses, live straight on the earth of God. It is not fair to create disturbance and work corruption in the country.

110. I was skilled and possessed the art of earning, this wealth I got through my own talent, ability and a certain scientific proficiency. God also gave me all this seeing my capacity and thinking me deserving. It is not given without labour to my indolence that I may squander it by the order of Moses and according to your advice.

111. Who has given the skill of earning wealth ? It is very unfortunate of him that he began to wax proud on the skill and wealth given by God and totally forgot Him—the Real Benefactor. Does he think this wealth a surety for his salvation ? Does he not know that many generations had been destroyed in the past on account of their haughtiness and mischief ? They had kingdoms and possessed more treasures and armies than he has. Has he not learnt lesson from their stories ?

112. There shall be no need to ask ; God knows their sins one by one, they are all written with the angels. Nevertheless, if they shall be questioned by way of censure and reproach it is another thing. Or it is an indication to the excess of sins i.e. they shall be so excessive in number that there shall be no need to question about them in detail.

And Hazrat Shah Sahib says, "They shall not be questioned about their sins i.e. if the sense of the sinner is right then why should he commit sin ? When the sense is perverted what is the use of blaming that why he does bad work, why does he not understand its evil ?" (Mozihul Quran)

79. And he went out before his people with his pomp. Those who were the seekers of the worldly life said, 'Would that we had the like of what Qaroon has been given ! No doubt, he is a man of mighty fortune.'[113]

80. And said those endowed with understanding, 'Woe to you! The Thawab given from God is better for those who believed and did good deeds,'[114] and this thing strikes the heart of those only who live with patience (who endure).[115]

81. Then We sank him and his house into the earth, then there was no troop of him to help him apart from God, nither could he himself bring help.[116]

٧٩- فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَٰرُونُ ۙ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ○

٨٠- وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا ۚ وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ ○

٨١- فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مِنَ ٱلْمُنتَصِرِينَ ○

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113. Dressed in proud garment he went out with a great pomp and show together with his large hosts. Seeing his grand procession the eyes of the world-seekers were dazzled. They said, "Would that we had also achieved in this world such splendour and glory which he has gained. Undoubtedly he is a man of great luck and has a mighty fortune."

114. Those who were wise and possessed knowledge said to those world seekers, "Woe to you ! What is there in this transient glamour and brilliance that you are so ardently coveting for it ? This adornment is nothing before that wealth which is awaiting the pious Believers with God. This worldly pomp has not even such a proportion to the glory of the Hereafter as an atom has to the sun.

115. "Only those who endure labour know the Hereafter better than this world. And the impatient out of greed fall upon the wish of the world. An unwise man seeing the worldly affluence understands that he is a man of mighty fortune. He does not see his anxieties and sorrows of days and nights, his headache, his disgrace in the Hereafter and his butterings at hundred places. And he sees not that if there is comfort in this world it is for ten or twenty years, and after death he will have to pass thousands of years" (Mozihul Quran)

116. Neither anyone else came to his help of his own accord, nor he himself could call anyone. Neither his own power availed him, nor the strength of others.

82. And at Fajr those who had yearned for his place the yesterday evening, said, 'Ah, God extends provision to whomsoever He will of His servants, and straitens ;[117] had not God been gracious to us, He would have also sunk us ! Ah, the Unbelivers do not get release![118]

٨٢- وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ
يَقُولُونَ وَيْكَأَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ
يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ ۖ لَوْلَا أَنْ مَنَّ
اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ وَيْكَأَنَّهُ لَا يُفْلِحُ
الْكَافِرُونَ ۝ ٨ ع ١١

117. Those who were yearning yesterday, seeing the splendour and affluence of Qaroon, that they should have also got the same glory, today seeing his bad end began to put hands on their ears. Now they came to their senses that such a wealth in reality is a beautiful snake full of fatal poison within itself. Seeing the worldly progress and glory of anyone we should not decide that he has respect and grace with God. Wealth is not the criterion of God's nearness or His displeasure. It is the providence of God—He may open the doors of provision for whomsoever He will and narrow them for whomsoever He will. The extension of wealth and property is not the reason of God's pleasure and good ending. Very often its result comes out in the form of eternal loss and destruction. It is true :

كَمْ عَاقِلٍ عَاقِلٍ أعيت مَذَاهِبُهُ وَكَمْ جَاهِلٍ جَاهِلٍ تَلْقَاهُ مَرْزُوقًا
هَذَا الَّذِي تَرَكَ الْأَوْهَامَ حَائِرَةً وَصَيَّرَ الْعَالِمَ النِّحْرِيرَ زِنْدِيقًا

118. It is His grace that He did not make us like Qaroon, otherwise we would have also been doomed to the same plight. From our own side we had but wished for his position : يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ . It was the favour of God that He did not fulfil our wish, neither He punished us for our greed. On the other hand, He woke us by showing the end of Qaroon. Now it has become quite clear to us that real success and prosperity can not be achieved by mere progress in wealth, and that there is no deliverance from the divine chastisement for the ungrateful rejectors.

SECTION 8

83. That abode is the Last, We shall give it to those who desire not self-exorbittance (self-aggrandizement) in the earth, nor corruption. And the ultimate end is fair for the fearing.[119]

٨٣- تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۚ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ○

84. Whoso brought a good he shall have better than that,[120] and whoso brought an evil, so the evil doers—they will have the same which they did.[121]

٨٤- مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ○

119. The ignorant said about the wealth of Qaroon that it was a big fortune. It is not a big fortune. Big fortune is the achievement of the Last Abode. So it is for those who do not want to create corruption and work mischief in the land of God, and they are not ambitious for greatness in the world. They do not wish and try for self-aggrandizement in the earth. They lead a pious and simple life with humbility and meekness. In place of self-exorbitance they try to extol their Religion and glorify the Truth. They struggle to raise their Muslim nation to the pinnacle of glory and prosperity with all their might and courage. They are not covetous of the world, they are the lovers of the Hereafter. The world itself falls to their feet. Now think whether the sought of the world is not better than the seeker of the world ! Behold the Sahaba, with whom God is well-pleased ! They had deserted the world, but they were not deserted by the world. However, the main aim of a Momin is the Last Abode. The portion of the world which serves this aim is blessed, otherwise it is nothing.

120. The good which he does in this world shall be recompensed by a better good in the next world. One good shall be recompensed at least ten times in reward.

121. Hazrat Shah Sahib says, "On the good, promise is given of good. It will be surely recompensed. But evil is not promised for evil, because it may be forgiven. Of course, it is told that the punishment shall not exceed the evil done.

85. He who sent down on thee the order of the Quran shall be restoring thee to the first place.[122] Say, 'My Lord knows very well who has brought the understanding of the Way and who is lying in manifest error.'[123]

٨٥- إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ ۚ قُل رَّبِّي أَعْلَمُ مَن جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ○

122. Formerly it was told that the fair end is that of the pious ones: وَالْعَاقِبَةُ لِلْمُتَّقِينَ i.e. in the Hereafter, as given above. Now it is told that in the World too the final victory is theirs'. Behold, today you are forced to leave Mecca by their persecution. But God, who has made you Prophet and given you the Book like this mighty Quran shall surely restore you to the same place with a good success.

Hazrat Shah Sahib says, "This verse was sent down at the time of Hijrat (migration). The consolation is given that you shall again come to Mecca. So he came well and with full victory" (Mozihal Qusan)

Some Commentators have interpreted معاد by the death and some by the Hereafter, some by the Paradise, some by the land of Sham where he had once gone on his way to heavenly journey (Mairaj). Hafiz Imaduddin Ibne Kathir has given a very deep and delicate analogy among these quotations i.e. Ma'ad (معاد) here denotes Mecca, as quoted by Bukhari, but the victory of Mecca was a sign of the last hour as said by Ibne Abbas and Umar (God is pleased with them) while giving the interpretation of إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ . Onward after death is Resurrection, after Resurrection is the Last Day, and the final destination of the Last Day is Paradise. The meaning thus is that God shall first bring you back to Mecca triumphantly and gloriously, after some days the last hour shall come, then Resurrection shall take place towards the land of Sham (as given in the Traditions), then you will come in the Hereafter with a great splendour, and finally shall reach the highest place of the Paradise for eternity.

123. God knows very well my guidance and the error of the rejectors and the enemies. Surely He shall deal with everyone according to the respective conditions. It can not be that He may spoil my efforts, or may not degrade the unguided.

86. And thou didst not expect that the Book should be cast unto thee, but by the mercy of thy Lord,[124] so be thou not helper of the Unbelievers,[125]

87. And Let them not bar thee from the orders of God after that they have been sent down unto thee, and invite unto thy Lord, and be not of the Associators,[126]

88. And call not beside God upon other sovereign ;[127] there is no god but He. Every thing is perishing but His Face (Self).[128] His is the Command, and unto Him you shall be returned.[129]

٨٦- وَمَا كُنْتَ تَرْجُوْٓا اَنْ يُّلْقٰٓى اِلَيْكَ الْكِتٰبُ
اِلَّا رَحْمَةً مِّنْ رَّبِّكَ فَلَا تَكُوْنَنَّ ظَهِيْرًا
لِّلْكٰفِرِيْنَ ۝
٨٧- وَلَا يَصُدُّنَّكَ عَنْ اٰيٰتِ اللّٰهِ بَعْدَ اِذْ اُنْزِلَتْ
اِلَيْكَ وَادْعُ اِلٰى رَبِّكَ وَلَا تَكُوْنَنَّ مِنَ
الْمُشْرِكِيْنَ ۝
٨٨- وَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ لَآ اِلٰهَ اِلَّا
هُوَ كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ لَهُ
الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ ۝

124. You had not been something waiting for the Prophethood aforetime. It is only the divine mercy and endowment that God, the Supreme, conferred upon thee Prophethood and the Divine Revelation. And He shall make you successful by His kindness and mercy in the World and Hereafter. So always put your trust in His help alone.

125. Hazrat Shah Sahib says, "Think not thy people your own, who did this vice to thee (that they compelled thee to leave thy native land), now he who accompanies thee is thine." (Mozihul Quran)

126. In the work of religion do not favour or regard your people and also do not count yourself among them. Of course, you go on inviting them unto your Lord and be steadfast and firm in carrying out the orders of God.

127. It is rehearsed unto others through the Prophet. Some commentators also say the same point about the previous verses.

128. Everything by itself is non-existent and almost all things are perishable, though they may perish after any long time. But His Face i.e. He Himself was never non-existent, nor He can perish. It is true :

The Holy Quran says : اَلَا كُلُّ شَيْءٍ مَا خَلَا اللّٰهَ بَاطِلٌ
كُلُّ مَنْ عَلَيْهَا فَانٍ وَّيَبْقٰى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْاِكْرَامِ

Some past scholars have given this interpretation (of the verse) that all works shall perish and be obliterated except that work that is done sincerely for the good pleasure of God.

129. Everyone shall have to come (appear) in His court, where only His judgment shall rule. Even in form the order and sovereignty of any one else shall not remain.

O God ! at that time do mercy to this servant and protect him from Thy wrath !

The Sura Qasas has ended by His kindness and mercy and to Him is the praise and gratitude.

سُوْرَةُ الْعَنْكَبُوْتِ مَكِّيَّةٌ ركوعاتها ٧ آياتها ٦٩

(SURA ANKABOOT—MECCAN—VERSES 69 —SECTIONS 7)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

١۔ الٓمّٓ ۚ ○

٢۔ اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا اَنْ يَّقُوْلُوْٓا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ ○

٣۔ وَلَقَدْ فَتَنَّا الَّذِيْنَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا وَلَيَعْلَمَنَّ الْكٰذِبِيْنَ ○

In the Name of God who is Exceedingly Compassionate, Extremely Merciful.

1. **Alif Lamm Mim.**
2. **Do the people understand that they will be left only saying as much that: 'We believe' and they will not be tried ?[1]**
3. **And We have certainly tried those who were before them,[2] so assuredly God shall know those who are true and assuredly He shall know the liars.[3]**

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1. The oral claim to Eman is not an easy thing. One who claims should be prepared for trial. This is the real touchstone whereon the true and false are tested. The Holy Prophet has said that the hardest trial is that of the Prophets, after them the trial of the pious ones, then the trial of those who have resemblance with them according to their respective degrees. Moreover, the trial of a man is proportional to his religious state. The greater a man is strong in his religion, the harder is the test.

2. Formerly the followers of the Prophets had been put to very hard tests. According to Bukhari, once the Sahaba (God is well-pleased with them) cried before the Holy Prophet and requested him to seek the help of God for them and pray for them. This was the time when the Associators of Mecca had been doing ferocious persecution on the Muslims beyond limit.

The Holy Prophet said to them, "Formerly a (living) man was buried in a standing position digging the earth, then a saw was worked on his head dividing it in two parts, and there were some whose flesh and skin were torn by piercing the combs in their bodies, but all these persecutious could not turn them from religion."

3. God shall openly divulge and shall see those who are true in their claim to Eman, and who are false. Accordingly they shall be recompensed.

Note : فَلَيَعْلَمَنَّ اللّٰهُ الخ apparently shows that God's knowledge is not eternal. The answer to this doubt is given in the first section of the second part—Sura Baqara : اِلَّا لِنَعْلَمَ مَنْ يَّتَّبِعُ الرَّسُوْلَ مِمَّنْ يَّنْقَلِبُ عَلٰى عَقِبَيْهِ

(Verse143, Sura Baqara)

4. Do they understand, those who do evils, that they will outstrip Us? Evil is the judgment which they decide.[4]

5. Whoso looks to meet God, so God's promise is coming! And He is All-Hearing All-Knowing.[5]

6. And whosoever struggles, struggles for his own self. God is ever Independent of the worlds.[6]

٤۔ اَمْ حَسِبَ الَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ اَنْ يَّسْبِقُوْنَا ؕ سَآءَ مَا يَحْكُمُوْنَ ○

٥۔ مَنْ كَانَ يَرْجُوْا لِقَآءَ اللّٰهِ فَاِنَّ اَجَلَ اللّٰهِ لَاٰتٍ ؕ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ○

٦۔ وَمَنْ جَاهَدَ فَاِنَّمَا يُجَاهِدُ لِنَفْسِهٖ ؕ اِنَّ اللّٰهَ لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ ○

4. Hazrat Shah Sahib says, 'The first two verses were about the Muslims who were arrested in the oppressions of the Unbelievers, and this verse is about those Infidels who were oppressing the **Muslim**." (Mozihul Quran)

The Unbelievers should not think, seeing the trials of the Muslims, that they will go on tyrannizing the Muslims pleasantly, and themselves shall be keeping safe from miseries. Where can they go safe from Us? The hardships of the Muslims, which they are suffering today at their hands, are nothing in comparison to the severe-most punishment which is awaiting them. If they have formed this opinion from the temporary respite given to them today that they will always keep secure, and they will not be caught by God at the time of giving punishment, they have made a very bad judgment. Such a foolish judgment can not avert the coming disaster.

5. Whoso is suffering the hardships in this hope that one day he will have to go in the presence of God, where he shall be taken to task for every thing—if he fails he shall bear more hardships than the present hardships, if he succeeds all worries shall be washed and God's sight shall be achieved—such a person should remember that the promise of God is certainly coming, no power can avert it. His lofty aspirations and expectations shall be accomplished and his eyes shall assuredly be cooled. God hears all and knows all. He will not void the labour of anyone.

6. What is the gain of God at the obedience of anyone, or what is His loss at the disobedience of any one? He is Absolutely Independent. Of course, a servant shall reap the benefit of his labour, in the obedience to his Lord, in this world and in that world. The greater is the labour, the greater is the reward. So the strugglers should not think that they are doing some favour to God by subjecting themselves to so much struggle in the way of God. (God forbid). Nay, it is His favour that He gives you the grace of obeying and struggling in His way for your own benefit :

من نہ کردم خلق تا سودے کنم بلکہ تا بر بندگاں جودے کنم

"I have not made creation that I may reap benefit. Nay, (I have created) that I may confer boon upon the servants."

7. And those who believed and did good deeds—We shall remove from them their evils and recompense them better than that they were doing.[7]

٧- وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّاٰتِهِمْ وَلَنَجْزِيَنَّهُمْ اَحْسَنَ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ○

8. And We have strictly directed man to live in goodness with his parents. And if they force thee that thou shouldst associate with Me that whereof thou hast no knowledge,[8] then do not obey them.[9] Unto Me is your return, then I shall tell you what you were doing.[10]

٨- وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حُسْنًا ؕ وَاِنْ جَاهَدٰكَ لِتُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا ؕ اِلَيَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ○

7. Despite that He is Independent of the Worlds, He fully disposes of your labour by His merey & love.

Hazrat Shah Sahib says, "By the blessing of Eman virtues shall be given and the vices shall be forgiven." (Mozihul Quran)

8. There is not a single thing in the whole Universe which can be made an associate with God, then how one can know about it? Those who are taking them associates with God—they are simply following their ignorant whims and unwarranted thoughts. They have no knowledge of the real fact.

9. "In the world no one has a greater right than that of the parents. But the right of God is greater than the right of the parents. For their sake one should not abandon the Religion." (Mozihul Quran) It is said in a Tradition that the mother of Hazrat Sa'ad bin Abi Waqas (and she was an idolatress) swore, when she heard about the Islam of her son, that she would neither eat, nor drink, nor rest under the roof until Sa'ad turned from Islam (God forbid). However, she gave up eating and drinking, and became quite feeble. The people forcefully opened the mouth and gave her food and drink. At this these verses were sent down. In other words, it is told that such kind of behaviour of the parents against the Truth and their compulsion for the abandonment of Truth is also a kind of trial and test. A Momin should not falter in such moments of trial.

10. All shall appear in the Divine Court. At that time it shall be told who was wrong and who was right—the parents or the children!

9. **And those who believed and did good deeds—We shall admit them among the righteous.**[11]

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُدْخِلَنَّهُمْ فِي الصّٰلِحِيْنَ ○ ٩

10. **And some men there are who say, "We have believed in God," but when such a man is hurt in God's way he makes the persecution of men as it were God's chastisement;**[12] **and if help comes from thy Lord they will say: "We are (were) with you."**[13] **Is it not that God is very well aware of what is in the breasts of all beings of the world?**[14]

وَمِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ فَاِذَآ اُوْذِيَ فِي اللّٰهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللّٰهِ ؕ وَلَئِنْ جَآءَ نَصْرٌ مِّنْ رَّبِّكَ لَيَقُوْلُنَّ اِنَّا كُنَّا مَعَكُمْ ؕ اَوَلَيْسَ اللّٰهُ بِاَعْلَمَ بِمَا فِيْ صُدُوْرِ الْعٰلَمِيْنَ ○ ١٠

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11. Those who kept steadfast in the way of Eman and righteousness despite all such great hindrances—God shall resurrect them amongst His chosen servants. Hazrat Ibne Kathir writes: "If the children do not obey their parents in some untrue thing and the parents persist in untruth, then the children shall be resurrected amongst the righteous, they shall not be resurrected amongst the parents, though in blood relation they had been nearest to them." It shows, therefore, that in the famous Tradition: اَلْمَرْءُ مَعَ مَنْ اَحَبَّ (A man is with him whom he loves) the Religious Love is meant and not the Natural Love.

12. This is the description of those poeple who called themselves Momin by their tongue, but Eman was not strong in their hearts. Whenever they were teased in God's cause, or were persecuted in the way of religion by the people, they thought this trial as it were the chastisement from God. As a man wants to save his life being distressed by God's chastisement, and begins to relinquish himself of the former claims and helplessly acknowledges that he was on the wrong, similar is the condition of these weak hearts. Whenever these are visited by some hardship in the cause of religion, they atonce renounce the claim to Eman being annoyed, and by their tongue or action they admit that they were mistaken in that claim, or they had never made such claim.

13. But whenever they see some success or progress of the Muslims they make talks that they were with them, and at that time too they were their Muslim brethern. And suppose the Muslims gain victory and they are made captive, being with the Infidels, then their flattery and hypocricy knows no bound.

14. "How much they are with the Muslims," God knows it very well. Do they want to hide the condition of their hearts by mere oral claims?

11. And assuredly God will know those who have believed and assuredly He will know those who are deceivers.[15]

١١- وَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَلَيَعْلَمَنَّ الْمُنٰفِقِيْنَ ○

12. And the Unbelievers said to the Believers : 'You follow our path and we shall load your sins.'[16] And they shall not bear an aught of their sins. Surely they are liars.

١٢- وَقَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوا اتَّبِعُوْا سَبِيْلَنَا وَلْنَحْمِلْ خَطٰيٰكُمْ وَمَا هُمْ بِحٰمِلِيْنَ مِنْ خَطٰيٰهُمْ مِّنْ شَيْءٍ ط اِنَّهُمْ لَكٰذِبُوْنَ ○

15. God is aware of everything already before this time too, but now He will see your deeds and actions that who proves himself a True Momin, and who is a traitor, betrayer and hypocrite.

Note : Hazrat Ibne Abbas is quoted to have interpreted لَيَعْلَمَنَّ اللّٰهُ by لَيُرِيَنَّ اللّٰهُ as given in the Tafsir of Ibne Kathir (be God's mercy on him), meaning thereby that God will show who are Believers and will show who are Hypocrites.

16. A Muslim ought to be strong in his faith (Eman), no persecution or torment should move him from the way of perseverance, nor he should be influenced by the treacherous flattery and buttering of the Unbelievers. For example, the Unbelievers say to the Muslims, "You leave Islam and return to your old brotherhood and follow our way. By this way you will get secure from all miseries and persecutions. Why are you suffering miseries in vain ? And if you deem this return to old religion a sin and are fearful of accountability, you should mention our name with God that these men had given this counsel of renouncing Islam. If such a situation arises we shall bear the responsibility and shall bear the load of your sins on our heads," (as a poet has said : تو مشق ناز کن خونِ دو عالم میری گردن پہ

"Thou practise blandishment, the blood of the two worlds is upon my neck.)

13. And certainly they shall bear their loads and many other loads along with their loads,[17] and they shall be questioned, of course, on the Day of Qeyamat, concerning those things they used to forge.[18]

١٣- وَلَيَحْمِلُنَّ اَثْقَالَهُمْ وَاَثْقَالًا مَّعَ اَثْقَالِهِمْ ۖ وَلَيُسْـَٔلُنَّ يَوْمَ الْقِيٰمَةِ عَمَّا كَانُوْا يَفْتَرُوْنَ ○

SECTION 2

14. And We sent Noah to his people and he dwelt among them a thousand years less fifty years.[19] Then the Flood seized them and they were sinners.[20]

١٤- وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَلَبِثَ فِيْهِمْ اَلْفَ سَنَةٍ اِلَّا خَمْسِيْنَ عَامًا ۭ فَاَخَذَهُمُ الطُّوْفَانُ وَهُمْ ظٰلِمُوْنَ ○

17. They are liars. They can not lighten your load even an atom. Yes, they are increasing their load, one load was of their own personal sins, another load of perverting and misleading others made the previous load heavier.

Hazrat Shah Sahib says : "If some one desires to take the sins of any other upon himself by comradeship—that will not be. But whom he led astray and by his misleading he also committed the sin—that sin is upon the doer as well as upon the deceiver." (Mozihul Quran)

As it is said in a Tradition that the sin of murder committed anywhere in the world goes to the first son of Adam (Qabeel) who first created this way (of murder without right).

18. The false things which they forge—that we shall bear your load etc.—is in itself a sin for which they shall be taken to task. Onward in some stories it is warned that the wicked and mischievous men had always been striving against the righteous men, and the truthful ones have had to pass through trials for long. But the ultimate end proved favourable to them. The treacherous and the perverse always became losers and unsuccessful. The True Ones became successful and triumphant. The devices of the wretched souls proved weaker like the web of a spider (ankaboot).

19. Hazrat Ibne Abbas is quoted to have said that Hazrat Noah was raised in the age of forty years, he had been busy in the work of invitation, propagation, reformation and purification for nine hundred and fifty years, then the Flood came; after the Flood he lived sixty years. Thus his full age is one thousand and fifty years.

20. When they did not refrain from sins and mischiefs the Flood beseiged them all, and save a few souls, all were annihilated.

15. Then We saved him and those who were in the ship[21] and We appointed the ship a sign unto the worlds.[22]

١٥- فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِّلْعَالَمِينَ ○

16. And Ibrahim, when he said to his people, "Worship God and fear Him, that is better for you if you have but understanding.

١٦- وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ○

17. You only worship beside God, idols and you create lies.[23] Verily those whom you worship beside God are not the owners of your provision, so seek after your provision with God and worship Him and give thanks to Him. To Him shall you return.[24]

١٧- إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ ○

18. And if you will cry lies, then nations many before you have cried lies. And the responsibility of the Messenger is but to deliver the Message plainly.[25]

١٨- وَإِن تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۖ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ○

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21. Those men or animals that were on board the ship with Hazrat Noah were saved. This story is described in detail in Sura Hud.

22. It is said that the ship of Noah remained on the Mount Judi for a long period so that it might be a lesson for the observers, and now the boats and ships also provide a sign, which recollect the memory of Hazrat Noah, and a sign of God's Nature is seen when they come in sight. Or it means that the story of the Ship is made a permanent sign of lesson for all generations to come.

Hazrat Shah Sahib says, "When this sura was sent down, many of the Prophet's Followers had left for Habasha (Abbysinia) in a ship, being persecuted by the Infidels. When the Holy Prophet migrated to Medina, those Followers of the ship also joined the Prophet in Medina safely. In other words the history of Noah's Ship was repeated in this colour."

23. You carve false faiths and follow the false ideas and whims, and these are the idols which you have carved by your own hands, and you falsely call them gods.

24. Hazrat Shah Sahib says, "Most of them give up Eman after provision. So know that no one except God gives provision. He gives provision according to His will. So be thankful to Him and worship Him. There you shall return ! So how will you show your face at that time ?"

25. If you cry lies there shall be no harm to me. I have done my duty by delivering the message clearly unto you and by advising you plainly. I have explained to you what is good and what is bad. If you do not accept you shall incur the loss as the nations like Aad, Thamood, etc. have suffered.

19. Do they not see how God originates creation, then He shall reproduce it.[26] That to God is easy.[27]

20. Thou say, 'Journey in the land, then behold how He has originated creation, then God shall raise up the last creation.[28] No doubt, God is able to do everything.

21. He shall torment (chastise) whom He will and He shall have mercy on whom He will,[29] and unto Him shall you return.

22. And you can not make Him helpless in the earth, nor in the heaven, and you have neither any patron beside God, nor any helper.[30]

١٩۔ اَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللّٰهُ الْخَلْقَ ثُمَّ يُعِيْدُهٗ ؕ
اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ○
٢٠۔ قُلْ سِيْرُوْا فِى الْاَرْضِ فَانْظُرُوْا كَيْفَ بَدَاَ
الْخَلْقَ ثُمَّ اللّٰهُ يُنْشِئُ النَّشْاَةَ الْاٰخِرَةَ ؕ
اِنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ○
٢١۔ يُعَذِّبُ مَنْ يَّشَآءُ وَيَرْحَمُ مَنْ يَّشَآءُ ۚ وَاِلَيْهِ
تُقْلَبُوْنَ ○
٢٢۔ وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ فِى الْاَرْضِ وَلَا فِى
السَّمَآءِ ۫ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِىٍّ
وَّلَا نَصِيْرٍ ○ ع ١٤

26. Refbct on your own self, aforetime you were nothing, God created you. Similarly He will create you again after death.

Hazrat Shah Sahib says, "You do behold the origination, do understand the recreation from it." (Mozihul Quran)

27. To God nothing is difficult. Of course, it is for you to understand that He who can create a thing for the first time without any sample, can more easily create it for the second time in the presence of a sample.

28. Apart from your self you should also reflect on the creation of other things, and walking in the earth see how God has originated the different creations. From this observation you can conceive the second life. His power has not become limited now !

29. After recreating He shall punish whomsoever He will accordingly to His wisdom, and He will have kindness on whomsoever He will by His grace and benevolence.

30. Whom God desires to punish—he can neither save himself from punishment by entering into the holes of the earth, nor any height in the sky can protect the criminal of God from punishment, nor any power can reach him to support and help him.

SECTION 3

23. And those who denied the words of God and the encounter with Him— they despaired of My mercy,[31] and for them is a grievous chastisement.

24. Then there was no answer of his people but that they said, 'Slay him or burn him !'[32] Then God saved him from the fire.[33] Surely in that are big signs for those people who believe.[34]

٢٣- وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ وَلِقَآئِهٖٓ اُولٰٓئِكَ يَئِسُوْا مِنْ رَّحْمَتِيْ وَاُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ ○

٢٤- فَمَا كَانَ جَوَابَ قَوْمِهٖٓ اِلَّآ اَنْ قَالُوا اقْتُلُوْهُ اَوْ حَرِّقُوْهُ فَاَنْجٰىهُ اللّٰهُ مِنَ النَّارِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ○

31. Those who denied God's words and did not hope to meet Him (because they believed not in rising after death), how can they expect mercy from God ? So they will also remain deprived and despondent of God's mercy on the Last Day. It is the converse of the above verse :

مَنْ كَانَ يَرْجُوْا لِقَآءَ اللّٰهِ فَاِنَّ اَجَلَ اللّٰهِ لَاٰتٍ

32. When hearing the arguments and reasons of Hazrat Ibrahim (about Tauhid) his people became answerless ; they resorted to the use of power. They decided in a council either to kill him and put an end to the whole story at once, or burn him in the fire. If he desisted from his theories being pained in the fire they would take him out, otherwise let him burn to ashes.

33. After the conference they cast him into the fire but God converted the fire into a garden, as it is related in detail in Sura Anbia.

34. It is brought home to the people by this story that how God saves His righteous servants, and how He degrades and frustrates the opponents. Moreover, it is also known that the effect of everything is by the order of God. If there is no order of God a thing like fire can not burn.

25. And said Ibrahim,[35] "You have taken besid God idols making friendship with one another (through mutual friendship) in the life of this world,[36] then upon the Day of Resurrection you will deny one another and you will curse one another,[37] and your abode is Fire, and no one is your helper,[38]

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 Lut believed him. And he said, 'I leave my native land for my Lord. No doubt, He is the All-Mighty, the All-Wise.'[39]

٢٦ - فَآمَنَ لَهُ لُوطٌ ۘ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي ۖ إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ○

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35. Coming out of the fire he again started preaching.

36. Who is that wise man that can legalize idolatry ? The Idolaters in their very hearts know that this action is very absurd. But fot the sake of keeping national unity (binding) they have appointed a religion, so that the whole nation may be united in its name, and they may remain friends of one another, as we see the condition of the Christian Nations of Europe today.

Or it means that idolatry did not come in vogue because it is something rational. Its great cause is blind following, national bias and mutual relations.

Or it means the main root of idolatry is the mutual friendship and love. In a nation some virtuous men, loved and admired by the people, died. The people in their devotion made their pictures and kept them as a memory. Then they began to show reverence for the pictures. That reverence gradually culminated into idolatry.

All these possible meanings have been described by the commentators. And it is also probable that مَّوَدَّةَ بَيْنِكُمْ denotes the love of the Idolaters for their Idols as it is said somewhere else : يُحِبُّونَهُمْ كَحُبِّ اللَّهِ (God knows better).

37. All these friendships and loves are transitory. On the Day of Resurrection you will become the enemies of one another, and you will curse one another.

Hazrat Shah Sahib says : "Those satans, in whose names the temples are appoiated, will deny them, and say that they had not told them (Idolaters) to worship them (satans). Then these Idolaters shall curse them for that they disapproved them after taking from the offerings." (Mozihul Quran)

38. No one is your helper who can save you from the (divine) Fire as my Lord has saved me from your fire.

39. Hazrat Lut was the nephew of Hazrat Ibrahim. No one of his people believed him. Of course, Lut atonce confirmed him without hesitation. Both of them were the inhabitants of Babul (Babylon) in Iraq. Relying on God, both left their native land. God inhabited them in Sham.

Note : وَقَالَ إِنِّي مُهَاجِرٌ الخ has both possibilities. It may be Ibrahim also.

27. And We gave him Ishaq and Yaqoob[40] (Isacc and Jacob) and We placed in his seed, Prophethood and Book,[41] and We gave him his Thawab in this world, and in the Last World he shall be of the righteous of course.[42]

٢٧ - وَوَهَبْنَا لَهٗٓ اِسْحٰقَ وَيَعْقُوْبَ وَجَعَلْنَا فِيْ ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتٰبَ وَاٰتَيْنٰهُ اَجْرَهٗ فِي الدُّنْيَا ۚ وَاِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ○

28. And (We sent) Lut, when he said to his people : "You approach an abomination which no one in the world did before you."[43]

٢٨ - وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖٓ اِنَّكُمْ لَتَاْتُوْنَ الْفَاحِشَةَ ۖ مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ مِّنَ الْعٰلَمِيْنَ ○

40. Isacc was the son and Jacob was the grandson. The Hebrew name of Jacob is Israeel. His children are known as Bani Israeel.

41. After Hazrat Ibrahim no one except his children shall be endowed with the Heavenly Book and Prophethood. So all the Prophets who came after him belonged to his seed. This is why Hazrat Ibrahim is known as the Father of Prophets.

42. In this world God gave Ibrahim wealth, children, respect and a permanent good name. The country of Sham was given to his children for all times. And in the next world he shall be among the righteous of the highest degree, and they are the lofty Messengers.

43. Hazrat Lut said to his people, "This abominable work has never been done before you. This indeed is the reason of its abomination that the nature of man hates it. You are the founders of such an unnatural and unconstitutional work.

29. "What, do you approach men and cut the way[44] and do in your assembly bad work?"[45] Then there was no answer of his people but that they said, "Bring upon us the chastisement of God if thou art truthful."[46]

٢٩- اَئِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ وَتَقْطَعُوْنَ السَّبِيْلَ ۙ وَتَاْتُوْنَ فِيْ نَادِيْكُمُ الْمُنْكَرَ ۭ فَمَا كَانَ جَوَابَ قَوْمِهٖٓ اِلَّآ اَنْ قَالُوا ائْتِنَا بِعَذَابِ اللّٰهِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ○

44. 'Cutting the way' perhaps means high-way robbery, it might have been in vogue among them. Or perhaps they cut the way of the travellers by this detestable work that they should not come there (to obtain corn etc.). Or تَقْطَعُوْنَ السَّبِيْلَ means that they were cutting the way of generation and production by leaving the natural and proper way.

45. They had crossed all bounds of shamelessness and indecency that they did such activities publicly.

46. They said, "If you are indeed a true Prophet and you also speak truly that these our works are bad and deserve chastisement, then why are you delaying, bring the chastisement upon us soon." At another place it is said that the people of Lut gave no reasonable answer but threatened him that they would expel him from that city if he did not stop his sermons, because he thought that he and his folks were pure. (It means other men of the city were unholy, so should not live with them). This was a sarcastic remark on his sermons.

وَمَا كَانَ جَوَابَ قَوْمِهٖٓ اِلَّآ اَنْ قَالُوْٓا اَخْرِجُوْهُمْ مِّنْ قَرْيَتِكُمْ ۚ اِنَّهُمْ اُنَاسٌ يَّتَطَهَّرُوْنَ

(اعراف - رکوع ۱۰)

Perhaps some of them said one thing and others said another thing. Or one time they said one thing and another time they said another thing. For example, first they had taken the threats of chastisement in joke, then finally decided to expel him from the city. However, their answer shows that those people were not only the founders and workers of this abomination but were also persistent in its doing, so much so that they decided to turn out Hazrat Lut from their society or city—the Prophet who advised them and tried to divert them from the unnatural way to the natural course. Their nature and character was so much distorted and demoralized that even an atom of fear of God was not left in their hearts. They took the threats of chastisement in joke and were ready to fight the Prophet. This very nature of their crime was enough to annihilate them. And if they also had no belief in the Divine Oneness then they were more deserving of chastisement. It seems that the invitation of Tauhid from the side of Ibrahim had come to them through propagation, and Hazrat Lut was appointed especially to bar them from this abominable work. And it is also thinkable that Hazrat Lut had also preached them the Divine Oneness (Tauhid), but here it is not mentioned. (God knows better)

30. He said, 'My Lord, help me against these corrupt people.'[47]

٣٠۔ قَالَ رَبِّ انْصُرْنِيْ عَلَى الْقَوْمِ الْمُفْسِدِيْنَ ع ۝

SECTION 4

31. And when Our messengers came to Ibrahim with glad tidings they said, 'We have to destroy the people of this city. No doubt, its people are sinners.'[48]

٣١۔ وَلَمَّا جَآءَتْ رُسُلُنَآ اِبْرٰهِيْمَ بِالْبُشْرٰى ۙ قَالُوْٓا اِنَّا مُهْلِكُوْٓا اَهْلِ هٰذِهِ الْقَرْيَةِ ۚ اِنَّ اَهْلَهَا كَانُوْا ظٰلِمِيْنَ ۝

32. He said, 'There is also Lut in it.'[49] They said, 'We know very well who is in it. We shall surely save him and his family except his woman who shall remain among the lingerers.'[50]

٣٢۔ قَالَ اِنَّ فِيْهَا لُوْطًا ۭ قَالُوْا نَحْنُ اَعْلَمُ بِمَنْ فِيْهَا ۭ لَنُنَجِّيَنَّهٗ وَاَهْلَهٗٓ اِلَّا امْرَاَتَهٗ ۡ كَانَتْ مِنَ الْغٰبِرِيْنَ ۝

47. Hazrat Lut said this (prayer) when he was disappointed of their transformation. He would have understood also, like Hazrat Noah, that even their coming generations would not come to the right way. They would also follow them.

اِنَّكَ اِنْ تَذَرْهُمْ يُضِلُّوْا عِبَادَكَ وَلَا يَلِدُوْٓا اِلَّا فَاجِرًا كَفَّارًا (نوح - رکوع ۲)

"If Thou leave them they will mislead Thy servants, and they will not beget children but sinful and unbelieving." (Noah, Section 2)

48. At the prayer of Lut the angels were ordered to destroy that city. The angels first came to Ibrahim. They gave him glad tidings of a son in old age, and then said that they were going to destroy that city (Sodom) because the people thereof were not going to desist from their abominable activities by any way.

The details of this story may be studied in Sura A'araf, Sura Hood and Sura Hijr, etc.

Note : Perhaps with the news of destruction the glad tidings of a son means that if the land of God is cleansed from one people at one place, at another place the All-Mighty God was going to generate a mighty nation—Bani Israeel.

49. Hazrat Ibrahim asked them if that city would be destroyed in the presence of Lut, or the operation of chastisement would be carried after separating them from there. Perhaps Hazrat Ibrahim thought, out of affection, that if the disaster came down before the eyes of Lut he would be terror-struck at that horrible scene, and the angels had not inserted any exception in their message. So he thought the operation would be done in his presence. (God knows better)

50. The angels consoled him that they very well knew who were living there, and they knew who were the criminals of God. Not alone Lut but even his family would not receive any injury. All of them would be separated from the place of chastisement, only his woman would linger behind because she was also to receive the chastisement.

33. And when Our messengers came to Lut, he was troubled to see them and was distressed in heart,[51] and they said, 'Fear not, neither sorrow, we shall save thee and thy family except thy woman who shall remain of the lingerers.

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. We are to send down upon the people of this city a disaster from heaven for that they had been disobedient.'[52]

٣٤ - اِنَّا مُنْزِلُوْنَ عَلٰٓى اَهْلِ هٰذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا يَفْسُقُوْنَ ○

35. And We left there-from a sign visible unto a people who are sensible.[53]

٣٥ - وَلَقَدْ تَّرَكْنَا مِنْهَآ اٰيَةًۢ بَيِّنَةً لِّقَوْمٍ يَّعْقِلُوْنَ ○

36. And We sent to Madyan their brother Shu'aib, then he said, 'O my people ! Worship God and look you for the Last Day,[54] and run not in the earth working corruption (despoiling).'[55]

٣٦ - وَاِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًا فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ وَارْجُوا الْيَوْمَ الْاٰخِرَ وَلَا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِيْنَ ○

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51. The angels reached there in the form of handsome young boys. First Hazrat Lut did not recognize them. He was much perplexed and unhappy that how he would save the honour of his guests from the wicked people. If he did not let them stay with him it was against morality and human sympathy. If he let them stay, their honour was in danger.

52. The angels said, "Do not be fearful of the wicked habits of your people. They cannot do anything. As for our honour you should not worry about it, because we are not men but angels, who have come to destroy this people delivering you and your co-religionist household."

This story is related at very many places before.

53. The vestiges of their overturned habitats were visible to the Meccans in their journey to the land of Sham.

54. Do not be heedless towards the Hereafter. Worship only One God.

55. 'Working corruption' here means working dishonesty and treachery in transactions, or gambling and taking usury or interest, and it was their habit. Probably they were also accustomed to robbery etc.

37. But they called him a liar, so the earthquake seized them and on the morrow they lay in their houses fallen prostrate.

٣٧۔ فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جٰثِمِينَ ۝

38. And (We destroyed) 'Aad and Thamood and the reality has become clear to you from their habitations,[56] and Satan made seemly to them their works, then barred them from the way and they were clever.[57]

٣٨۔ وَعَادًا وَثَمُودَا وَقَد تَّبَيَّنَ لَكُم مِّن مَّسٰكِنِهِمْ ۖ وَزَيَّنَ لَهُمُ الشَّيْطٰنُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ۝

39. And (We destroyed) Qaroon and Pharaoh and Haman, and to them came Moses with clear signs, then they waxed proud in the country and they were not to win Us.[58]

٣٩۔ وَقَٰرُونَ وَفِرْعَوْنَ وَهَٰمَٰنَ ۖ وَلَقَدْ جَآءَهُم مُّوسَىٰ بِالْبَيِّنَٰتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَٰبِقِينَ ۚ ۝

40. And each We seized for his sin,[59] then there was some upon whom We sent pebble-storm,[60] and of them were some who were seized by the Cry,[61] and some We sank into the earth,[62] and some We drowned,[63] and God was not such as to wrong them, but they were themselves doing wrong to their souls.[64]

٤٠۔ فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ ۚ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا ۚ وَمِنْهُم مَّنْ أَخَذَتْهُ الصَّيْحَةُ ۚ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ الْأَرْضَ ۚ وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ وَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ۝

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56. The ruins of their habitations you have seen, so receive lesson from them.

57. In worldly affairs they were clever, and in their self-estimation they were wise, but they could not save themselves from the deception of the Satan.

58. In spite of observing clear signs they did not bend down before Truth, and arrogance and pride did not let their necks bow in submission. Then what happened ? Did they save from punishment by becoming big in self-conceit? Or did they bear down God ? (God forbid)

59. Each of them was caught and punished according to his crime.

60. It is the People of Lut, according to some, the People of Aad also.

61. These were Midianites and Thamood.

62. It means Qaroon as given in Sura Qasas.

63. These are Pharaoh and Haman, and also the People of Noah.

64. It is not for God to do any injustice or any inappropriate work. His dignified Self is absolutely holy and pure from all defects. Wrong is quite inconceivable with His glorified Self. Of course, the servants wrong themselves i.e. they do such works which inevitably tend to their destruction.

41. The example of those who have taken leaving God other patrons as the likeness of the spider that it made a house, and the weakest of houses is the house of the spider, if they had undersanding !65

مَثَلُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ كَمَثَلِ الْعَنْكَبُوْتِ ۚ اِتَّخَذَتْ بَيْتًا ؕ وَ اِنَّ اَوْهَنَ الْبُيُوْتِ لَبَيْتُ الْعَنْكَبُوْتِ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ○

42. God knows whom they call upon beside God whatever thing it may be.66 And He is All-Mighty, All-Wise.'67

اِنَّ اللّٰهَ يَعْلَمُ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ مِنْ شَيْءٍ ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ○

43. And these examples—We strike them (set them) for the people, and only those understand them who have understanding.68

وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا يَعْقِلُهَآ اِلَّا الْعٰلِمُوْنَ ○

44. God created the heavens and the earth as they ought to be.69 Surely in that is a sign for the believers.70

خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ ○ ع ۱۴ ۱۶

65. The house is meant for safetv and security ; it should not be a web of the spider which is spoiled by the strike of a piece of cloth. This is the similitude of those who believe anyone as their protector and saviour, apart from God. Without God's will they can not get any security.

66. It was possible that some one would have wondered at the general repudiation and negation of all without any exception—some serve the idols, some worship the fire, some adore the Prophets, Saints or Angels—so God has told that God knows all. If anyone of them had permanent power or authority, God would have not negated them absolutely by one stroke.

67. God does not need the comradeship of anyone, as He is All-Mighty. He does not need the counsel of anyone because He is All-Wise.

68. The Meccan Idolaters said that God described the similitudes of spider and fly which were contemptible things, and it was beneath His dignity. Its answer is given that the examples or similitudes are absolutely correct and are quite applicable to the objects, but men of understanding understand their meaning correctly. The similitude is given according to the state of the object. If it is weak and contemptible, the similitude shall be struck accordingly. It has no concern with the dignity of the striker of similitude.

69. He has made them with great wisdom and not created them in vain.

70. When He has created the heavens and the earth alone, than what is the need of a helper in small works ? If He had required some help He would have needed it in big works.